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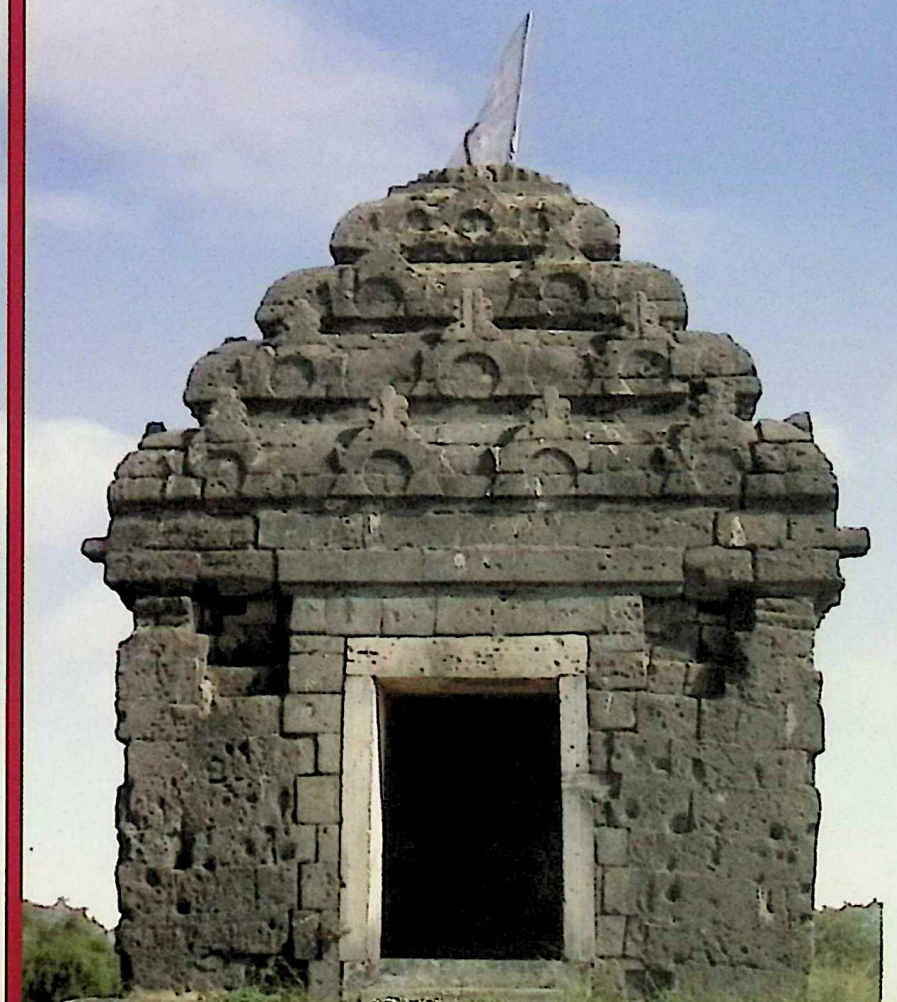
Temple Design in Six Early Śaiva Scriptures

Critical Edition and Translation of the *prāsādalakṣaṇa*-portions of the *Bṛhatkālottara*, *Devyāmata*, *Kiraṇa*, *Mohacūrottara*, *Mayasaṃgraha* & *Pingalāmata*



Libbie Mills

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Contents

Abbreviations 13

Introduction 15

1 The character of the texts 15
- 1.1 Expectation of prior knowledge in the reader 16
- 1.2 Necessities of verse 16
- 1.3 Language 18
- 1.4 The effects of copying 20
- 1.5 For whom were the texts written? 21
- 1.6 Narration 21
- 1.7 Participants 22
- 1.8 Ritual context 23

2 Text contents 23
- 2.1 Information general to all building 24
  - 2.1.1 *Kṣetra*, *vāstu* and *vāstupuruṣa* (figure 1) 24
  - 2.1.2 Choice of place 24
  - 2.1.3 Choice of time and observation of omens 25
  - 2.1.4 Orientation (figure 2) 25
  - 2.1.5 *Vāstu* types (figures 3a -6b) 26
  - 2.1.6 *Sirā* / *nāḍī*, *vaṃśa* and *rajju* / *raśmi* / *raśmin* (figures 7, 8a, 8b, 9, 10, 11, and 12, and table 1) 30
  - 2.1.7 *Marman* (figures 10, 11, 13, 14, and 15, and table 2) 33
  - 2.1.8 Shadow impingement (*chāyālaṅghana*) 36
  - 2.1.9 *Śalyas* (table 3 and figure 16) 36
  - 2.1.10 Compacting the ground 40
  - 2.1.11 Offerings to the deities of the *vāstu* (table 4) . . 40
  - 2.1.12 The installation of the stones (*śilānyāsa*) 40
  - 2.1.13 Measurements 45
  - 2.1.14 *Āya* (table 5) 46
  - 2.1.15 Materials 48
  - 2.1.16 Mouldings 48
- 2.2 Information specific to temples 49
  - 2.2.1 The elements of a temple 49

2.2.2 Temple sizes 51
2.2.3 Temple types (tables 6-8) 52
2.2.4 Plan (*talacchanda*) (figures 17a-42b) 53
2.2.5 The shaping of the walls 54
2.2.6 Plans for different temple types 54
2.2.7 Elevation (*ūrdhvacchanda*) (figures 43a and b) . 58
2.2.8 The parts of the *śikhara* (figures 44-48) 59
2.2.9 Shaping the *śikhara* (figure 49) 60
2.2.10 The elements that make up the *mañjarī* design on the *śikhara* (table 9 and figures 50-54, 55a and 55b) 61
2.2.11 The elevation of the *jaṅghā* (figures 56a, 56b, and 56c) 62
2.2.12 The column (table 10 and figures 57a and 57b) . 63
2.2.13 The *maṇḍapa* (table 11) 63
2.2.14 The doorway (figures 58a and 58b) 64
3 Dating and placing the texts 65
3.1 Dating the texts with reference to other texts and epigraphical evidence 65
3.2 Dating and placing the texts by signs of development in building instruction over time 67
3.2.1 Traces of Greek astrological systems in the texts 67
3.2.2 The use of *bhūtasaṃkhyās* 67
3.2.3 *Vāstu* descriptions 67
3.2.4 Accounts of ritual procedure 68
3.2.5 Accounts of building elements and proportions . 68
3.2.6 Classifications of temple types 72
4 Conclusion 72

Editorial Policies **73**

Bṛhatkālottara **77**

Devyāmata **149**

Kiraṇa **257**

Mohacūrottara **287**

Mayasaṃgraha* and *Bhāvacūḍāmaṇi **351**

Piṅgalāmata **449**

Figures **543**
1 *Vāstupuruṣa* 544
2 The use of the *śaṅku* and *sūtra* to determine the cardinal points and corners of the *kṣetra* (MY comm) 545

3a	8x8 *vāstu* (BK)	546
3b	8x8 *vāstu* (KI)	547
3c	8x8 *vāstu* (PI)	548
3d	8x8 *vāstu* (DM)	549
4a	9x9 *vāstu* (BK)	550
4b	9x9 *vāstu* (BS)	551
4c	9x9 *vāstu* (DM)	552
5	8- and 16-cornered temple base (MY)	553
6a	Round temple base, method 1 (MY)	554
6b	Round temple base, method 2 (DM)	555
7	*Vaṃśa* and *rajju* names (PI)	556
8a	*Vaṃśa*, *rajju* and *sirā* in an 8x8 *vāstu* (BK)	557
8b	*Vaṃśa*, *rajju* and *sirā* in an 8x8 *vāstu* (PI)	558
9	*Vaṃśa*, *rajju* and *sirā* in a 9x9 *vāstu* (BK)	559
10	The diagonal lines of the *vāstu* (BS, KI)	560
11	*Sirā*, *vaṃśa*, *anuvaṃśa* and *marman* in a 9x9 *vāstu* (DM)	561
12	The 3 categories of *sirā* (MY)	562
13	*Marman* in an 8x8 *vāstu* (PI)	563
14	The *svastika marman* in a 9x9 *vāstu* (PI)	564
15	The 12 *marmans* in a 9x9 *vāstu* (MY)	565
16	The use of *āyas* in locating *śalyas* (MY)	566
17a	The *talacchanda* of a *nirandhāra* temple on a 9x9 part plan (PI)	567
17b	The *talacchanda* of a *sāndhāra* temple on a 9x9 part plan (BK, MC, MY, PI)	567
18a	The *talacchanda* of a *nirandhāra* temple on an 8x8 part plan (BK, MC, MY, PI)	567
18b	The *talacchanda* of a *sāndhāra* temple on an 8x8 part plan (MY, PI)	567
19	The *talacchanda* of a *sāndhāra* temple on a 7x7 part plan (MY)	568
20	The *talacchanda* of a *nirandhāra* temple on a 6x6 part plan (DM)	568
21	The *talacchanda* of a *nirandhāra* temple on a 5x5 part plan (DM)	568
22	The *talacchanda* of a *nirandhāra* temple on a 4x4 part plan (MC, KI, MY)	569
23a	The *talacchanda* of a *nirandhāra* temple with proportions according to *liṅga* size (MC, DM, MY, PI, KI)	569
23b	The *talacchanda* of a *nirandhāra* temple with proportions according to *liṅga* size (BK)	569
23c	The *talacchanda* of a *sāndhāra* temple with proportions according to *liṅga* size (PI)	569
24ab	The *talacchanda* of a *nirandhāra* and *sāndhāra* temple with proportions according to doorway size (PI)	570

25	The *talacchanda* of a *nirandhāra* temple with proportions according to *garbha* size (KI)	570
26ab	The *talacchanda* of a *sāndhāra* temple, from 10 *hastas* up, according to breadth in *hastas* (MY)	572
26c	The *talacchanda* of a *nirandhāra* temple, from 4 *hastas* up, according to breadth in *hastas* (MC)	573
27	The *talacchanda* of the *Meru* temple (MY, BK, MC, PI)	574
28a	The *talacchanda* of the *Mandara* temple (MY, BK)	575
28b	The *talacchanda* of the *Mandara* temple (MC)	576
28c	The *talacchanda* of the *Mandara* temple (PI)	577
29	The *talacchanda* of the *Kailāsa* temple (MY, BK, MC, PI)	578
30	The *talacchanda* of the [*Mahā*]bhadra temple (MY, BK, PI)	579
31	The *talacchanda* of the *Yavīyān Bhadra* temple (MY, MC, PI)	579
32	The *talacchanda* of the [*Mahā*]*bhadra* temple (MC)	580
33	The *talacchanda* of the *Gaja* temple (MY, PI, MC)	581
34a	The *talacchanda* of the *Vimāna* temple (MY, BK, MC)	581
34b	The *talacchanda* of the *Vimāna* temple (PI)	582
35	The *talacchanda* of the *Padma* temple (PI)	582
36	The *talacchanda* of the *Haṃsa* temple (MY, BK)	583
37	The *talacchanda* of the *Vardhamāna Śrīvatsa* temple (MY, BK, MC)	583
38a	The *talacchanda* of the *Saṃpūrṇaśāla Śrīvatsa* temple (MY)	584
38b	The *talacchanda* of the *Saṃpūrṇaśāla Śrīvatsa* temple (MC)	584
39	The *talacchanda* of the *Khaṇḍaśāla Śrīvatsa* temple (MY, BK, MC, PI)	585
40	The *talacchanda* of the *Nandivardhana Śrīvatsa* temple (MY, PI, BK)	585
41	The *talacchanda* of the *Garuḍa* temple (MY, MC, PI)	586
42a	The *talacchanda* of the *Valabhī* temple (MY, PI, MC)	586
42b	The *talacchanda* of the *Valabhī temple* (BK)	586
43ab	The proportions of the *jaṅghā* and *śikhara* (BS, KI, DM, MY, MC, BK, PI)	587
44, 45	The proportions of the elements of the *śikhara* (MY)	588
46, 47	The proportions of the elements of the *śikhara* (PI)	589
48	The proportions of the elements of the *śikhara* (PI)	590
49	The shaping of the curve of the superstructure at DM 94	591
50	The *āghāṭas* of the *mañjarī* of the *Meru* temple (BK)	592
51	The *āghāṭas* of the *mañjarī* of the *Mandara* temple (BK)	592
52	The *āghāṭas* of the *mañjarī* of the *Kailāsa* temple (BK)	593
53	The *āghāṭas* of the *mañjarī* of the *Vimāna* temple (BK)	593
54	The placement of *bhūmikās* and *kūṭas*, as described for a *Meru* temple at BK pl 70-73, applied to the *śikhara* shape described at MY 5.105c-106, for a temple the height of which is 3 x the height of the *jaṅghā*, with the *mañjarī* in ¾ of the height of the *śikhara*	594
55a	A roof made from 8 *phaṃsa* layers (PI)	595

55b A roof made from 5 *phaṃsa* layers (MY) 596
56a The parts of the *jaṅghā* (BK) 597
56b The parts of the *masūraka* at the base of the *jaṅghā* (BK) . . . 597
56c The parts of the *kapota* at the top of the *jaṅghā* (BK) 597
57a The column (DM) 598
57b The column (KI) 598
57c The 31 parts of the elevation of the base of the *jaṅghā* (*ādya*) (MC) 599
57d The 10 parts of the elevation of the *niṣkāsa* in the middle of the *jaṅghā* (MC) 599
57e The 16 parts of the elevation of the *varaṇḍaka* above the *jaṅghā* (MC) 599
57f The trident (*triśūla*) (MC) 600
58a The proportions of a 1-jamb doorway (BS, KI) 601
58b The proportions of a 5-jamb doorway (PI, MC, MY) 601
59abc *Liṅga* arrangements (PI) 602

Tables **603**
1 The names of the *sirās* (PI) 603
2 Lists of *marman* names (BK, MY comm, PI) 604
3 *Śalyas* as indicated by scratching (PI, MY, KI, DM) 605
4 Offerings to *vāstu* deities (KI, MY) 608
5 The consequences of the four sets of *āyas* in the *Bṛhatkālottara* and *Mayasaṃgraha* (BK, MY) 609
6 Temple types (BS, KI, PI, MC, MY, BK, DM) 610
7 The list of 45 temples at AP 104.10-21 612
8 The list of 64 temples at SSD 49.1-20 612
9 *Śikhara* description by temple type (BS, KI, PI, MC, MY, BK, DM) 613
10 Column types (BS, DM, KI, MY, PI) 614
11 *Maṇḍapas* by column number (BK, KI, MY, PI) 615

Plates **617**
1 Old temple, Gōp, Gujarat 619
2 Old temple, Visāvāḍā, Gujarat 620
3 Sūrya temple, Jhamrā, Gujarat 621
4 Sūrya temple, Śrīnagar, Gujarat 622
5 Khimeśvara temple number 6, Gujarat 623
6 Sūrya temple, Pātā, Gujarat 624
7 Kindarkheḍā, Cāmuṇḍāmātā temple, Gujarat 625
8 Bōricā, Śiva temple, Gujarat 626
9 Old temple, Pāchtar, Gujarat 627
10 Jaḍeśvara temple, Rānāvāv, Gujarat 628
11 Sūrya temple, Sūtrāpāḍā, Gujarat 629
12 Sūrya temple, Pāchtar, Gujarat 630
13 Bilvanātha Mahādeva temple Bileśvar, Gujarat 631

14 Sūrya temple, Śrīnagar, Gujarat 631
15 Daśāvatāra temple, now known as Varāha temple, Kadvār, Gujarat 632
16 Śaṅkhā temple / old temple, Visāvāḍā, Gujarat 633
17 Temple number 6, Khimeśvar, Gujarat 634

Glossary of technical terms **635**

Bhūtasaṃkhyās **651**

Bibliography **657**

Abbreviations

Titles of the manuscripts under study here

BK *Bṛhatkālottara*

DM *Niśvāsa*

KI *Kiraṇa*

PI *Piṅgalāmata*

MC *Mohacūrottara*

MY *Mayasaṃgraha*

Further manuscript abbreviations

BK pl *Bṛhatkālottara prāsādalakṣaṇa* chapter

BK vy *Bṛhatkālottara vāstuyāga chapter*

MY comm the commentary to the *Mayasaṃgraha*: the *Bhāvacūḍāmaṇi*

MY 4 y+29 the 4 is the chapter number, the y stands for a part of the text, unknown in length, missing from the manuscript, and the +29 stands for the 29th verse after the missing portion.

Books, series, Journals, publishers

CDIAL A comparative dictionary of Indo-Aryan languages

EFEO École française d'Extrême-Orient

IFP L'Institut Français de Pondichéry, formerly known as the IFI (L'Institut Français d'Indologie)

JISOA Journal of the Indian Society of Oriental Art (Calcutta)

MW Monier Williams

MDD NIF Meister, Dhaky and Deva. Encyclopaedia of Indian Temple Architecture, North India, Foundations of North Indian Style

MD NIEM Meister and Dhaky North India, Period of Early Maturity

NAK The National Archives of Nepal, in Kathmandu

NGMPP The Nepal-German Manuscript Preservation Project

OUP Oxford University Press

PIFI Publications de l'Institut Français d'Indologie

Titles of other Sanskrit texts referred to

AJ *Ajitāgama*

AP *Agnipurāṇa*

ĪŚ *Īśānaśivagurudevapaddhati*

PS *Pañcasiddhāntikā* of Varāhamihira

BJ *Bṛhajjātakam* of Varāmahihira

BS *Bṛhatsaṃhitā* of Varāhamihira

VP *Viṣṇudharmottarapurāṇa*

SŚ *Somaśambhupaddhati*

SSD *Samarāṅgaṇasūtradhāra*

Introduction

In this study I present a critical edition, translation and discussion of related portions of six texts: the *Bṛhatkālottara*; the *Devyāmata*; the *Kiraṇa*; the *Mohacūrottara*; the *Mayasaṃgraha*; and the *Piṅgalāmata*. An edition of the commentary to the *Mayasaṃgraha*, the *Bhāvacūḍāmaṇi*, is supplied without translation. The portions I treat here are chapters on *prāsādalakṣaṇa*, the characteristics of temples. These chapters give the procedures for the design and construction of temples, from choice and preparation of the site, through details of form and proportion, to consecration of the construction. As a background to this piece of work, I have also edited, for each of the six texts, the *vāstujñāna* (building theory) material that underpins that on *prāsādalakṣaṇa*. I cannot present all the *vāstujñāna* material here, but will draw on it in presenting my analysis of the temple building system as a whole. Where practicable, footnotes will be used to supply passages of importance to that analysis, and the complete set of *vāstujñāna* editions and translations may be found at http://doi.org/10.5281/zenodo.1463240.

This particular group of texts represents the earliest treatments of building practice in *Śaiva* literature. Their building instruction is in close accord with that of the sixth-century CE *Bṛhatsaṃhitā* of Varāhamihira, which text I shall use as a reference point. The texts stand close together, showing the stamp of a strong tradition. But they also show signs of development within that tradition over time. In unraveling their content, I hope not only to make clear the system they set out, but also to present valuable arguments for the relative dating of these texts and others that cover similar ground. The material contains puzzles, and some of these have not been brought to a satisfactory solution. I will be grateful for readers' views on my suggestions.

1 The character of the texts

The texts I discuss in this study set out the material the *Śaiva* officiant should know and the procedures he should follow. In order that the relative positions of these *Śaiva* texts may be understood, I will outline the traditions for which they speak. *Śaiva* practice may first be divided into two paths: the *Atimārga* and *Mantramārga*. The followers of the *Atimārga* are celibate renouncers, living

outside society and engaged in religious practice that is entirely personal and unorthodox, that is, not ordained by Vedic textual authority, with liberation (*mokṣa*, *mukti*) as their only goal. Followers of the *Mantramārga* may be either celibate renouncers, or married and living within society. They may be seekers of liberation alone, or of liberation preceded by worldly powers (*siddhi*s) or heaven (*bhukti*). The texts under examination in this study all fall within the *Mantramārga* bracket.

The texts of the *Mantramārga* may be further divided in a number of ways. The most pertinent here is a division into those that teach the cult of Śiva (*Śaivasiddhānta*, or *Saiddhāntika*, texts) and those that teach other cults: those of Tumburu, Bhairava, and the goddess (classification: Sanderson 1992). The *Bṛhatkālottara*, *Devyāmata*, *Mohacūrottara*, *Mayasaṃgraha* and *Kiraṇa* are fully *Saiddhāntika*. The *Piṅgalāmata* contains materials that are both *Saiddhāntika* and not (Sanderson 2007:231-250).

The *Kiraṇa* and *Bṛhatkālottara* are broad scriptural accounts. The other four texts are specifically *pratiṣṭhātantra*s, works that detail the establishment of the supports for worship, principally icons and temples.

Śaiva literature is recorded as a large body of works, but not all the texts that are named have been traced. Fewer yet have received full editions and investigation. I will make reference to existing editions and studies whenever they assist this project. In the meantime, I refer the reader to Goodall 2004:xxiii-xxv for a precise account of *Śaivasiddhānta* literature.

1.1 Expectation of prior knowledge in the reader

The analysis of the texts under examination here is made both more interesting and more difficult by several factors. First, the texts do not always offer a full account. They serve more as a mnemonic frame, rather than a complete telling of the procedures. They were composed for a community already well versed in the material. Much insider knowledge is assumed. Unfortunately, this is not always knowledge that a modern reader has. No illustrations or glossaries accompany the texts. Only one, the *Mayasaṃgraha*, has an extant commentary.

However, the modern reader is rescued by the fact that where one text gives little information another will give a great deal. By working with the texts as a group, a fairly complete picture can be gained. To fill in the gaps in the modern general reader's knowledge and to make all as clear as I can, I will employ these introductory notes, accompanied by explanatory tables, diagrams, photographic plates, a list of object numbers (*bhūtasaṃkhyā*, see section 1.2 below), and glossary.

1.2 Necessities of verse

A second difficulty is that the instructions are given in *anuṣṭubh* verse, with a metrical shape determined by a pattern of short and long syllables. It is not grand poetry. Rather, it is designed for ease of memorisation and communication. The requirements of metre sometimes lead to a less than straightforward

reporting of information. Word order may be adjusted and vocabulary choices may be made with metre in view.

For example, to assist in fitting numbers into the metre of the verse, many synonyms for numbers are used. Besides the standard number words: *eka*, *dvi*, *tri*... (one, two, three...), other words, termed *bhūtasaṃkhyā* (object numbers), are used as alternative number words. In this system, an object that has a tight association with a particular number stands in for that number. So, for example, since eyes come in twos, words that mean 'eye' (*netra*, *nayana*, *īkṣaṇa*) may stand in for the number two.

Bhūtasaṃkhyā usage allows elegant variation in even the plainest list of numbers, and a flexibility of expression that is useful in texts constrained by metre. So, for example, where the single syllable of *dvi* is not enough to fill out a verse, the two syllables of *netra*, or the three syllables of *nayana* may be deployed to fill the gap.

Several studies have been made of the *bhūtasaṃkhyā* system. Pingree 1970: 185, gives a list of *bhūtasaṃkhyā*s used in the *Pañcasiddhāntikā*, an astronomical text. B.V. Subbarayappa and K.V. Sarma 1985, appendix V, list *bhūtasaṃkhyā*s used in mathematical texts. K.V. Sarma 2003 discusses the nature, provenance and range of usage of *bhūtasaṃkhyā*s, and gives a very full list of them (there are 97 entries for the number 1 alone) in appendix I. Gerdi Gerschheimer 2007 makes a survey of earlier work on *bhūtasaṃkhyā*s, pointing out the need to further their investigation. In particular, he notes the importance of recording, for each term, the date of first attestation and subsequent history, the relative frequency, and the geographical spread.[1]

Pingree 1981[2] asserted that *bhūtasaṃkhyā*s were first seen used in the *Yavanajātaka* of Sphujidhvaja. However, Mak 2013[3] has questioned that assertion. Over time, *bhūtasaṃkhyā* usage came to be adopted in metrical texts of every genre that involves numeration, including astronomy, mathematics, music, architecture, and iconometry. It also appears in epigraph dates, the earliest known example being the Cambodian inscription K. 151 of 520 *Śaka* (598 CE), which records the number 520 as *khadviśara* (*kha* (a *bhūtasaṃkhyā*)= 0, *dvi* = 2, *śara* (a *bhūtasaṃkhyā*) = 5)[4].

A complete record of the *bhūtasaṃkhyā*s used in the text portions covered in this study is included as an appendix.

At times, it is necessary to decide whether or not a word is being used as a *bhūtasaṃkhyā*. As an example, let us look at the word *koṇa* ('corner'). *Koṇa* is, in places, used as a *bhūtasaṃkhyā* for the number 4, the four-cornered shape being the base upon which all construction begins (for example, MC 4.43 *koṇahastaṃ samārabhya koṇavṛddhyā puraṃdara*). In other places, *koṇa* may be

[1] I thank Dominic Goodall for referring me to the articles of Sharma 2003 and Gerschheimer 2007, and I thank Harunaga Isaacson for further comments on the importance of Gerschheimer's work.

[2] Pingree 1981:1.

[3] Mak 2013:15. I thank Harunaga Isaacson for referring me to this article.

[4] Coedés G. XXXVI 1943:1-8. I thank Dominic Goodall for referring me to this article and pointing out its importance.

used, not as a number word at all, but to refer to the corner itself (for example, BK pl 88b *koṇaṃ dvipadikaṃ tataḥ*).

When a number with more than one digit is recorded as a *bhūtasaṃkhyā* it should be read from right to left, so, for example, *netraveda* = 42, with *veda* standing for 4 and *netra* for 2; *sūryendu* = 112, with *indu* standing for 1 and *sūrya* for 12; and *khamanu* = 140, with *manu* standing for 14 and *kha* for 0. *Bhūtasaṃkhyā*s may be mixed with standard number words, for example *bhūtaṣaṭka* = 65, with *bhūta* as the *bhūtasaṃkhyā* for 5 and *ṣaṭ* as the standard number word for 6.

Numbers in a compound may be strung together as digits in a multi-digit number, as in the above example, *bhūtaṣaṭka* = 65.

Or they may be added together:

PI 9.86a *daśāṣṭāṅgula* = 10 (*daśa*) + 8 (*aṣṭa*) = 18 *aṅgula*s

Or they may be multiplied together:

MY 5.67 *catuḥsapta* = 4 (*catuḥ*) x 7 (*sapta*) = 28

MY 5.219 *caturguṇamuni* = 4 (*catuḥ*) x (*guṇa*) 7 (*muni*) = 28

Or be offered as options from which a choice should be made:

MY 5.93 *ekadvibhūmikaḥ* = having 1 (*eka*) or 2 (*dvi*) stories (*bhūmikaḥ*)

Or be offered as a sequence:

MY 5.65a *tricaturvahniyugaiḥ* = with 3 (*tri*), then 4 (*catur*), then 3 (*vahni*), then 4 (*yuga*).

Or more complex relationships may be assembled:

MY 5.90 *karṇārdhāṣṭāṃśasaṃtyāgād* = by the subtraction (*saṃtyāgād*) of an 1/8th part (*aṣṭāṃśa*) from one half (*ardha*) of the diagonal (*karṇa*).

Very often, when figuring out such number compounds, one is faced with a number of possible meanings. So, how does one decide whether a string of numbers in a compound is to be added together, multiplied together, chosen from, or applied one after the other in a sequence? In the end, one must choose the set-up that best fits the situation, preferably with some support from elsewhere in the textual material.

1.3 Language

A third difficulty is that the language of composition of the texts is *Aiśa* in character – non-Pāṇinian spelling and grammar being excused, indeed approved, as something 'godly' (*Aiśa*, from god (*Īśa*)) that does not have to follow standard Pāṇinian language rules, but is free to work in its own register, a register with a distinctive set of rules. Deviations from grammatical standard are taken as evidence of the material's non-human, divine, origin. In *Śaiva* scriptural literature, just as is observed by Oberlies 2003:xxxi with regard to Epic Sanskrit, standard and non-standard (*Aiśa*) forms will both appear in the same verse, the *Aiśa* ones often evidently introduced to meet metrical rules.

The different texts present different levels of *Aiśa* usage. The *Mohacūrottara*'s language shows lighter *Aiśa* usage. The *Piṅgalāmata*, *Devyāmata* and *Bṛhatkālottara* show heavier usage. The usage of the *Kiraṇa* and *Mayasaṃgraha* is middling. The commentary to the *Mayasaṃgraha* does not use *Aiśa* language.

Even where Pāṇinian form is adhered to, the literary register of the texts is less elevated than that of classical poetry (*Kāvya*), for example in repeatedly deploying a nominal sentence plus past passive participle, instead of a finite verb. Furthermore, spelling changes have crept in as an artefact of the textual transmission, for example the substitution of *cch* for *ts*, seen frequently in the area languages of Nepal, creeps into these Nepalese manuscripts.[5]

There follows a presentation that aims to give a sense of the style of the texts under study here.

Absence of sandhi:

Example: PI 6.115d *jaṅghāūrdhvam* as a combination of *jaṅghā* and *ūrdhvam*.

Irregularities of sandhi:

These irregularities, of both vowel and consonant sandhi, are usually required by the metrical form. Example: DM 91.8c *dvitīye 'lindakas tasya* as a combination of *dvitīye* and *ālindakaḥ*. Occasionally, a consonant is inserted between two vowels as a hiatus-bridger [6]. Example: BK pl 91a *trirāghāṭam*, as a combination of *tri* and *āghāṭam*.

Irregularities of the nominal system:

Substantives are sometimes declined as stems in *-a*, when they would not normally have that base, as is seen at PI 8.176a *pūṣāya*. The genders given to substantives do not always conform to those generally assigned. As an example, *prāsāda*, generally a masculine, is at times treated as a neuter, as seen at BK pl 20cd.

Irregularities of cardinal and ordinal numbers:

The texts are packed with numbers. Many of the numbers are given in *bhūtasaṃkhyā* form (see 1.2 above). The rest are given as cardinals and ordinals, with some irregularities in presentation. *Viṃśati* (the cardinal number 20) is sometimes treated as *viṃśat*. (Example: MC 4.80 *prathamāyāṃ trayoviṃśad ekaviṃśad dvitīyake | ūnaviṃśat tṛtīye tu caturthe daśasapta ca.*) Conversely, *triṃśat* (the cardinal number 30) is sometimes treated as *triṃśati*. (Example: DM 89.27c *pañcatriṃśatibhir hastaiḥ.*) The ordinal *pañcāśa* (50th) is seen in the place of the cardinal *pañcāśat* (50) at BK pl 34c *meruṃ pañcāśahastaṃ tu*.

The use of verbs:

Nominal sentences, sentences without verbs, are very common, for example: BK pl 79 *caturnāsaś caturdvāro mandaraḥ sarvasiddhidaḥ*. The nominal sentences often deploy the past passive participle, for example: BK pl 53 *iti jaṅghāvibhāgaṃ tu sāmānyaṃ kathitaṃ mayā*. Beyond the past passive participle and absolutive, indications of past actions are absent. The present tense is maintained in passages relating events of the past, as in the telling of the long past story of the *vāstupuruṣa* in chapter 8 of the *Piṅgalāmata*.

The causative is generally used to indicate that actions are ordered to be carried out by others, for example: *sapādadviguṇo vāpi ata ūrdhvaṃ na kārayet* DM 87.29. To convey instructions, the following modes are used: the imperative,

[5] I thank Felix Otter for pointing out that one should distinguish between what is a truly *Aiśa* register of language and what belongs to the larger sub-*Kāvya* register, or is an artefact of textual transmission.

[6] Edgerton 1953: introduction 4.5.

for example BK pl 63 *śṛṇu*; the optative, for example BK pl 37 *parikalpayet*; and the future passive participle, for example BK pl 38 *kartavyam*. To indicate what will come next in the text, the future is used, for example BK pl 34 *pravakṣyāmi*; or the present passive, for example BK pl 49 *ucyate*; or, less commonly, a present indicative, for example DM 91.45 *stambhasaṃkhyāṃ vadāmy aham*.

Prefixes are sometimes used merely to fill metre, for example at DM 94.49 we see used in the same verse, without any distinction in meaning, both *māpayet* (without prefix) and *pramāpayet* (with prefix). Irregularities of the verbal system are seen, for example absolutives in *–ya* occur with unprefixed verb roots, see PI 6.275a *tyajya*.

Unconventional spelling, reflecting similarities in pronunciation:

Examples are: *ucchedha* for *utsedha* at BK pl 167 (manuscripts HJK), KI 19.40c, MC 4.151c, and PI 7.161; *kulocchāda* for *kulotsāda* at MY 5.77a; *śrīvacchakaḥ* for *śrīvatsakaḥ* in manuscripts A and B at PI 6.295a; *amalācchikaḥ* for *amalāsthikaḥ* at DM 91.42d (manuscripts N and M); and *tṛ* for *tri*, for example at DM 91.29 *tṛbhūmas*.

In places, an unconventional pronunciation is seen to be required by metre. As an example, MC 4.91c reads *śikharākulaḥ sa evoktaḥ*. The *pāda* appears hypermetric. It is probable, however, that it was expected to be read as *śikh'rākulaḥ sa evoktaḥ*.

Unconventional word forms:

Idiosyncratic habits of word usage are observed, for example *saviśeṣataḥ*, seen repeatedly at the end of a line of verse (for example at DM 76.16b, DM 82.45d, DM 92.12b, DM 93.11d, DM 93.45d and MY 5.93d). Redundancy is also notable, for example *nāma nāmataḥ* at PI 7.138, 7.143, and 7.148.

Unconventional compounding:

Indeclinable forms that would not normally be included in a compound are, in this literature, at times folded into compounds. In PI 7, for example, we see repeated use of *iva* within a compound: 138d *dvijarājeva*, 142d *gṛharājeva*, 145d *kumbhākāreva*, 150d *nalineva*, 151d *śrīnageva* and 152d *gvāvṛkṣeva*.

In notes to the edition I have avoided persistent discussion of *Aiśa* forms and other characteristic features of the material language style. The reader should be prepared to accept them as representing a standard of their own that requires no further comment.

1.4 The effects of copying

A fourth difficulty is that the copies of the texts that we have received have experienced many steps of copying since their composition. In the course of those steps, multiple errors and emendations have altered them. My job as an editor is to try to weed out those changes, to take the text back to what it might have been when first composed. This is, of course, the aim of a picky scholar. But you could also see it as something of merit within the system: a restoring of correct instruction, so that things may be properly done.

Buildings, both domestic and religious, are built for the benefit of the patron. And they are designed with a particular benefit in mind. His reward

may be material (wealth, success, sons, getting rid of an enemy...), or spiritual (liberation), or both, see, for example, BK pl 90: *mahāvimānaṃ kartavyaṃ bhuktimuktipradaṃ śive.* 'The *Mahāvimāna*, which bestows *bhukti* (heaven) and *mukti* (liberation), should be built for Śiva [alone]'.

Any error in procedure spoils the reward. Much care is taken to present the correct procedures, with consultation with astrologers to choose the right time and place for them. The patron puts up large amounts of money to pay for construction and ritual. Everything must be made to go smoothly. Thus a critical edition, in endeavouring to restore an authorial copy, is very much in keeping with commentarial drillings for truth. We all want the authoritative words, with their full *Aiśa* flavour, to come through clearly.

1.5 For whom were the texts written?

The texts direct the reader in a prescriptive optative mode. The reader is being told what to do and how. The material that the texts offer concerns construction, but provides little practical information on construction techniques or materials. Instead, what is given is a full account of how to ensure that the construction is done correctly, in order that it will yield the sought-after results. Information is given on how to select a suitable piece of ground on which to build, how to purify that ground, how to orient the building in an auspicious direction, how to perform preparatory rituals prior to building, and how to proportion the building to achieve the correct benefit for the patron. The discussion of the shaping of the buildings is presented in terms of drawing (*likhet*, 'he should draw', for example at BK pl 92b) and designing (*vartayet*, 'he should shape, design', for example at BK vy 136d, MC 4.84d), terms pertinent to an architect, not a builder. Dagens and Hardy have noted the same style in the building texts that they have examined.[7]

The material, then, appears to be written as a guide for those in charge of arranging that the building be ritually effective, the priests and architects, rather than for artisans involved in the building process itself. This slant makes sense, given that the material is embedded in texts that cover what should be known and done by religious officiants.

1.6 Narration

The information is framed as a set of instructions from one person to another. In the *Bṛhatkālottara*, Īśvara narrates the account to Kārttikeya (vocatives include: Śikhidhvaja, Ṣaṇmukha, Ṣaḍānana, Suta, Kṛttikāsuta, Krauñcasūdana and Kumāraka). In the *Kiraṇa*, Īśvara instructs Garuḍa (vocatives include: Tārkṣya, Khaga and Tvam). In the *Piṅgalāmata*, Bhairava (vocatives include Kālakāmāndhakāntaka) narrates the account to Piṅgalā (vocatives include Priye, Vipaścite, Devi, Suvrate, Bhadre, Varārohe, Varānane, Surasundari, Mahādevi, Sureśvari, Sulocane, Varavarṇini). In the *Mohacūrottara*,

[7] Hardy 2013:4.

Skanda instructs Indra (vocatives include Śakra, Hari, Śacīpati, Puraṃdara, Śatakratu, Pākaśāsana, Atiduḥsaha, Suvrata, Suranāyaka, Surādhipa, Surādhyakṣa, Surasattama, Paramāmbuja). In the *Devyāmata*, the narrator is Parameśvara, and the vocatives to the Goddess are Bhadre and Deveśe. The *Mayasaṃgraha* is the teaching of Maya (the architect of the *asuras*) to his disciples (Goodall 1998:x).

1.7 Participants

The instruction given directs the procedures to be performed by a number of participants. The *yajamāna / kartṛ / kāraka* is the instigator, patron and donor for the project. His role involves much ritual and the meeting of all expenses, but the rewards are rich. His reward is sometimes specified. For example at MY 5.80cd we are told that the patron of a *Vardhamāna Śrīvatsa* temple can expect an increase in wealth. As can be seen from such statements of reward, the rituals around temple construction are regarded as a private matter, for private gain.[8] What is more, that gain is a one-time transaction. There is no further benefit to the donor thereafter. All those who live within the *kṣetra*, the area over which the temple has effect, will continue to benefit from its presence, but the donor will not accrue anything more from its activities.

In the *Mayasaṃgraha* and *Piṅgalāmata* it is specified that the *kartṛ* is a *sādhaka* (MY 5.81; PI 10.95). The label *sādhaka* is seen applied to someone who has reached the third of four levels of initiation: *samayin*, *putraka*, *sādhaka* and *ācārya*. All four levels are listed at PI 10.95[9]. The *samayin* and *putraka* have differing degrees of dependence on the *ācārya*. All three seek *mukti* (liberation) only. The *sādhaka* is, once initiated, an independent seeker of *siddhi*s (powers to be used in this life) and *bhukti* (an incarnation in heaven) as well as eventual *mukti*. Of course it is also possible that the term *sādhaka* is used generically here to refer to all adherents to the religion. Such a usage is attested in the *Niśvāsa* (see Goodall et al. 2015:47–48).

Other participants in the project are experts who are paid by the *yajamāna* a *dakṣiṇā* (honorarium) for their services. They do not otherwise benefit from their work. The payment of a *dakṣiṇā* ensures that all the merit gained in the procedures they perform goes to the *yajamāna* alone.

The chief expert officiant is the *ācārya / guru / deśika / sthāpaka / mantrin*. It appears to be largely for this officiant that the *pratiṣṭhā* instructions are set out. He directs the ritual and performs the most fundamental portions of it. He is not always named as the agent, but actions presented in an impersonal manner, with no other agent designated, may, on the whole, be presumed to be performed by him. At times, in cases where the work being described might not, in fact, be performed by the *ācārya*, but rather by a *sthapati* or other

[8] Brunner, SŚ vol. 4:iv.

[9] *ācāryasya catuḥśālaṃ triśālaṃ sādhakasya tu | putrakasya dviśālaṃ ca samayī hy ekaśālakaḥ ||* '[There is] a 4-roomed [house] for an *ācārya*, a 3-roomed one for a *sādhaka*, a 2-roomed one for a *putraka*. The *samayin* has a 1-roomed one'.

śilpin under the supervision of an *ācārya*, I have left the agency unspecified in translation. At the end of the procedure, the *ācārya* is given the best *dakṣiṇā* and ritually hands over to the *yajamāna* the merit accrued in the performance of the work done by him and the other experts.

The ritual assistants to the *ācārya* are called *mūrtipa*s (bearers, or keepers, of the *mūrti*s). The *mūrti*s are the 8 forms of Śiva: earth, fire, the consecrated worshipper (*yajamāna*), sun, water, air, moon and ether (MY 5.17). Eight *mūrtipa*s tend the 8 *mūrti*s, as they are involved in the procedure.

*Śilpin*s guide and perform the construction of the temple. Occasionally a *śilpin* of a particular type is specified. For example, at MY 5.129cd reference is made to doorway-specialists. There would appear to be a hierarchy among the builders: the *Devyāmata*, at DM 87.3-4, uses the term *sthapati*, for a learned architect, conversant with *pratiṣṭhā* teachings, at the top of the hierarchy. Lastly, the *daivajña* is the astrologer, whose task is to determine the proper place and time for the procedure.

1.8 Ritual context

Every procedure in the preparation, construction and installation must be performed in such a way that the result will be a good one, not just in terms of a sound construction, but also in terms of the *phala* (effect, good or bad) that will fall to the patron. Much attention is paid to ensuring the auspicious in terms of time, site, omens, orientation, preparatory ritual, dimensions, proportions, materials and installation ritual.

2 Text contents

I will next run through the basic features of the subject matter of the texts, preparing the way, so that the texts themselves, with all their individual tos and fros, may make better sense to the reader. There are situations where one text will give a short-hand account of procedure, to be understood only by a knowledgeable reader, while another text will offer a meticulously detailed presentation. By explaining the material before the reader meets the texts, I hope to point the reader toward assistance wherever a short-hand account is met.

While I will show that a broadly uniform system emerges from the disparate accounts, I do not mean to suggest that every text would agree in every aspect. In places, the texts differ, not only in what they choose to record, but also in their reports on how things should be done. In this introductory passage, I will try to indicate that range of reporting. And, of course, the texts will speak for themselves in the ensuing editions. But the differences expressed are small. There is no great debate going on here. On the contrary, what we see is an acceptance of a system held in common.

This section will fall into two main parts: 2.1 will cover information general to all building, whether domestic, civic or for a temple, and 2.2 will give

information specific to temple building.

2.1 Information general to all building

2.1.1 *Kṣetra*, *vāstu* and *vāstupuruṣa* (figure 1)

These three are fundamental principles of the subject matter and must be explained first. The *kṣetra* is the area on which construction will take place. The *kṣetra* area is termed the *vāstu* when it is treated as a domain ritually inhabited by a *vāstupuruṣa* and the deities of the *vāstu*. It will be seen that I translate both *kṣetra* and *vāstu* as "site," for lack of a good terminological distinction in English.

PI 8.41c-91b gives a full account of the *vāstupuruṣa*: he was once an upstart *asura* monster who was defeated by Śiva, forced to the ground, with his body bent up to fit the *kṣetra*, in a position established as early as Varāhamihira[10], with his head at the northeast (see figure 1). He is tied down with *vaṃśa*s (sticks) and *rajju*s (ropes).

The deities who had sought Śiva's help in quelling the monster take up positions over his body as the deities of the *vāstu*, in a formation that is repeated from text to text with minimal variation. Brahmā is in the centre, at the belly of the *vāstupuruṣa*, Īśa is at the northeast corner, at his head, etc. The formation will be seen below in the description of the various *vāstu* types.

These deities completely cover the *vāstu*. It is on this area that construction, whether domestic, civic, or for a temple, is carried out. Outside the *vāstu* area are 8 demons in the cardinal and intermediate directions. PI 8.86a[11] points out that they are there as support for the *vāstu*.

There are several *vāstu* types, according to the purpose of the site. The sides of the different types are divided into each a different number of parts. These *vāstu* types will be discussed in section 2.1.5 below.

2.1.2 Choice of place

One must choose a good site on which to build. First of all, the features of the terrain are examined: position relative to landmarks; slope; water supply and drainage; plant growth; animals and insects; and soil colour, texture, smell and taste.

Next, specific tests are performed to check the suitability of the ground. Among such tests are the following. A hole is dug and filled with water, to see how well the ground drains. A hole is dug and refilled, to see how densely packed the ground was. Lamps are left lit on the ground in the four cardinal directions, to see how long they stay alight. The ground is sown with seed to see how quickly it germinates.

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[10] BS 52.51: *pūrvottaradiṅmūrdhā puruṣo 'yam*. 'The *puruṣa* has his head in the northeast direction'.

[11] *saṃdhāraṇārthāya*. '[The demons are established] for support'.

2.1.3 Choice of time and observation of omens

Building preparations should commence at a good astrological moment. And, as the officiants are at work on the site, they keep an eye out for omens such as events in the horoscope, or birds or animals at the site. Of course, good omens are hoped for, but KI 54.10[12] reassures that ritual may be employed to address bad omens.

2.1.4 Orientation (figure 2)

When the ground has been well leveled, the cardinal directions are ascertained. It is important to the success of the building that it be correctly aligned to the cardinal directions. First, the east-west line is determined. MC 4.16-18[13] and MY comm 4 f27r, line 16 to 27v, line 2[14] direct that this may be done by means of the stars or of a *śaṅku* (gnomon) and *sūtra* (cord). MY comm 4 is refreshingly honest about the fact that the commentator knows nothing about the star method, it requiring knowledge of astronomy, *jyotiḥśāstra*.

The following is a description of the *śaṅku* and *sūtra* method, largely following that given at MY and MY comm 5.1-3. Figure 2 illustrates each step. The *śaṅku* (ś) is a stick that is set upright into the ground at the centre of a circle (c1) the diameter of which is twice the height of the *śaṅku*. The points at which the shadow of the *śaṅku* touches the circle during the course of a day, to the east and west (E and W), are marked, and an east-west line is marked between them. The centre of that line is the *brahmasthāna* (B). A cord that is the length of the east-west line is used as the radius of circles (c2 and c3) drawn about

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[12] *ghoreṇāṣṭasahasraṃ tu kāryo homaḥ sitais tilaiḥ |*
ghṛtakṣīrayutaiḥ śāntir bhavaty atra na saṃśayaḥ ||
'[In the case of a bad omen] a *homa* should be performed with oblations of white sesame seeds, ghee, and curd, and 1008 recitations of the [a]*ghora*[*mantra*]. Alleviation will certainly come about'.

[13] *udīcīṃ dhruvavedhena prācīṃ vā dhruvatārayā |*
puṣyapauṣṇamaghāvedhād atha śaṅkvādisādhanaiḥ ||
evaṃ pūrvāparaṃ jñātvā madhye kaṃ pārśvayor nayet |
matamānatulyasūtreṇa yathā syād dakṣiṇottaram ||
tato 'py ardhaṃ samādāya vidikkoṇeṣu lāñchayet |
caturaśraṃ tataḥ kṛtvā navadhā vibhajet punaḥ ||
'[He should determine] the north by fixing the position of the *dhruva* (pole star), or the east according to the *dhruvatārā* (pole star) or by fixing the positions of Puṣya, Pauṣṇa (Revatī) and Maghā, or by means of the *śaṅku*, etc. Having thus ascertained the east-west line, he should position Brahman in the centre between the two sides. Using a cord of the chosen length (the length between the east and west limits), he should obtain the north-south line. Then, halving [the cord], he should mark the corners in the intermediate directions. Having [thus] made a square, he should divide it into 9 [parts along each side]'.

[14] *chāyetyādi | golo madhyapradeśe lāñchanabimbādiḥ | tatrastho yo 'sau śaṅkus tena karaṇabhūtena nītaṃ yac chāyālakṣmadvayaṃ pūrvāparadigudbhūtaṃ tasmād diśaṃ jñātvā | dhruvavedheneti ślokasya tadvad eva jyotiḥśāstrasāpekṣatvād arthaṃ satyaṃ na vidmaḥ | vāstusvarūpaparijñānāyocyate |* '*chāyā*: The circle in the centre; the *lañchanabimba*, etc. Using the gnomon (*śaṅku*) that has been set there as an instrument, a pair of shadow marks directed by the shadow comes about in the east and west. From these one ascertains the direction. *dhruvavedhena*: We do not know the exact meaning of the verse, because it requires [knowledge of] *jyotiḥśāstra*. It is said to elucidate the shape of the *vāstu*'.

the two ends of the east-west line. The intersecting circles make a fish-shaped figure, termed a *matsya* (fish). The points of intersection of those two circles are marked, and a north-south line is marked between them. It runs through the *brahmasthāna*. North and south points (N and S) are marked such that the distance between N and S is the same as that between E and W.

Next, points in the intermediate directions are found by drawing circles (c4, c5, c6 and c7) around the ends of the east-west and north-south lines with a cord the length of which is equal to half the east-west line length. The points in the intermediate directions lie at the intersections of those circles. Those points are marked as the corners of the *kṣetra* (the square area on which one will build) (NE, SE, SW, and NW).

Throughout the procedure, circles are drawn using a chalk marker at the end of a cord that rotates around a central axis, and straight lines are marked by snapping a taut chalked cord against the ground to leave a line of chalk.

2.1.5 *Vāstu* types (figures 3a -6b)

When the *kṣetra* has been chosen and its corners, centre and borders marked out, it is divided into a grid-work of cells (*koṣṭhaka* / *pada*), usually with the same number of parts along each side. The division is again marked in chalk lines left when taut chalked cords are snapped to hit the ground. The term *sūtra* is used both for the cord itself, and for the mark that it leaves behind.

At BK vy 144a[15], we are told that the cords themselves are an *aṅgula* or half an *aṅgula* thick. They are described in more detail at PI 8.1c-4[16].

Once the *sūtras* have been laid out, deities are installed and the *vāstu* is established. In the commonest pattern, 45 deities are installed. 32 of those deities are placed around the outer edges of the *vāstu*, and 13 are placed inside that framework, with Brahmā at the very centre. There are also two categories of demons, usually placed outside the *vāstu*: Skanda, Aryaman, Jambha and Pilipiccha are generally placed in the cardinal directions; and Carakī, Vidārī, Pūtanā and Pāparākṣasī are generally assigned to the intermediate directions.

On the whole, the texts diverge only in small spelling differences or in the use of different synonyms for the deity and demon names, but there are some larger differences, too.

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[15] *aṅgulam ardhāṅgulaṃ vā.* 'The [cord] is an *aṅgula* or half an *aṅgula* [thick]'.

[16] *sūtraṃ kārpāsikaṃ caiva kṣaumaṃ bālbajavalkajam* ||
śubhārthe tu śubhā hy ete samasūtrās trivartanāt |
gulmagranthivihīnaṃ ca avyāviddham avīkaram (conj. *acīkaram* manuscripts) ||
aśubhe kośajaṃ śāṇasnāyucarmajam eva vā |
snāyuvellyān tathā cauraṃ paṭṭasūtram athāpi vā ||
gulmagranthisamāyogād yathākarmānusārataḥ |
vilomavartanaṃ caiva dvirāvartaṃ tathaiva ca ||
'The cord is made of cotton, linen, balbaja grass or bark. For an auspicious result, suitable [threads] of the same length are tripled (to make the cord 3-ply). [The cord should be] without clumps, knots, breakages or splitting. For an inauspicious result, [the cord is] made of silk, of hemp, of sinew, of leather, of *snāyu* ('sinew') vines, of *cora* plant fibre, or of silk thread; with clumps and knots, twisted the wrong way, or 2-ply, according to its purpose'.

First, the deployment of the 8 demons receives differing treatment in different texts. Skanda, etc. (the 4 demons in the cardinal directions) and Carakī, etc. (the 4 demons in the intermediate directions) are placed outside the most commonly used *vāstu* types (the 8x8 and 9x9 forms) in the *Piṅgalāmata* (see figure 3c), *Bṛhatkālottara* (see figure 3a), *Mayasaṃgraha* and *Mohacūrottara*. The treatments in the *Bṛhatsaṃhitā*, *Kiraṇa* and *Devyāmata*, however, diverge from that pattern. In the *Kiraṇa* (see figure 3b), the outer demons are not discussed at all. In the *Bṛhatsaṃhitā* (see figure 4b), no outer demons are listed but Aryaman is drawn in among the deities, at position 2 in my figures, the position elsewhere given to Marīci. The *Devyāmata* (see figures 3d and 4c) presents Carakī, etc. as outer demons, but not Skanda, etc. At DM 76.1-16 (figure 4c), the text describes a set-up which draws Aryaman in, as seen in the *Bṛhatsaṃhitā*, and also draws Skanda into the peripheral ring of deities, at position 13 in my figures, the position elsewhere given to Rudradāsa / Rudrajāya / Rudrayakṣman, and, at DM 76.16-24 (figure 3d), to Rājayakṣman.

Second, the positions of Agni and Vāyu in the *Bṛhatsaṃhitā* (see figure 4b) are markedly different from those that the texts treated here convey. The *Bṛhatsaṃhitā* places Agni in the northeast corner, the position that the texts treated in this study assign to Īśa. And the *Bṛhatsaṃhitā* gives the southeast corner to Vāyu, while Agni is placed in this corner by the texts treated here.

Third, in both the *Devyāmata* (see figures 3d and 4c) and the *Bṛhatsaṃhitā* (see figure 4b), Pāpayakṣman and Roga are at the northwest corner of the *vāstu*, at positions 37 and 38 in my figures, while Roga and Vāyu hold those positions in the other texts. This difference is also seen in the account of the 8x8-part *vāstu* at KI 54.30-37 (see figure 3b), but not in the account of the 9x9-part *vāstu* at KI 54.15.

The *Devyāmata* shows an awareness of these different treatments in chapter 78, where alternative names for the *vāstu* deities are offered. At DM 78.10c[17] we are told that Aryaman is Āditya (the sun, which is Marīcimant, has rays). At DM 78.12c[18] Rājayakṣman is equated with Guha, a synonym for Skanda. At DM 78.7cd[19] it is stated that Pāpayakṣman is Kṣaya (disease, Roga) and Roga is Vāyu.

Different *vāstu* designs are used for different building projects: funeral grounds, temples, cities, towns, villages, palaces, forts, houses, and so forth. For the purposes of this study of temple building, we will be interested in 8x8-part and 9x9-part square *vāstus*; 8-, 16- and 32-cornered *vāstus*; and round, oblong, and oval *vāstus*. Figures 3a-6b show these *vāstus*, with the positions of the deities within them. In each case, I give a reference for the passage on which the drawing is based. Only where the texts offer substantially different accounts do I render more than one diagram for a *vāstu* type.

I will insert here a brief discussion of settlement sizes. The texts offer the following terminology for settlements of different sizes: *maṇḍala* (which I will

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[17] *ādityo hy āryamā.*

[18] *rājayakṣmā guho jñeyo.*

[19] *pāpayakṣmā kṣayo jñeyo rogo vāyuḥ prakīrtitaḥ.*

translate as province), *deśa* (district), *nagara* (city), *paṭṭana* (town), *grāma*, and *kheṭa*. There is an inconsistency in the relative sizes of *kheṭa* and *grāma* given in these records. In places, the *kheṭa* appears to be treated as something larger than a *grāma*. For example, at *Mayamata* 9.10 settlements are ordered, apparently from small to large, as follows: *grāma*, *kheṭa*, *kharvaṭa*, *durga*, *nagara*. MC 4.6 follows this pattern: *grāma*, *kheṭa*, *pura*, etc. In other places, the *kheṭa* appears to be regarded as smaller than a *grāma*: KI 55.49cd, PI 6.5, PI 8.90, and BK vy 102 adopt the order *nagara*, *grāma*, *kheṭa*, which suggests an ordering in terms of decreasing size. And MY comm 4 f30r defines '*kheṭaka*' as a subsiduary to a *grāma*, a small *grāma*. For now, I will deploy the translations 'hamlet' for *kheṭa* and 'village' for *grāma*, while remaining neutral as to their relative sizes.

The 8x8 square *vāstu* (figures 3a, 3b, 3c and 3d):

The 8x8 square *vāstu* design is used in the construction of a temple. Four different 8x8 *vāstu* designs are given: BK vy 19-41 describes the 8x8 *vāstu* shown at figure 3a. KI 54.30-37 describes the 8x8 *vāstu* shown at figure 3b. MY comm 4 f29v, line 3-30r, line 11, quotes the KI, giving the same 8x8 *vāstu* design as is seen at the KI. PI 8.73-86 presents an 8x8 *vāstu*, shown at figure 3c, which is again different from those shown in figures 3a and 3b, with the deities in the outer circuit shifted around 1 cell anticlockwise. At DM 76.16-24 we see one more variation on the 8x8 *vāstu* design, shown at figure 3d.

The 9x9 square *vāstu* (figures 4a, 4b and 4c):

At KI 54.11-19; BK vy 112; MY comm 4 f29r, line 6-29v, line 3; MC 4.18-28; and PI 9.1-20, all the 9x9 *vāstu* descriptions present the same design, as shown at figure 4a. The description of the 9x9 *vāstu* given at BS 52.42-50 differs from that agreed upon by the above texts. I have drawn it at figure 4b. At 4c is shown the 9x9 *vāstu* layout given at DM 76.1-16.

The *Kiraṇa*, *Bṛhatkālottara*, *Mayasaṃgraha* and *Piṅgalāmata* all present the 9x9 *vāstu* as being suited to the construction of a house. Interestingly, the *Mohacūrottara* describes the 9x9 *vāstu* as a design to be employed for temple and house alike. At the *Devyāmata* I can find no discussion as to which *vāstu* is used for which type of construction.

8-, 16- and 32-cornered *vāstus* (figure 5):

At BK vy 130-131[20], the procedure for making an 8-cornered *vāstu* is briefly given. 16-, 32-cornered, and round *vāstus* are also indicated. MY 5.90-91 gives

[20] *koṇārdhāṣṭāṃśatas tyāgāc caturaśraṃ prakalpayet |*
prākkarṇārdhāṃśaṃ cāṣṭāśraṃ dikṣu nyāsāt prajāyate ||
evaṃ vai ṣoḍaśāśraṃ tu dvātriṃśāśrāvadhi kramāt |
kalpayet kramaśo vatsa yathā vṛttaṃ prajāyate ||
'[One commences with a square.] One subtracts a 1/8th part from one half diagonal [of that square, producing a length equal to the diagonal less 1/16th part]. [At the intersection of arcs with a radius of that length, about the four corners of the square] one establishes 4 [more] corners in the cardinal directions, at a distance [from the centre] of ½ the previous diagonal. Thus an 8-cornered [figure] comes about. Thus, too, from 16 corners to 32 corners in turn. One proceeds by degrees, my dear, until a circular form is reached'.

fuller specifications for the making of 16- and 32-cornered bases. MY comm 5.91 gives a second method for attaining a 16-cornered base. For a diagram to demonstrate the account at MY 5.90-91 and MY comm 5.90-91, see figure 5.[21]

The *Devyāmata*, at DM 88.4-7b, describes a simpler procedure for the making of a base for an 8-cornered temple. Here one uses a *sūtra* the length of the half diagonal to draw a circle around the centre, and determines the position of the corners in the cardinal directions by the intersection of the north-south and east-west lines with that circle.

Having seen the simpler method of the *Devyāmata*, Christopher Minkowski points out that one must wonder why the other, substantially more labour-intensive, methods were devised. His suggestion is that the more difficult procedure is needed if one is to avoid impinging on the central *marman* (for *marmans*, see section 2.1.7).

The round *vāstu* (figures 6a and 6b):
BK vy 130-131 states that round *vāstus* are achieved by the repetition of the procedure described for the making of an 8-cornered temple until so many corners are created that a circular shape is marked. At MY 5.94 and DM 88.1-2[22], more easily employed geometrical descriptions for obtaining a base for the construction of a round temple are given, which I have shown at figures 6a and 6b, respectively.

The oblong and oval *vāstu*:
DM 88.7c-14[23] describes the preparation of a *caturaśrāyata* (oblong) temple

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[21] I thank Professor Christopher Minkowski for his interpretation of the second method of obtaining a 16-cornered base.

[22] *ataḥ paraṃ pravakṣyāmi vṛttādīnāṃ tu vartanam* |
sūtrapātaviśeṣeṇa vṛttasya vartanaṃ śṛṇu ||
kṣetraṃ susammitaṃ kṛtvā caturaśraṃ samantataḥ |
kṣetrakarṇatribhāgena madhyato vṛttam ālikhet ||
'Next I will recount the shaping of round, etc., [temples]. Hear about the shaping of a round [temple], with a special placement of the *sūtras*. Making the *kṣetra* well, 4-cornered all around, one should draw a circle around the centre with 1/3rd of the *kṣetra karṇa* [*sūtra*]'.

[23] *caturaśrāyataṃ bhadre procyate śṛṇu sāmpratam* ||
yāvad dhastair abhipretaḥ prāsādo vistareṇa tu |
vistarasyārdhadīrghas tu caturaśrāyataḥ smṛtaḥ ||
jīvasūtradvayaṃ bhadre dhruvaṃ kṛtvā vicakṣaṇaḥ |
caturaśrāyataṃ tiryag vartayec cātra vittamaḥ ||
agrataḥ pṛṣṭhataś caiva ubhayapārśvatas tathā |
prāsādasyārdhasūtreṇa madhyasūtrāṇi lāñchayet ||
āyāmasyārdhasūtreṇa madhyasūtrāṇi lāñchayet |
vistārād ardhasūtreṇa agrapṛṣṭhaṃ ca lāñchayet ||
pārśvacihne bahiḥ sūtraṃ sthāpya karṇaṃ prasādhayet |
āyāmasyārdhasūtreṇa karṇeṣu matsyakāṃ likhet ||
matsyābhyāṃ sādhayed rekhāṃ caturdikṣu susammitām |
bhittibhāgaṃ parityajya dvitīyām aparāṃ likhet ||
rekhādvitayamadhyena bhittimārgaḥ prakīrtitaḥ |
caturaśrāyatam hy evaṃ kṛtvā vṛttāyataṃ likhet ||
'Now hear as the *Caturaśrāyata* (oblong [temple]) is described, my dear. However many *hastas* may be desired for the temple breadth, the depth of the *Caturaśrāyata* is half the breadth.

base. DM 88.15-18b[24] describes that for a *vṛttāyata* (oval) temple base.

There is a broad range in the number of *vāstus* presented, from 2 in the cases of the *Kiraṇa* and *Devyāmata*, to many at the *Piṅgalāmata*. It would seem probable that the further elaboration of the system suggests the passage of time, that earlier texts might well report fewer *vāstu* types than later ones. Wider study of *vāstuśāstra* supports this view, from the 2 *vāstus* taught by the early *Bṛhatsaṃhitā* (8x8 and 9x9) to the 32 taught by the late *Mayamata* at 7.2-21. However, Felix Otter, in a personal communication, wisely strikes a note of caution here, pointing out that it is all too easy to see a pattern of development over time where perhaps there is none. He points out that the number of *vāstus* was relatively stable in north India throughout the middle ages, while growing in the south, thus the development of numerous *vāstu* plans may be as much a matter of geography or doctrine as time.

We have seen that *vāstus* vary in both the number of parts they contain, and the arrangement of deities into those parts. In the end, the differing arrangements of the *vāstu* deities on the ground do not have great effect on the building and its results.[25] What does have an effect is the number of parts in the *vāstu*, because that determines the pattern of *vaṃśas*, *rajjus* and *sirās*, and, therefore, the pattern of *marmans* that must be avoided in the course of the preparation for construction. It is to discussion of these *vaṃśas*, *rajjus*, *sirās* and *marmans* that I now turn.

2.1.6 *Sirā / nāḍī, vaṃśa* and *rajju / raśmi / raśmin* (figures 7, 8a, 8b, 9, 10, 11, and 12, and table 1)

Once the *sūtras* have been laid over the *kṣetra*, they take on a permanent position as part of the *vāstu*. In that character, they are given specific names. All the

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My dear, here, the wise man surely makes *Caturaśrāyata* extent with double the *jīvasūtra*. At the front and back, and at both sides, one should mark the midline *sūtras* with the half temple *sūtra*. One should mark the midline *sūtras* with the *sūtra* at half the length. One should mark, front and back, with the half *sūtra* from the width. Fixing the *sūtra* at the side mark, outside, one should arrange the corner. One should draw a fish figure at the corners, with a *sūtra* that is half the length. With the 2 fish figures, one should make a line in the 4 cardinal directions. Drawing away from the wall portion, one should draw another, second [line]. The wall course is midway between the two lines. Having thus made the *Caturaśrāyata*, one may make the *Vṛttāyata* (the oval temple)'.

[24] *vistarasyārdhadīrghaṃ tu kṣetraṃ kṛtvā susammitam |*
madhyarekhādvayaṃ likhya caturaśrāyate śaste ||
vistarasyārdhasūtraṃ tu saṃgṛhya yatnato budhaḥ |
āyate madhyasūtre tu sthāpayet sūtram ādarāt ||
karṇabhāgādhikaṃ kṛtvā pārśve tu kṣetraṃ vartayet |
bhittimārgaṃ parityajya vṛttaṃ ca vartayet punaḥ ||
evaṃ vṛttāyatasyoktaṃ vartanaṃ lakṣaṇānvitam |
'Making the depth of the *kṣetra* half its breadth, drawing a pair of *rekhās* in the middle in the commended *Caturaśrāyata*, the wise man should take from it the half *sūtra* of the width and carefully establish the *sūtra* on the central *sūtra* in the [*Caturaśr*]*āyata*. One should make the *kṣetra* a part bigger at the *karṇa* and side, and, moving out from the wall course, one should make the circuit. The shaping of the *Vṛttāyata* is described thus'.

[25] See also Hardy 2013:14.

texts except the *Kiraṇa* and *Devyāmata* describe the following set-up: Those that run north-south and east-west are referred to as *sirā*s (sometimes *śirā*s) or *nāḍī*s. The lines running from corner to corner of the *vāstu*, and passing through the centre of the Brahmā position, are termed *vaṃśa*s. Other diagonals, parallel to the *vaṃśa*s, but running through the corners of the Brahmā position, rather than through its centre, are called *rajju / raśmi*.

Earlier, when we were looking at the story of how the *vāstupuruṣa* came to be, we saw the words *vaṃśa* and *rajju* used for the sticks and ropes used to hold the *vāstupuruṣa* down on the *kṣetra*. Now that the terms *nāḍī* and *sirā* are being brought in, it would seem that there has perhaps been a shift in the vision of what the *vaṃśa*s and *rajju*s stand for. *Nāḍī* and *sirā* are terms usually used to refer to tubular vessels in the body. Once such terms come into the discussion, one might want to revise one's sense of the meanings of *vaṃśa* and *rajju*. *Vaṃśa*, besides cane, stick, can mean bone, backbone. *Rajju*, besides rope, can mean sinew or tendon. The *sūtra*s on the *vāstu* now appear, perhaps, to represent the bones, vessels and sinews of the *vāstupuruṣa*'s body.

The texts agree that there are two *vaṃśa*s. BK vy 109ab[26], MY comm 4, f28r lines 13-14[27] and PI 8.13-14b[28] name them: the *vaṃśa* that runs from southeast to northwest is *durjaya*. That which runs from northeast to southwest is *durdhara* (see figure 7). The *Piṅgalāmata* also names the *rajju*s (again, see figure 7) and the *sirā*s in the 8x8 and 9x9 *vāstu* (see table 1). MY comm 4 f27v, lines 13-15[29], gives an abbreviated list of the 20 *sirā*s in a 9x9 *vāstu*: The 10 that go [west to] east are from *manorathā* to *śānti*. The 10 that go [south to] north are from *bhā* to *hiraṇyā*.

There is concord on the positions of the *vaṃśa*s and *sirā*s, but occasional disagreement over the position of the *rajju*s. For example, the *Bṛhatkālottara*[30] and *Piṅgalāmata* differ over *rajju* placement in the 8x8 *vāstu*: see figures 8a and

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[26] *vaṃśadvayaṃ koṇagataṃ durjayaṃ nāma durdharam* |
'A pair of *vaṃśa*s runs between the corners, named *durjaya* and *durdhara*'.

[27] *āgneyavāyukoṇasthito durjayanāmā vaṃśo dvitīyas tv īśānanirṛtikoṇastho durdharaḥ.*
'The *vaṃśa* named *durjaya* goes from the southeast to the northwest. A second one, *durdhara*, goes from the northeast to the southwest'.

[28] *pārśvavaṃśo 'rdhavaṃśaś ca durjayo durdharo dvayam* |
agnir vāyugataś caiva durjayaḥ parikīrtitaḥ ||
īśarakṣagato bhadre durdharas tu na saṃśayaḥ |
'And the *vaṃśa* to each side is a half *vaṃśa*. The pair [of *vaṃśa*s] is *durjaya* and *durdhara*. The one called *durjaya* goes from southeast to northwest. My dear, *durdhara* goes from northeast to southwest, there is no doubt'.

[29] *manorathetyādi tāś ca manorathādyāḥ śāntyantā daśa prācya iti pūrvānanāḥ somabhāgād uttarāyā diśaḥ* | *antakāntam iti dakṣiṇāṃ diśaṃ yāvad avasthitāḥ hi bhādyā hiraṇyāntā daśottarānanāḥ* | *ity evaṃ viṃśatiḥ* |
'*manorathā*: The ten from *manorathā* to *śānti*, *prācyaḥ*: facing east. From the north, *antakāntam*: to the south, there are ten from *bhā* to *hiraṇyā*, that face north. Thus there are twenty'.

[30] BK vy 109c-110: *catuṣṭayaṃ tu rajjūnāṃ ṣaṭpadaṃ dvipadaṃ tathā* ||
vaktragulphaprakoṣṭhābhyāṃ dvipadaṃ syāc catuṣṭayam ||
hṛdi gulphe tathā kukṣau ṣaṭpadaṃ syāc catuṣṭayam |
'And [in an 8x8 *vāstu*] there are four *rajju*s that are 6 cells [long] and four that are 2 cells [long]. The set of four at the face, ankles and wrists are 2 cells [long]. The set of four through the heart, ankle and belly are 6 cells [long]'.

8b. A clear exposition of the positions of the *vaṃśa*s and *sirā*s in the 9x9 *vāstu* is seen at BK vy 111ab[31] (see figure 9).

We should now look at the description of these matters in the *Kiraṇa* and *Devyāmata*, alongside that in the *Bṛhatsaṃhitā*. At BS 52.61[32] and KI 54.20-22b[33], the lines described are the grid of north-south and east-west lines (termed *sirā*s), overlaid by diagonals from corner to corner, and between Śoṣa and Vitatha, Mukhya and Bhṛśa, Jayanta and Bhṛṅga, and Aditi and Sugrīva (see figure 10). At the *Bṛhatsaṃhitā*, none of these diagonal lines is named. At the *Kiraṇa*, the lines that run from corner to corner are termed *koṇasūtra*s; and the diagonal lines that border the Brahmā position in the centre are termed *vaṃśa*s. The term *rajju* is not used.

The *Devyāmata*, at chapter 79, verses 1-6, describes the line layout altogether differently[34] (see figure 11). The term *sirā* is given to the two lines that cross the *vāstu* from corner to corner. The *anuvaṃśa*s are a set of lines running between the north, east, south and west points. Three *vaṃśa*s run north-south; three more run east-west. The *vaṃśa*s run through cell centres. All other lines are

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[31] *evaṃ navapade deyaṃ tripadaṃ ṣaṭpadaṃ kramāt* |
'Likewise, in a [9x]9-cell [*vāstu*], 3-celled and 6-celled [*rajju*s] are to be placed in turn'.

[32] *rogād vāyuṃ pitṛto hutāśanaṃ śoṣasūtram api vitathāt* |
mukhyād bhṛśaṃ jayantāc ca bhṛṅgam aditeś ca sugrīvam ||
'[There are diagonal *sūtra*s] from Roga to Vāyu, from Pitṛ to Hutāśana (Agni), from Vitatha to the Śoṣa *sūtra*, from Mukhya to Bhṛśa, from Jayanta to Bhṛṅga, and from Aditi to Sugrīva.

[33] *evaṃ nyasya surān koṇāt koṇasūtraṃ nipātayet* |
tṛtīyaṃ koṇakād anyat tṛtīyaṃ koṣṭhakaṃ nyaset ||
tat sūtram ubhayoḥ paścāt pārśvayor brahmaṇaḥ kramāt |
koṣṭhaṃ madhyasthitaṃ neyaṃ caturdikṣu vyavasthitam ||
vaṃśās te catvāraḥ khyātāḥ koṇasūtraṃ sirā matāḥ |
'Having thus installed the deities, one should lay down the [2] corner *sūtra*[s] from corner [to corner, making 2 diagonal lines]. One should establish a *koṣṭhaka* (a central zone) [the outer edge of which is] a third [of the distance] from each corner. Then a *sūtra* is set to each side of Brahmā in due sequence. One should guide a *koṣṭha* in the centre, established in the 4 directions. There are the 4 *vaṃśa*s, *koṇasūtra*[s, and] *sirā*s'.

[34] *sirā vaṃśo 'nuvaṃśaś ca marmopamarmasandhayaḥ* |
vāstumadhye prayatnena jñātvā hy etān vivarjayet ||
yā tu karṇāyatā rekhā sirānāmnīti sā smṛtā |
sirālakṣaṇam ākhyātaṃ vaṃśalakṣaṇam ucyate ||
vāruṇādityagaṃ sūtraṃ māhendrāsuragaṃ tathā |
tṛtīyaṃ vaṃśasūtraṃ syāt puṣpadantāc ca satyagam ||
yamāc ca somago vaṃśaḥ carakād adhamāgataḥ |
gandharvāc ca tathā cānyo bhalvāṭapadamadhyagaḥ ||
ādityayamayor madhye yamavaruṇayos tathā |
varuṇasomayoś caiva somaādityayoḥ punaḥ ||
samāḥ karṇāyatā rekhāś catasraḥ saṃvyavasthitāḥ |
anuvaṃśāḥ samākhyātā rekhānyāḥ sandhayaḥ smṛtāḥ ||
'*Sirā*, *vaṃśa*, *anuvaṃśa*, *marman*, *upamarman* and *sandhi*: carefully discerning them in the *vāstu*, one should avoid them. The line that stretches between the corners is called a *sirā*. The characteristics of *sirā*s have been given. The features of *vaṃśa*s are given next. A *sūtra* goes from Varuṇa to Āditya, and another from Mahendra to Asura. A third *vaṃśa sūtra* goes from Puṣpadanta to Satya. There is a *vaṃśa* from Yama to Soma, another going south from Caraka (Ananta), and another from Gandharva to the middle of Bhalvāṭa. Between Āditya and Yama, between Yama and Varuṇa, between Varuṇa and Soma, and between Soma and Āditya, there are 4 equal lines stretched between the corners, called *anuvaṃśa*s. Other lines are taught as *sandhi*s'.

termed *sandhis*. The position of these *sandhis* is not given. It is unclear whether they run along the outside of the deity cells, or through the cell centres.

MY comm 4 f27v line 16-28r line 6[35], reporting on a portion of the *Mayasaṃgraha* that is not available to us, gives an analysis not seen elsewhere. The *sirās* are divided into 3 categories: *sauṣumṇa*, *aiḍa* and *paiṅgala*. The terms must surely be based on the names for the 3 vessels of the body: *suṣumṇā*, *iḍā* and *piṅgalā*. The commentary demonstrates which of the *sirās* are *sauṣumṇa*, which *aiḍa* and which *paiṅgala*. The *sausumṇa sirās* reach out to the west and the south of the northeast corner. I have drawn up the scheme at figure 12. We are not told the practical effects of the distinction between the different types of *sirā*.

2.1.7 *Marman* (figures 10, 11, 13, 14, and 15, and table 2)

Marmans are points of vulnerability in the *vāstu*. *Marmans* are to be carefully avoided. PI 8.30-41b and DM 79.15-35, for example, state the harm to be incurred at each type of *marman*. Any encroachment on a *marman* at the time of preparation for building is harmful to the patron.

Marmans may occur at a *sūtra* (*vaṃśa*, *rajju* or *sirā*); at a meeting of *sūtras*; at cell borders; within cells crossed by either one or two *sūtras*; or in cells that are empty, with no such crossing. The *marman* types are listed at PI 8.18c-28b[36], with a clear explanation of where each occurs in the *vāstu*. Nine of

[35] *agnīṣometi | āsāṃ viṃśatisaṃkhyātānām | yā madhyā iti | madhyebhavāḥ ṣaṇ nāḍyas tanmadhyataḥ suṣumṇāḥ | pūrvāmnāyanāḍīdaśakād ādyaṃ nāḍītrayaṃ tathottarāmnāyād ādyaṃ nāḍītrayam | evaṃ ṣaṭ | īśānadigbhāge diśaḥ pradeśa eva vāstor īśamūrdhāpavaktraka iti vakṣyamāṇavacanataḥ ṣaṭ tāḥ sauṣumṇāḥ | vāmabhāge saptaiḍyaḥ | dakṣiṇabhāge sapta paiṅgalyaḥ | .... | ity anena | yas tv āsāṃ daśānāṃ nāḍīnāṃ madhyāt ṣaṭ sauṣumṇā nāḍyaḥ śiṣṭaṃ catuṣṭayam aiḍaṃ paiṅgalaṃ ca |*
'*Agnīṣomā*: of those 20, the "middle ones" (*yā madhyā*) means (*iti*) those 6 *nāḍīs* that are in the middle. Because they are in the middle of them, [they are called] *sauṣumṇa*. Of the 10 *nāḍīs* running [west] to east, the first 3 *nāḍīs*. In the same way, out of the 10 [*nāḍīs*] running [south] to north, the first 3 *nāḍīs*. Thus there are 6 *sauṣumṇa* [*nāḍīs*]. In the Īśāna (north east) corner of the *vāstu*, radiating from the head of the Īśa, there are 6 *sauṣumṇa* [*nāḍīs*]. There are 7 *aiḍa* [*nāḍīs*] to the west, 7 *paiṅgala* [*nāḍīs*] to the south.... According to another [system], of the 10 *nāḍīs*, 6 *sauṣumṇa nāḍīs* are taught; 4 are *aiḍa* [ones] and [4] are *paiṅgala* [ones]'.

[36] *padmaṃ vajras tu sandhiś ca padaṃ lāṅgalasaṃpuṭam ||*
triśūlaṃ maṇibandhaś ca trikaṭaṃ svastikaṃ tathā |
vaṃśaṃ rajjumayaṃ nāḍyaṃ marmatrayodaśakaṃ smṛtam ||
sūtrāṣṭayuk smṛtaṃ padmaṃ pañcasaṃkhyaṃ prakīrtitam |
brahmasthānāditaḥ kṛtvā pūrvayāmyāparottare ||
ṣaḍbhiḥ sūtragato vajra aṣṭāviṃśa sa ucyate |
nāḍīsaṃpātako yo 'tra sandhimarmas tu sa smṛtaḥ ||
saṃkhyā ṣoḍaśa ity uktā sandhīnāṃ tu varānane |
śuddhakoṣṭhaṃ padaṃ proktaṃ caturviṃśati tat smṛtam ||
rajjusūtraṃ savaṃśaṃ ca tasyārdhe halaṃ smṛtam |
tasya saṃkhyā varārohe ṣoḍaśaivam udāhṛtā ||
koṇāt koṇagataṃ sūtraṃ saṃpuṭaṃ tan na saṃśayaḥ |
dvātriṃśaṃ tu tad evoktaṃ nātra kāryā vicāraṇā ||
koṇe trisūtragaṃ yac ca śūlaṃ tan nātra saṃśayaḥ |
turyasaṃkhyaṃ tad evoktam īśāgnītīragaṃ priye ||

the *marmans* listed occur in the 8x8 *vāstu*, see figure 13. One of them, the *svastika*, is not seen in the 8x8 *vāstu*, but is seen in the 9x9 one, see figure 14. A different presentation of *marmans* is given at MY 4, as quoted by Trilocana at SŚ vol. 4:49[37], see figure 15. BK vy 142-3[38] offers a further list *marman* names. These three lists each differ slightly from the other (see table 2). BK vy 143 comments that, while 12 chief *marmans* have been listed in the text, there are 108 others, and there are also 1000 subtle ones, all of which are to be avoided. PI 9.23-53 gives a further viewpoint of *marmans*, detailing 111 *marmans* on 111 different parts of the *vāstupuruṣa* body.

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sūtrapañcakasaṃyogān maṇibandhaḥ sa ucyate |
vasusaṃkhyaḥ sa evoktaḥ pūrvādau yugmayugmakaḥ ||
tasyānugaṃ trisūtraṃ ca trikaṭaṃ tan na saṃśayaḥ |
pañca saṃkhyā yathāpūrvaṃ taddiśāyām udāhṛtam ||
rajjuyuk padamadhye tu svastikaṃ tan na saṃśayaḥ |
'13 *marmans* are recorded: *padma*, *vajra*, *sandhi*, *pada*, *lāṅgala*, *saṃpuṭa*, *triśūla*, *maṇibandha*, *trikaṭa*, *svastika*, *vaṃśa*, *rajju* and *nāḍī*. The *padma* has 8 *sūtras*. There are 5 *padmas*, going to the east, south, west and north of the Brahma position. The *vajra*, of which there are 28, has 6 *sūtras*. A meeting of *nāḍīs* is called a *sandhi marman*. O fair-faced one, there are said to be 16 *sandhis*. The *pada*, of which there are 24, is an empty cell. The *hala* (*lāṅgala*) is half of the intersection of a *rajju* and a *vaṃśa*. O fair-hipped one, there are 16 of them. The *saṃpuṭa* is a *sūtra* running from corner to corner, there is no doubting it. There are 32 of them, let there be no disputing the matter. The *śūla* (*triśūla*), of which there are said to be 4, is that which has 3 *sūtras* at a corner. There is no doubt here. It makes an arrow at Īśa and Agni. The *maṇibandha* is said to be brought about by the meeting of 5 *sūtras*. There are 8 of them, in the east, etc., pair by pair. Alongside those [*maṇibandhas*], the *trikaṭa* is a [meeting point of] 3 *sūtras*. That is not in doubt. There are 5 [*trikaṭas*] described in each of the directions as before. The *svastika* occurs when there is a meeting of *rajjus* in the middle of a *pada*. There is no doubt'.

[37] *samastanāḍīsaṃpātaḥ saṃdhir ity abhidhīyate |*
mahāmarma tad ity āhuḥ brahmasthānaṃ yad ucyate ||
aṣṭasūtrasamāyogād ambujaṃ parikīrtitam |
vaṃśarajjvātmakaṃ sūtraṃ saṃpuṭaṃ koṇasaṃgatam ||
tasyārdhena halaṃ koṣṭhacatuṣke svastikaṃ matam |
rajjūtthaṃ rajjūvaṃśotthaṃ mahāsvastikam ucyate ||
vajraṃ ṣaṭsūtrasaṃyogāc chūlaṃ koṇe tadardhataḥ |
sūtrapañcakasaṃyogād maṇibandhaṃ prakīrtitam ||
saprāntanāḍīsaṃpātas trikaṭaṃ maṇibandhayuk |
suviśuddhapadaṃ yatra rajjūvaṃśavivarjitam ||
iti dvādaśa marmāṇi.
'A meeting of *nāḍīs* is called a *sandhi*. The *brahmasthāna* is called the *mahāmarman*. A meeting of 8 *sūtras* is called an *ambuja*. A meeting of *vaṃśa* and *rajjus* at the corner is called a *saṃpuṭa*. Half of that is a *hala*. A *svastika* is [a meeting of] *rajjus*. [It occurs] in four squares. A *mahāsvastika* is [a meeting of] *rajjus* and *vaṃśas*. A *vajra* is the meeting of 6 *sūtras*. A *śūla* is half of that, at the corners. A meeting of 5 *sūtras* is termed a *maṇibandha*. A *trikaṭa* is a conjunction at the end of a *nāḍī*, a partner to the *maṇibandha* [along the border of the *vāstu*]. A *suviśuddhapada* is a cell that is crossed by neither a *rajju* nor a *vaṃśa*. These are the 12 *marmans*'.

[38] *vajralāṅgalaśūlādyā maṇibandhādayas tathā |*
padmasvastikaśuddhākhyaṃ mahāmarmādayas tathā ||
dvādaśāgryāḥ samākhyātāḥ śatam aṣṭottaraṃ param |
tathā sūkṣmaṃ sahasraṃ tu varjanīyaṃ prayatnataḥ ||
'The 12 chief [*marmans*] are: *vajra*, *lāṅgala*, *śūla*, etc., *maṇibandha*, etc., *padma*, *svastika*, *śuddha*, and *mahāmarman*, etc. There are 108 other [*marmans*]. And there are 1000 subtle ones to be carefully avoided'.

The *Kiraṇa* and *Devyāmata* again present a somewhat different picture of *marmans* from that of the other texts. KI 54.22c-24b[39] describes an area at the centre of the *vāstu*, the *koṣṭhaka*, bordered by diagonal *sūtras* at each corner of the Brahmā position (see figure 10). This entire area, divided into 16 *marman* parts, is to be avoided. At DM 79.7-8[40] the intersections of lines are termed *marmans*. *Upamarmans* are at cell centres. *Mahāmarmans* occur at the head, the face, the navel, the two sides of the chest, and the heart of the *vāstu* body. At DM 79.13-14[41], three types of *marman* are distinguished: the *triśūla*, *ṣaṭkoṇa* (also called a *vajra*) and *catuṣka* (see figure 11). Neither presentation matches that at BS 52.62, where the 9 intersections of the diagonal lines are picked out as being *atimarmans* (see figure 10).

Clearly the *vāstu* is full of these danger points, so one can fully see why *Piṅgalā* asks rather pointedly, at PI 9.59-60[42], how the *vāstu* can be used at all, when it is so full of *marmans*. The answer given is two-fold. First (PI 9.61[43]), one must build on the *vāstu*, because any construction outside the *vāstu* is worthless. Second (PI 9.56-57b[44]), pressure on *marmans* is deemed harmful

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[39] *evaṃ jñātvā tu saṃśleṣaṃ sūtrāṇāṃ marma tad bhavet* ||
jñeyaṃ madhyagataṃ marma tac ca yatnena varjayet |
kṛtvā tat ṣoḍaśāṃśaṃ tu tatraikaṃ marma tad bhavet ||
kṛtvā ṣoḍaśadhā sthānaṃ varjayet tat sadaiva tu |
'Knowing that, a meeting of *sūtras* is a *marman*. The centre should be recognised as a *marman* and carefully avoided. Dividing it into 16 parts, one part is a *marman*. Having divided the [*koṣṭhaka*] area into 16, one should avoid it at all times'.

[40] *rekhānāṃ ye tu saṃpātāḥ marmāṇi tāni vāstutaḥ* |
padamadhyasthitāni syur upamarmāṇi tāni tu ||
mūrdhani vadane nābhau stanayor hṛdaye tathā |
mahāmarmāṇi coktāni vāstudehe tu lakṣayet ||
'In a *vāstu*, the intersections of lines are called *marmans*. *Upamarmans* are at the cell centres. The *mahāmarmans* are described at the head, the face, the navel, the two sides of the chest and the heart of the *vāstu* body'.

[41] *īśāgnipitaro rogas triśūleṣu vyavasthitāḥ* |
ṣaṭkoṇo vajra evoktaś catuṣkoṇeṣu saṃsthitāḥ ||
āpavatsā ca sāvitrī indrajayo guhas tathā |
īśānādiṣu koṇeṣu catuṣkāḥ saṃvyavasthitāḥ ||
'Īśa, Agni, the Pitṛs and Roga are situated at *Triśūlas*. A *ṣaṭkoṇa* (a meeting of 6 lines), at the four corners, is called a *vajra*. Āpavatsa, Sāvitrī, Indrajaya and Guha are positioned at *catuṣkoṇas* (meetings of 4 lines), at the corners, in the northeast, etc'.

[42] *yad vāstukalpanaṃ proktaṃ tat kṣetrasya parigrahaḥ* |
kṣetre kuḍyādivinyāsaḥ kāryo deva gṛhādiṣu ||
kathaṃ tad yujyate kartur yato marmamayo hi saḥ |
yathā vāstus tathā marma tasmād vāstur na yujyate ||
'Lord, the setting up of the *vāstu* that has been described, the choice of *kṣetra*, the installation of the walls, etc. in the *kṣetra* that should be done in houses, etc. – how can that be useful for the *kartṛ*, since [the *vāstu*] is made of *marmans*? [You have said (three verses earlier):] 'As is the *vāstu*, so are the *marmans*'. But, in that case, the *vāstu* is not useful'.

[43] *bahiś cet kriyate 'raṃbhas tadā vai nirahetukaḥ* |
tasmāt sarvaprayatnena marmād evārcanaṃ kuru ||
'[Bhairava said:] An undertaking outside [the *vāstu*] is useless (*nirahetukaḥ*). You must carefully perform worship, beyond the *marman*'.

[44] *adhomukho yadā vāstuḥ prāsādādyā gṛhādiṣu* |
tadā niveśanaṃ kuryān marme marma na pīḍyate ||
uttānaṃ pūjanārthe tu śalyoddhāraṃ ca nānyathā |

only when the *vāstupuruṣa* is face up. When it is face down, one may encroach on *marmans* without damage being done. The *vāstupuruṣa* is face up only at the time of worship preparatory to the construction, the laying of the first stones and *śalya* removal. Otherwise, it is face down and one may work on it free from *marman* worry. ĪŚ K 27.39-41, too, specifies that one should avoid the *marmans* during the laying of the first bricks.

This is reassuring news. But it may not be the full story, for one nonetheless receives, even in the *Piṅgalāmata* itself, admonitions that one should not put this or that structural item over a *marman*. For example, PI 8.41ab[45], at the end of the report on which *marmans* bring which harm, adds: 'knowing this, one should not touch a *marman* with walls and columns'.

2.1.8 Shadow impingement (*chāyālaṅghana*)

When a shadow falls on a building or part of it, the building is impinged upon. Certain impingements are particularly harmful. The concept of impingement is already current at the time of the composition of Varāhamihira (see BS 52.74-76 and 87-88), and is a concern in the texts treated here too. For example, at BK pl 132-133b we learn that temples and secular constructions should not be impinged on by the shadows of other temples, or trees, wells, *maṭhas* or *caityagṛhas*. BK pl 119 states that 'temples and so on that are not impinged upon do not bring harm. Otherwise, harm arises for the *kartṛ* (patron) and *ārādhaka* (worshipper)'.

Impingement is avoided by building at a suitable distance with respect to height. At BK pl 118cd, the instruction is to build at a distance of twice the height of the object that might impinge. At BK pl 164-167 we are told that the shadow of the image (*liṅga*) must not fall on its base (*pīṭha*), nor must the shadow of the *pīṭha* fall on the *liṅga*. By making the *liṅga* and *pīṭha* commensurate, one ensures that impingement will not occur.

2.1.9 *Śalyas* (table 3 and figure 16)

Śalyas are pieces of extraneous matter in the ground, or omens that arise in association with the construction. According to BK vy 14c-15b[46], *śalyas* may be malignant (*aśubha*), beneficent (*śubha*) or middling (*madhya*). PI 9.71-73[47]

'When the *vāstu*, for temples and houses and so forth, is face down, one may rest things on a *marman*. The *marman* is not afflicted. [The *vāstu* should be] face up for worship and removal of the *śalyas*, not otherwise'.

[45] *evaṃ jñātvā spṛśen marma kuḍyastambhādibhir na ca |*

[46] *dhvaje gaje śubhaṃ śalyaṃ siṃhe madhyaṃ vṛṣe 'śubham ||*
adhamaṃ budhahorāyāṃ tatra tatra tathā labhet |
'At *dhvaja* and *gaja* there is a beneficent *śalya*, at *siṃha* a middling one, at *vṛṣa* a harmful one, [and] at [the *āya*] whose planet is Budha (i.e. *śvan*) there is the worst (*śalya*). Such is the result at each [*āya*]'.

[47] *divyādivyavimiśraṃ ca trividhaṃ taṃ vidur budhāḥ |*
devādidarśanaṃ divyam adivyaṃ mānuṣātmakam ||
śvānolūkakakākādyāṃ vimiśrakaṃ taṃ na saṃśayaḥ |
sātvikaḥ karttur ācāryaḥ śreṣṭhaṃ devādidarśanam ||

expands the categorising to say that auspicious omens are divine and *sāttvika* for the *kartṛ*, middling omens are mixed and *rājasa* for him, and malignant omens are human and *tāmasa* for him.

Material *śalya*s must be located and extracted. MY comm 4 after x+21, f27r, lines 9-10[48] states that one can never find all the *śalya*s, so great is their number, but, in practical terms, one may expect to find *śalya*s as detailed in the texts. *Śalya*s are dug for down to the depth of a man (PI 9.104ab[49]); or to the depth listed for any particular *śalya*; or as far as water (MY comm 4 after x+21, f27r lines 11-12[50]).

Several methods are given for detecting *śalya*s. Detection may involve examination of the patron's horoscope, spotting animals and birds at the site, or noting the initial syllables of the patron's utterances. Yet another method of detecting *śalya*s requires the officiant to watch which parts of the body the patron scratches. The scratching of a particular part of the body indicates a *śalya* in the corresponding part of the body of the *vāstupuruṣa* lying on the *vāstu*. In some cases, the terms used for the scratching veer rather toward 'itch' (for example at MY 4 x+13: *kaṇḍūyanena*), or 'touch' (for example at PI 9.78cd: *yadā kartā spṛśate*). But elsewhere we have a clear statement of 'scratching' (for example at PI 9.76ab: *śiraḥkaṇḍūḥ kurute kārako yadā*). At table 3, I compare the *śalya*s discovered by scratching as recorded at the *Piṅgalāmata*, *Mayasaṃgraha*, *Kiraṇa* and *Devyāmata*. Their presentations are very similar, though not given in the same wording or order. The *Kiraṇa* does not cover all the parts of the body given in the *Piṅgalāmata*, *Mayasaṃgraha* and *Devyāmata*.

We will later (section 2.1.14) see *āya*s, formulae used to test the auspiciousness of dimensions, discussed when it comes to choosing measurements for buildings. The *Bṛhatkālottara*, *Mayasaṃgraha* and *Piṅgalāmata* also describe the use of the *dhvajādi* (*dhvaja*, etc.) *āya*s to locate *śalya*s and read portents. The *dhvajādi āya*s are a collection of 8 items: *dhvaja* (banner), *dhūma* (smoke), *siṃha* (lion), *śvan* (dog), *vṛṣa* (bull), *khara* (donkey), *gaja* (elephant) and *khaga* (bird).

Each *dhvajādi āya* is associated with a *graha* (planet), and is placed in the cardinal and intermediate directions from the east onwards in a clockwise direction, according to the positions assigned to those planets. The *dhvajādi āya*s are, furthermore, each associated with a part of the body, whether that body be that of the officiant, of the patron, or of the *vāstupuruṣa*. See figure 16 for the layout of the *dhvajādi āya*s, and their associated planets and parts of the

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rājasaḥ kartur ācāryo jñeyaṃ miśraṃ tu madhyamam |
tāmasaḥ kartur ācāryaḥ kanyasaṃ mānuṣātmakam ||
'The wise know that there are 3 sorts [of omen]: auspicious, inauspicious and mixed. An auspicious [omen] is a viewing of a deity and so forth, the inauspicious [omen] is human. A dog, an owl's hoot, etc., are mixed, there is no doubt. A divine [omen] is best; it is *sātvika* for the *kartṛ*. A mixed [omen] is middling; it is *rājasa* for the *kartṛ*. A human omen is worst; it is *tāmasa* for the *kartṛ*'.

[48] *tatrocyate śalyānām anantatvād iyattā paricchettuṃ na śakyate | paramārthatas tūkteṣu pradeśeṣu yad yatroktaṃ tat tatraiva śalyam |*

[49] *naramātrādhaḥ khanitvā śodhitavyaṃ prayatnataḥ |*

[50] *pānīyadarśanaparyantaṃ yāvad.*

body, as they appear in a circuit, over the site. Note that the parts of the body corresponding to the *āya*s do not conform to the position of the *vāstupuruṣa* as he lies over the *vāstu*. The *āya*s in the cardinal directions are held to be beneficial, those in the intermediate directions are harmful (PI 6.47-50). At BK vy 9c-15[51] we are told that when the patron or officiant scratches a part of his body, a *śalya* is indicated at the corresponding *āya* position in the site.

At MY 4 x+7 – x+12[52] we learn that the *dhvajādi āya* system is patterned

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[51] *dhvajo raviḥ samādiṣṭo dehināṃ mūrdhni saṃsthitaḥ* ||
saṃsparśāc chubhaśalyaṃ tu sthapatyācāryakartṛṣu |
mukho dhūmo mato bhaumaḥ śalyam asthimayaṃ vadet ||
siṃhas tu bhārgavo jñeyo bhujābhyāṃ vakṣasi sthitaḥ |
śvā budhaḥ kroḍagaḥ puṇyaṃ liṅgaṃ jīvo vṛṣātmakaḥ ||
kharaḥ śanis tu vijñeyo kaṭyurubhyāṃ vyavasthitaḥ |
gajaṃ candrādhidaivatyaṃ jaṅghābhyāṃ ca vyavasthitam ||
dhvāṅkṣe rāhuḥ samādiṣṭaḥ pādābhyāṃ tu susaṃsthitaḥ |
yad aṅgaṃ spṛśate tatra tadaṅge śalyam ādiśet ||
dhvāṅkṣagardabhadhūmeṣu asthiśalyaṃ samādiśet |
dhvaje gaje śubhaṃ śalyaṃ siṃhe madhyaṃ vṛṣe śubham ||
adhamaṃ budhahorāyāṃ tatra tatra tathā labhet |
tasmin deśe tatpramāṇaṃ śalyam āhur manīṣiṇaḥ ||
'*Dhvaja* is [the *āya*] designated as the sun. It is sited at the head of the body. When the *sthapati*, *ācārya* or *kartṛ* touches [his head], it indicates a beneficial *śalya* there (at the corresponding *āya* position in the site). *Dhūma*, [at] the face, is considered to be Bhauma (Mars) and reveals a *śalya* made of bone. *Siṃha* is Bhārgava (Venus) and stationed at the arms and chest. *Śvan* is Budha (Mercury) and is at the belly. *Vṛṣa* is Jīva (Jupiter), is [at] the penis, and is a *puṇya* (good sign). *Khara* is Śani (Saturn) and is at the hips and thighs. *Gaja* has as its deity Candra and is sited at the shanks. At *dhvāṃkṣa* (*khaga*) is Rāhu, stationed at the feet. The limb that one touches indicates a *śalya* in that limb. *Dhvāṃkṣa*, *gardabha* and *dhūma* indicate a bone *śalya*. At *dhvaja* and *gaja* there is a beneficent *śalya*, at *siṃha* a middling one, at *vṛṣa* a good one, [and] at [the *āya*] whose planet is Budha (i.e. *śvan*) there is the worst (*śalya*). Such is the result at each [*āya*]. The wise declare a *śalya* of that value, according to its location'.

[52] *āyair vā dhvajadhūmādyair ādityagatiniścitaiḥ* |
pradīptadhūmitādisthaiḥ śalyaṃ mūrdhādito vadet ||
pratipatpramukhāsv arkadarśanād udayātmakāt |
sthirā prāktas taduditā dhūmitādisthitā phalam ||
dhvajo mūrdhā mukhaṃ dhūmo mṛgārir bhujavakṣasī |
śvā kroḍaṃ vṛṣabho liṅgaṃ kaṭiś corudvayaṃ kharaḥ ||
gajo jaṅghe khagaḥ pādau dehino yasya kasyacit |
bhaumarāhvarkiyuktair vā śalyam āyair jajñur budhāḥ ||
trihorābhā(f18v)*skarasthānād āyā horāvidāṃ matāḥ* |
sūryabhaumasitajñejyaśaniśītāṃśurāhupāḥ ||
āyādhipe 'rkasaṃviṣṭe grahāntarahate 'pi vā |
śalyaṃ tadaṅgagaṃ vācyaṃ rāśitryaṃśaviśeṣitam ||
'Or one may foretell a *śalya* [in the parts of the *vāstu* body] from head onwards according to the *āya*s [named] *dhvaja*, *dhūma* and the rest [*siṃha*, *śvan*, *vṛṣabha*, *khara*, *gaja* and *khaga*], determined by the passage of the sun, which are stationed in *pradīpta*, *dhūmita* and [*dagdha* positions]. From the appearance of the rising sun in [cells] beginning with that in the east, the *phala* is the ground affected by [the sun], from the east onward, situated in the *dhūmita* and [*pradīpta* and *dagdha* positions]. The *dhvaja* [*āya* indicates a *śalya* at] a *vāstu* body's head, the *dhūma* [indicates one at] the face, the *mṛgāri* (= *siṃha*) [indicates one at] the arm and chest, the *śvan* [*āya* indicates one in] the belly, the *vṛṣabha* [indicates one at] the penis and buttocks, the *khara* [indicates one at] the two thighs, the *gaja* [indicates one at] the shins, the *khaga* [indicates one at] the feet. Or the wise may recognise a *śalya* by means of *āya*s in conjunction with Mars, Rāhu or the sun [and so forth]. According to the sun's three-hour-long stay [in

on the diurnal passage of the sun. (This association is also seen at SŚ 4:20 verse 22.) The *āya*s are again laid out as shown in figure 16. The sun enters *dhvaja* at dawn and travels from one cell to another every 3 hours. The cell in which the sun is stationed is called *pradīpta* (alight). That cell which it has just left is called *dagdha* (burned). The cell into which it will move next is called *dhūmita* (smoky). At verse x+12 we are told that when an *āya* is *pradīpta*, if its planet is in conjunction with the sun or overpowered by another planet, a *śalya* should be reported in that limb of [the *vāstu* body].

At PI 6.34-42b, the same system of the sun circling the *dhvajādi āya*s is described. Only the terminology is slightly different. *Dhūma* is the term used for the area the sun is about to enter, *aṅgāriṇī* for the area just left by the sun, and *jvālā* for the area on which the sun is shining.

Furthermore, at PI 6.42c-46b[53], a prognostic tool is also made of the circling of the *dhvajādi āya*s by the moon. The current position of the moon is known as *puṣpita* (in flower); the position to be entered by the moon next is *mukula* (in bud); and the position just left [by the moon] is termed *nairmālya* (wilted). Two circuits are described: the outer circuit in which portents may occur, and the inner circuit of *dhvajādi āya*s mapped on the site. When a portent is observed, whether by day or night, its position is related to the *dhvajādi āya* circuit and its import is determined accordingly.

According to the eleventh-century manual of Somaśambhu (see Brunner 1998:20), the system of *āya*s in the second half of the verse is related to a system that uses the first syllables of questions to divine *śalya*s in the first half of the verse, as shown below.

vowel (e): west, *vṛṣabha*, Jupiter
semivowel (va): east, *dhvaja*, sun
sibilant (sa): north, *gaja*, moon

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each *āya* position in turn, clockwise from the east], astrologers consider the *āya*s to be the guardians of Sūrya (the sun), Bhauma (Mars), Sita (Venus), Jña (Mercury), Ijya (Jupiter), Śani (Saturn), Śītāṃśu (the moon) and Rāhu. When the guardian of an *āya* is in conjunction with the sun or overpowered by another planet, a *śalya* should be reported in that limb of [the *vāstu* body], indicated by the three parts of the set'.

[53] *niśāyāṃ saṃpravakṣyāmi śāntā cakre yathāsthitam* ||
nirmālyaṃ puṣpitaṃ caiva mukulaṃ cāpi lakṣayet |
niśāmukhādim ārabhya yāvat pratyūṣagocaram ||
pūrvarekhāsamaṃ kṛtvā sandhyārdhapraharānvitā |
śaśicakraṃ smṛtaṃ hy evaṃ tyaktā nairmālyam ucyate ||
śaśir yatra smṛtaṃ puṣpaṃ mukulaṃ yatra yāsyati |
tatkāle 'pi yathāpūrvaṃ śakunāny upalakṣayet ||
bāhyādhyātmikayogena śubhā grāhyā 'śubhās tyajet |
'[Next] I will announce what is auspicious according to what is stationed in the *cakra* at night. One should name [the 3 divisions] from dusk to dawn *nairmālya* (a wilted flower), *puṣpita* (a flower in bloom) and *mukula* (a unopened bud). One makes the moon's circuit with the lines as before. The [area] is made up of the watches in the [northern] half of the whole [circuit]. The moon's circuit is as follows: the position just left [by the moon] is termed *nairmālya*. The current position of the moon is known as *puṣpa*[*ita*]; the position to be entered by the moon next is *mukula*. And at that time, as before, one should observe the portents. Through the outer and inner method, auspicious [situations] are to be selected [and] one should reject those which are inauspicious'.

velar (ka): SE, *dhūma*, Mars
palatal (ca): south, *siṃha*, Venus
(retroflex: category not reported)
dental (ta): SW, *śvan*, Mercury
labial (pa): NE, *khaga*, Rāhu
ha: NW, *khara*, Saturn
ya: centre, –, (Ketu?)

This system of relating a question to a *śalya* is not described in the texts treated here.

At PI 6.50cd[54] it is pointed out that one is not always interested in weeding out inauspicious *dhvajādi śalyas*. Auspicious *śalyas* are useful only for auspicious purposes. Inauspicious *śalyas* are needed for inauspicious purposes.

2.1.10 Compacting the ground

Once the *śalyas* have been removed, the area on which building will be done, having been dug up, is refilled to ¾ of its depth and compacted to make a solid base. The most detailed description is given at PI 6.51-60. There, the depth of the dig, the constituents of the fill, and a description of the compacting mallets are given. A skimpier description appears at MC 4.30-32.

2.1.11 Offerings to the deities of the *vāstu* (table 4)

On this solid base, offerings are made to the *vāstu* deities. The *Bṛhatkālottara*, *Mohacūrottara* and *Piṅgalāmata* mention these offerings briefly. The *Kiraṇa* and *Mayasaṃgraha* give full, and very similar, accounts of the offerings made to each deity (see table 4). The MY comm is aware of the account in the *Kiraṇa* and makes reference to it at MY comm 4 y+29. MY 4 y+31-y+35 widens the recipients of offerings to include the demons outside the *vāstu*, and all *bhūtas*. SŚ IV1.67-92 and ĪŚ K 27.16-33 (see also the accompanying plate IX in Brunner 1998: Nature des bali offerts aux Vāstudevatā) report offerings very like those in the *Mayasaṃgraha* and *Kiraṇa*. They include offerings to the outer demons.

The offerings in the *Mayasaṃgraha* and *Kiraṇa* include meat and alcohol, although MY comm 4 y+22[55] states that: 'by alcohol is meant something that is a substitute for alcohol'. BK vy 150[56] prohibits the use of meat and alcohol, saying: 'Śaṅkara distances himself from those who are attached to alcohol and meat. Therefore one should make every effort to worship with pure materials'.

2.1.12 The installation of the stones (*śilānyāsa*)

Once the offerings have been made, one proceeds to the ritual laying of stones on the *vāstu*. One stone is established in the centre, others are arrayed around it. All the texts except the *Kiraṇa* describe this procedure. The texts speak of *śilās*,

[54] *aśubhārthe 'śubhā grāhyāḥ śubhārthe ca śubhā matāḥ |*
[55] *surām iti surāprativastutvena |*
[56] *madyamāṃsānuraktānāṃ dūre tiṣṭhati śaṅkaraḥ |*
tasmāt sarvaprayatnena śuddhadravyaiḥ prapūjayet ||

stones, but point out that they may be made sometimes of stone, sometimes of brick (MY 5.10) and sometimes of wood (MY 5.12). DM 84.21[57] explains that stones are used in stone temples, bricks in brick ones.

The texts differ over the number of stones used. The *Piṅgalāmata* (6.64-65[58]), *Bṛhatkālottara* (pl 9-10b[59]), and *Mayasaṃgraha* (5.7-9) work with 9 stones, while the *Mohacūrottara* (4.32c-33b[60]) works with 5. This difference in practice is seen elsewhere too, for example in the *Somaśambhupaddhati* both modes are discussed. The *Devyāmata*, in chapter 84, uses only 4 stones, with discussion of a central *brahmaśilā* in chapter 85.

Of the texts treated in this study, only the *Mohacūrottara* and *Devyāmata* name the stones. MC 4.34cd[61] lists the set of 5 as: *nandā*, *bhadrā*, *jayā*, *riktā* and *pūrṇā*. These names are reported elsewhere too, for example at SŚ IV 1.32-33. DM 84.32cd[62] lists its set of 4 as: *nandā*, *bhadrā*, *jayā* and *pūrṇā*. At IV 1. 33-34, the *Somaśambhupaddhati* names the set of 9 stones as follows: *nandā*, *bhadrā*, *jayā*, *pūrṇā*, *ajitā*, *aparājitā*, *vijayā*, *maṅgalī*, and *dharaṇī* in the centre. At PI 6.64-107, the stones are, in places, referred to as *vedī*s.

MY 5.12 informs us that the stones have a length of 1 *hasta*. PI 6.70, MC 4.33, and DM 84.4 agree that the stones are a *hasta* long and 8 *aṅgula*s high. BK pl 4 differs somewhat, giving them as 1 *hasta* long and half that (12 *aṅgula*s) high.

By most accounts, the stones are marked with the weapons of the 8 *lokapāla*s (guardians of the directions). The weapons of the *lokapāla*s are as follows: The *vajra* (thunderbolt) is that of Indra in the east, the *śakti* (spear) is that of Agni in the southeast, the *daṇḍa* (staff) is that of Yama in the south, the *khaḍga* (sword) is that of Rakṣeśa in the southwest, the *pāśa* (noose) is that of Varuṇa in the west, the *dhvaja* (flagstaff) is that of Vāyu in the northwest, the *gadā* (mace) is that of Soma in the north, and the *triśūla* (trident) is that of Īśa in the northeast. PI 6.71ab[63] states that the stones may be marked with the

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[57] *śilānyāsas tu kartavyaḥ prāsāde 'smiṃcchilāmaye |*
iṣṭakānāṃ tu vinyāsaḥ prāsāde ceṣṭakāmaye ||

[58] *samā kṣmā tatpramāṇā yā tatrāhṛtya śilāṣṭakam |*
kumbhāṣṭāv agnikuṇḍāṣṭau caikaṃ vā nipuṇo guruḥ ||
'The wise *guru* should bring to the level ground of that size eight, or eight plus one, stones, pots and fire pits'.

[59] *madhyapūrvādito nyāsaḥ śilānām īśam antimam |*
ādhāraśaktirūpāṃ tu madhyagāṃ brahmagāṃ nyaset ||
bhittideśe tathāṣṭau ca.
'The positioning of the stones proceeds from centre to east and then clockwise round to the northeast. The central [stone], which takes the form of the Ādhāraśakti, is in the [central] Brahmā position. Then he should install eight [stones] at the walls'.

[60] *śilānyāsaṃ prakurvīta tāsāṃ saṃkṣepalakṣaṇam ||*
turyāśrā hastamātrās tāḥ pañca vasvaṅgulocchritāḥ |
'Then he should install the stones. [Next I will describe] in brief their characteristics. They are 5 in number, 4-cornered, a *hasta* long, and 8 *aṅgula*s high'.

[61] *nandābhadrājayāriktāpūrṇākhyābhiḥ supūjitāḥ ||*
'[The stones] are worshipped with the names *nandā*, *bhadrā*, *jayā*, *riktā* and *pūrṇā*'.

[62] *nandā bhadrā jayā pūrṇā ity etāś catasraḥ śilāḥ ||*
'The four stones are called *nandā*, *bhadrā*, *jayā* and *pūrṇā*'.

[63] *lokapālāyudhāṅkā vā padmāṣṭadalabhūṣitāḥ.*

lokapāla weapons or else with lotus petals.[64]

DM 84.7-8a[65] patterns the stones with 8 items too, but this time the list of the 8 is: *dhvaja* (banner), *chattra* (parasol), *cāmara* (chowrie), *aṅkuśa* (hook) and *toraṇa* (arch), *kūrma* (turtle), *matsya* (fish) and *hala* (plough). In the next verse, three more marks are added: *darpaṇa* (mirror), *hasti* (elephant) and *vajra* (thunderbolt).

The number of officiants involved in performing the *śilānyāsa* ritual is determined by the number of *śilās*. There is always a *guru* in charge of the rite. He attends the central *śilā* and is assisted by either 4 or 8 *mūrtipas* or *mūrtibhṛts*, according to the number of peripheral *śilās*.

The stones are placed over the top of pots made of gold, silver or brass. There are as many pots as there are stones. The texts list the items with which the pots are filled. For example, at PI 6.61, the contents are: minerals, gems, medicines, iron, seeds and quicksilver. Of the texts in this study, only MC 4.38[66] names the pots, listing them as: *padma*, *mahāpadma*, *śaṅkha*, *marakata*, and *samudra*.

The pots and stones are arranged on the *vāstu*. One is in the centre, in the Brahmā position, over the Ādhāraśakti. (MY comm 5.4 specifies that it must be slightly off-centre to avoid the *marman* there.) The rest are set around it (either 4, in the cardinal directions, or 8, in the cardinal and intermediate directions) under the future walls of the construction. For each assemblage of pot and stone there is a fire pit for oblations. MY comm 5.21 explains that first the central fire is lit by the *guru*. From the central fire, the *mūrtipas* light the other fires. At BK pl 5cd[67] we learn that the fire pits are *kumbhārdhataḥ* (half a pot deep).

In the *Bṛhatkālottara*, *Mayasaṃgraha*, *Mohacūrottara* and *Piṅgalāmata*, twenty three *tattvas* (principles) are ritually installed in the stones (BK pl 10c-11[68], MY

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[64] Anna Ślączka points out that excavations in Sahagrawa in Nepal have unearthed jars, and bricks marked with symbols, some of which might be the weapons of the *lokapālas*. See Debala Mitra: Excavations at Tilaura-Kot and Kodan and explorations in the Nepalese Tarai: Report on the work undertaken in 1962 jointly by the Department of Archaeology, His Majesty's Government of Nepal, and the Archaeological Survey of India. [s.l.]: Government of India, 1972, and Anna Ślączka 2007:344-346.

[65] *kuśadūrvāṅkitā dhanyā dhvajacchattrasacāmarāḥ |*
aṅkuśatoraṇopetāḥ kūrmamatsyahalānvitāḥ ||
darpaṇahastivajrāṅkāḥ.
'Auspicious, [the bricks] are marked with *kuśa* and *dūrva* grass. They are patterned with a *dhvaja* (banner), *chattra* (parasol), *cāmara* (chowrie), *aṅkuśa* (hook) and *toraṇa* (arch). They are marked with a *kūrma* (turtle), *matsya* (fish) and *hala* (plough). They have the designs of a *darpaṇa* (mirror), *hasti* (elephant) and *vajra* (thunderbolt)'.

[66] *padmaṃ vātha mahāpadmaṃ śaṅkhaṃ marakataṃ tathā |*
samudraṃ pañcamaṃ teṣu nāmamantrair viśodhanam ||
'[The pots are named] *padma* (lotus), *mahāpadma* (great lotus), *śaṅkha* (conch), *marakata* (emerald) and *samudra* (ocean) as the 5th; he should purify them with *nāmamantras*'.

[67] *śilābhyāṃ madhyadeśe tu gartaṃ kumbhārdhato hitam ||*
'Between [each] pair of stones a hole should be made that is *kumbhārdhataḥ* (half a pot in depth)'.

[68] *ātmavidyāśivākhyaṃ ca tatra tattvatrayaṃ nyaset ||*
tanmātrāntam ātmatattvaṃ vidyātattvaṃ manovadhi |
buddhyahaṃkāraparyantaṃ śivatattvaṃ prakalpayet ||
'In [the stones] he should establish the three *Tattvas* called *Ātma*, *Vidyā* and *Śiva*. He should

5.6-7b, MC 4.35-36b[69] and PI 6.73-75b[70]). These principles are:

23: *buddhi* intellect
22: *ahaṃkāra* self identity
21: *manas* mind
20: *śrota* ears
19: *tvac* skin
18: *cakṣus* eyes
17: *jihvā* tongue
16: *nāsā* nose
15: *vāc* organs of voice
14: *pāṇi* hands
13: *pāda* feet
12: *pāyu* anus
11: *upastha* reproductive organs
10: *śabda* sound
9: *sparśa* touch
8: *rūpa* form
7: *rasa* taste
6: *gandha* smell
5: *ākāśa* ether
4: *vāyu* air
3: *tejas* fire
2: *ap* water
1: *pṛthvī* earth

The order from 23 to 1 is *sṛṣṭikrama* (in the order of creation). The order from 1 to 23 is *saṃhṛtikrama* (in the order of destruction). 1-5 are the 5 *mahābhūtas*, gross elements. 6-10 are the 5 *tanmātras*, subtle elements. 11-15 are the 5 *karmendriyas*, faculties of action. 16-20 are the 5 *buddhīndriyas*, faculties of sense.

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install the *Ātmatattva* up to the *tanmātras*, the *Vidyātattva* up to the *manas*, and the *Śivatattva* up to *buddhi* and *ahaṃkāra*'.

[69] *dharāditattvavinyastā budhyantapadagarbhitāḥ* |
tatrātmatattvaṃ mātrāntaṃ vidyātattvaṃ manontaram ||
garvabuddhī tṛtīye tu tatas tattvādhipān nyaset |
'They should have the *tattvas* from earth upwards installed in them [so that] they contain [all] the levels [from earth] up to *buddhi*. Of these, those [from earth] to the *tanmātras* comprise the *ātmatattva*, those [above those] up to *manas* are the *vidyātattva*, and *ahaṃkāra* and *buddhi* are the third [*Tattva*, the *Śivatattva*]. Then he should install the lords of [these three] *Tattvas*'.

[70] *kālordhvam ātmatattvaṃ syāt tanmātrāntaṃ tu vidyayā* |
buddhikarmendriyopetaṃ mano 'ntaṃ vyāptim iṣyate ||
guṇatrayakṛtāṭopaṃ garvabuddhisamanvitam |
śivākhyam evam adhvānaṃ pādanyāse prakalpayet ||
mūle madhye tathordhve ca kalpyaṃ tattvatrayaṃ tridhā |
'Above *Kāla*, the *Ātmatattva* [includes all the *tattvas*] up to and including the *tanmātras*. The *Vidyā*[*tattva*] ranges up to *manas*, including the *buddhīndriyas* and *karmendriyas*. Enhanced by the 3 *guṇas*, the *Śiva*[*tattva*] consists of the *garva* (*ahaṃkāra*) and the *buddhi*. Thus should one arrange the course in the installation of the foot (base) [of the stones]. The set of three *Tattvas* should be arranged in a three-fold distribution: at the base, middle and top [of the stones]'.

In the course of ritual, one sees the 23 *tattvas* grouped into 3 broader categories which are again called *Tattvas*. In my discussion, I will use a capital *T* for the 3 broader *Tattva* categories, to distinguish them from their constituent *tattvas*. The three *Tattvas* are the *Ātmatattva*, the *Vidyātattva* and the *Śivatattva*. In the accounts of *śilānyāsa* given in the texts treated here, the *Tattvas* are assigned *tattvas* as follows: The *Ātmatattva* is composed of *tattvas* 1-10 (*pṛthivī* to *śabda*). The *Vidyātattva* contains *tattvas* 11-21 (*upastha* to *manas*). The *Śivatattva* consists of *tattvas* 22 and 23 (*ahaṃkāra* and *buddhi*).

Each of the three *Tattvas* has an *Īśa* (lord). Brahmā is the *Tattveśa* of the *Ātmatattva*; Viṣṇu is the *Tattveśa* of the *Vidyātattva*; and Śiva is the *Tattveśa* of the *Śivatattva*.

According to PI 6.75ab, each *śilā* has three parts: *mūla* (base), *madhya* (middle) and *ūrdhva* (top). The *Ātmatattva* is assigned to the *mūla*, the *Vidyātattva* to the *madhya* and the *Śivatattva* to the *ūrdhva*. The three *Tattvas*, in their 3 parts of the stones, are subsequently joined one to the other in pairs (PI 6.92[71]).

Next (PI 6.76-78[72]), the set of 4 *bhāvas* (*dharma*, *jñāna*, *vairāgya* and *aiśvarya* and their 4 opposites (*adharma*, *ajñāna*, *avairāgya* and *anaiśvarya*) are installed, in the intermediate and cardinal directions, respectively. Then (PI 6.80c-84b[73]) the 8 *mūrtis* (forms of Śiva) and the 8 *mūrtīśas* are installed in

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[71] *bhāge bhāge tataḥ kuryāt sandhānaṃ tattvayoḥ kramāt |*
śuddhāśuddhātmano devi hrasvadīrghoktasasvaraiḥ ||
'He should conjoin in the *Tattva* pairs, what is pure (higher in the scheme) with what is impure (lower in the scheme), part by part, in turn, with short vowels (for the impure) and long vowels (for the pure), O goddess'.

[72] *dharmaṃ jñānaṃ ca vairāgyam aiśvaryaṃ ca caturthakam |*
āgneyādikrameṇaiva yāvad īśānagocare ||
pādarūpāḥ smṛtā hy ete harirūpeṇa cāmunā |
adharmājñānakaṃ caiva avairāgyam anaiśvaram ||
gātrakāś caturo hy ete pūrvādyāś cottarāntagāḥ |
sthiram enaṃ sadādhvānam ābrahmabhuvanāntikam ||
'[One should assign] the set of four [*bhāvas*], *dharma*, *jñāna*, *vairāgya* and *aiśvarya* to the south east, [south west, north west and] north east. These form the *pādas* (of the *maṇḍala* throne). They are in the shape of lions. *adharma*, *ajñāna*, *avairāgya* and *anaiśvara* (*anaiśvarya*) are in the east to the north (*adharma* in the east, *ajñāna* in the south, *avairāgya* in the west and *anaiśvarya* in the north). They are the 4 *gātras* (of the *maṇḍala* throne). This course is always stable, right down to the *Brahmabhuvana* (the *Brahmaśilā*)'.

The *pādas* and *gātras*, as elements of the *maṇḍala* are discussed at Brunner 2003 pp. 167-8, and illustrated at p. 177.

[73] *kṣamāṃ pūrve tu vinyasya āgneyyām agnim eva ca ||*
yāmyadig yajamānaṃ tu nairṛte kaṃ nyased budhaḥ |
vāruṇe varuṇaṃ nyasya vāyavyāṃ tiryaggaṃ nyaset ||
saumye induṃ suvinyasya aiśānyāṃ vyomakaṃ nyaset |
śivamūrtiṃ nyasen madhye prāsādānte ca vyomagām ||
mūrtinyāse kṛte paścād ato nyāstv adhidevatāḥ |
śarvaḥ paśupatiś cogro rudro bhavas tathaiva ca ||
īśānaś ca mahādevo bhīmo mūrtyadhidevatāḥ |
'One should install earth in the east, fire in the southeast, the *yajamāna* in the south. The learned man should install the sun in the southwest. Installing water in the west, he should then install air in the northwest. Properly installing the moon in the north, he should install ether in the northeast. He should install the *śivamūrti* in the centre, within the temple, in the ether. Having performed the installation of the *mūrtis*, he should afterwards install the *adhidevatās*. Śarva, Paśupati, Ugra, Rudra and Bhava, Īśāna, Mahādeva and Bhīma are the

the directions. As stated earlier, the 8 *mūrtis* are: earth, fire, the consecrated worshipper (*yajamāna* or *ātman*), sun, water, air, moon and ether. Their 8 *mūrtīśas* are: Śarva, Paśupati, Ugra, Rudra, Bhava, Īśāna, Mahādeva and Bhīma. Finally (PI 6.84c-85[74]), the *lokapālas* (Indra, Agni, Yama, Rakṣeśa, Varuṇa, Vāyu, Soma and Īśāna) are installed, with their weapons, in the 8 pots, in the directions, from east to northeast.

Much is said about the distribution of items in a horizontal circuit of pots and stones in the 8 directions. But the ritual should not be thought of as working in only the horizontal plane: the *Mayasaṃgraha* describes a pathway being built up from the stones to the 10th *lokapāla* in the sky (MY 5.30-31).

The assemblage of pots and stones is purified. PI 6.87ab[75] states that, while the installation of the *tattva*s and so on is in the order of creation (*sṛṣṭyā*), the purification is in *saṃhṛtikrama*, the order of destruction, the reverse order. The ritual is completed with precautionary measures to atone for any deficiency or excess (in the previous ritual) (BK pl 15cd[76]).

The above description of *śilānyāsa* outlines the chief elements in common across the differing accounts, but let me underscore that each has its omissions and particularities. Most noteworthy is the fact that in the *Devyāmata* and *Bṛhatsaṃhitā* the stone installation does not include a discussion of *tattva* installation. In the *Kiraṇa* the installation of the stones is not discussed at all.

2.1.13 Measurements

Texts that describe buildings must necessarily refer to measurements, whether absolute or relative. Terms for absolute units of linear measurement used in the texts treated here are: *yava* (barley grain); *aṅgula* (finger breadth); *vitasti* (the distance between the extended tips of the thumb and little finger, or between the tip of the middle finger and the wrist, 12 *aṅgulas*); *hasta* or *kara* (hand, the distance from elbow to tip of middle finger. 24 *aṅgulas* = 1 *hasta*), *daṇḍa* (stick, 1 *daṇḍa* = 4 *hastas*); *kodaṇḍa* (a bow-length, 1 *kodadaṇḍa* = 4 *hastas*); and *yojana* (stage, the size of which is as follows: a *krośa* (shout) is the distance over which a shout may be heard, and equals 2000 *kodaṇḍas*. 2 shouts equal 1 *gavyūti* (pasture); 4 shouts = 1 *yojana*). The units that refer to the size of parts of the body (finger, hand, and so forth) are generally taken from the size of the patron's parts of the body. At PI 7.9 a *kṛtāṅgula*, the finger breadth

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mūrtidevatās'.

[74] *indrāgniś ca yamaś caiva rakṣeśo varuṇas tathā* ||
vāyuḥ somas tatheśānaḥ pūrvādīśāntagocare |
kumbhāṣṭakeṣu nyastavyā lokapālāstrasaṃyutāḥ ||
'The *lokapālas*, Indra, Agni, Yama, Rakṣeśa, Varuṇa, Vāyu, Soma and Īśāna are to be installed, with their weapons, in the 8 pots, in the directions, from east to north east'.

Thus, Indra is in the east, Agni in the southeast, Yama in the south, Rakṣeśa in the southwest, Varuṇa in the west, Vāyu in the northwest, Soma in the north and Īśāna in the northeast.

[75] *sṛṣṭyā tattvādivinyāsaṃ saṃśuddhiḥ saṃhṛtikramāt* |

[76] *nyūnādhikaviśuddhyārthaṃ homaṃ kāryaṃ śivāsinā* |
'He should perform a *homa* with the *śivāsi* ('sword of Śiva', weapon *mantra*) to atone for any deficiency or excess (in the previous ritual)'.

of an image, is used. For a wider record of absolute linear measurements as recorded in selected early *Siddhāntas*, see Goodall 2004:523-528, "Appendix IV, Measurements".

Volume is measured in *palas*. BS 23.2 reports that: *hastaviśālaṃ kuṇḍakam adhikṛtyāmbupramāṇanirdeśaḥ | pañcāśat palam āḍhakam anena minuyāj jalaṃ patitam.* 'The measurement of water is taught in relation to a round vessel measuring one *hasta* in diameter [and height]. The rainwater that falls into [and fills] it is 1 *āḍhaka*, [=] 50 *palas*. With this [unit] one should measure'.[77]

Measurements are also described in relation to other measurements, that is, as proportions. We will see this mode take three forms. First, the plan (*talacchanda*) of a building is described with reference to the *sūtra* lines that are set to mark the periphery of the building before construction begins. The elevation (*ūrdhvacchanda*) is then described with reference to the proportions of the *talacchanda*.

Second, an element may be chosen to which the size of everything else is then related. For example, the height of the image (*liṅga*) may be used as a unit in relation to which all the measurements of the cella (*garbha*) are related – the pedestal (*pīṭha*), doorway and walls being so many *liṅga* measures in height and breadth.

Third, an item may be divided into several equal parts and the elements of that item then assigned each its own number of those parts. For example, we might be told that the height of a column is divided into 9 parts. Then we will be told how many parts are taken up by each element in the column. At DM 94.28 and 31, reference is made to the chalk-rubbed string that is snapped against the element to be marked for measurement.

When the plan (*talacchanda*) is being described, a projection of the wall horizontally, away from the centre of the building is termed a *gati / nirgama*, and a *saṃveśa / veśa / praveśa* is the ingress of the wall horizontally, towards the centre of the building.

2.1.14 *Āya* (table 5)

The *āyas* are formulae used to test measurements, to ensure that they are suitable for use. A common presentation is of 6 sets of *āyas*: *āya*, *vyaya*, *ṛkṣa*, *yoni*, *vāra*, and *tithi* or *aṃśa*. There are 12 *āyas* in a list of 12 items beginning with *siddhi*; 10 *vyayas* in a list of 10 items beginning with *śikhara*; 27 *ṛkṣas* in a list of the 27 *nakṣatras*; 8 *yonis* in the list of 8 that is *dhvaja*, etc.; 7 *vāras* in a list of the 7 days of the week; 30 *tithis* in a list of the 30 lunar days in a month; and 9 *aṃśas* in a list of 9 items beginning with *taskara*. In each list, some members are regarded as auspicious, some as inauspicious.

The measurement to be tested is multiplied by a set number. The product of that multiplication is then divided by the number of items in the *āya* set. The remainder is checked against the corresponding *āya* in the set to determine whether the measurement is suitable or not.

[77] Reference and translation: Sanderson email October 2009.

Let me give an example: in the *yoni āya* list, the listed *yoni*s are numbered from 1 to 8. *Dhvaja* is 1, *dhūma* is 2, *siṃha* is 3, *śvan* is 4, *vṛṣabha* is 5, *khara* is 6, *gaja* is 7 and *khaga* is 8. The *yoni*s with an odd number are regarded as auspicious. Those with an even number are considered inauspicious. A measurement to be checked against the *yoni āya*s is multiplied by the number 3. The product is then divided by the number of *yoni*s, 8. If the remainder is 1, the *yoni āya* for that measurement is *dhvaja*, which is auspicious; if it is 2, the *yoni āya* for that measurement is *dhūma*, which is inauspicious, and so on.

Having described this common set-up, I should point out that the formulae are presented differently in different texts; for example, sometimes there are more or fewer than 6 sets of *āya*s, and the uses to which the *āya*s are put differ from one account to another.

The *Bṛhatkālottara*, *Piṅgalāmata*, *Mohacūrottara*, and *Mayasaṃgraha* treat *āya*s at some length. The *Kiraṇa* mentions them at KI 19.13a[78], stating that a house may be built according to *dhvaja āya*. *Bhaṭṭotpala*, quotes the passage in his commentary to BS 52.23. However, in the place of the *Kiraṇa*'s *dhvajādyam*, he receives *dvijādy*. The reference to the *dhvaja āya*s has been misunderstood as a reference to the houses for members of the four castes. *Āya*s are not discussed in the *Bṛhatsaṃhitā* or *Devyāmata*. Below are further differences in the accounts.

BK pl 184-186 and MY 5.137-9 both declare 4 sets of *āya*s: the 8 *dhvaja*s, the 7 *svara*s, the 5 *bhūta*s and the 3 *agni*s. The list of 8 *dhvaja*s has already been well established in these texts as *dhvaja* (flag), *dhūma* (smoke), *siṃha* (lion), *śvan* (dog), *vṛṣabha* (bull), *khara* (donkey), *gaja* (elephant), and *khaga* (bird). The list of 7 *svara*s (musical notes) is not given. My assumption is that it follows the order of the notes in a scale: *ṣaḍja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata*, and *niṣāda*. The 5 *bhūta*s (elements) are: *pṛthvī* (earth), *jala* (water), *agni* (fire), *vāyu* (air), and *vyoma* (ether). The 3 *agni*s (fires) are those of *śrauta* sacrifice: *gārhapatya*, *āhavanīya* and *dakṣiṇa*. See table 5 for the consequences of each of these *āya*s in the two texts – there is much overlap between the two reports.

The *Mayasaṃgraha* consistently uses the term *āya*, while the *Bṛhatkālottara* sometimes uses *āya*, but more often turns to *āyu* as a synonym. The use of *āyu* is seen in other texts too, for example at *Mayamata* 9.19ab: *āyavyayarkṣa-yonyāyubhir atha tithibhiś ca vāraiś ca*. It is clear that *āyu* is being used as a synonym for *āya*. It is not, as Dagens' translation suggests, an *āya* list of 'ages'[79].

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[78] *dhvajādyaṃ vā gṛhaṃ kāryaṃ*.
'Or the house may be built according to *dhvaja* [*āya*], etc'.

[79] *Mayamatam*, Treatise of Housing, Architecture and Iconography, Sanskrit text edited and translated by Dagens, Bruno. In 2 volumes. 1994. New Delhi: Indira Gandhi National Centre for the Arts and Motilal Banarsidass.

2.1.15 Materials

In each of the texts I treat, many verses are given over to details of the absolute measurements and proportions of the buildings. Comparatively little is said about the materials used to build. Here I give what I have gleaned from the brief references to them. In general, temples are described as being built of stone, brick or wood. The *Garuḍa* (MC 4.120) and *Gṛharāja* (MC 4.127; MY 5.56; PI 6.308c-310) temples are given special mention. They are said to be built of brick and wood, respectively. At PI 7.185 it is stated that temples should be coated in *sudhā* (stucco). The temple doorway and columns are generally required to be wooden (PI 7.29-30; PI 7.179-186b). At PI 7.179-186b we are told that the elements of the columns are held together with iron pins and that the wood is covered in brick, mud and stucco. At DM 93, a chapter devoted entirely to the *dravyas* (elements) of the doorway and column level, the description ends with the statement that stone should be used at the front of the temple, and mixed material elsewhere.

2.1.16 Mouldings

The terms used in these texts to describe temple mouldings are very many. In presenting a simple analysis of some of the most commonly recorded terms, I will divide them into two categories, according to whether they have a straight or curved profile.

Mouldings with straight profiles:

A *pada* ('part')

A *paṭṭa* / *phalaka* ('fillet') is a narrow band

A *kaṇṭha* / *grīva* ('neck') is a recessed moulding.

Mouldings with curved profiles:

A *vṛtta* / *kumuda* ('rounded' / 'white water lily') has a convex projection that curves out and then back to a point level with the starting point.

A *kumbha* ('pot') has a profile like that of a pot: narrow at the base, swelling out in the centre, recessing back in at the top, sometimes with a lip.

A *padma* / *nalina* ('lotus', 'water lily') has a profile that is part convex, part concave, resembling the curve of a lotus petal, and serves to join a recessed portion to a projecting one, or vice versa.

A *kapotapālī* ('row of doves') is a cornice. See BK pl 47-60, where the terms *kapota* and *kapotapālī* are used interchangeably to describe a complex stack of mouldings. Presumably, here, *kapota* is an abbreviation for *kapotapālī*.

MDD NIF, glossary, defines the *kapota* ('dove') as a roll cornice, as opposed to the *kapotapāli*, cyma cornice. This distinction is a useful one, reflecting what one observes in extant constructions. However, the texts under consideration here do not, I believe, use the term *kapota* in this manner. Instead, *kapola* ('cheek') is seen, for example at PI 6.369. I have translated *kapola* as 'cheek moulding'. The heard and written differences between the two terms are slight. Further, wider, study would be needed to chart changes and perhaps disentangle transmissional distortions here.

2.2 Information specific to temples

2.2.1 The elements of a temple

I will next set out the main elements in the construction of a temple in order to make the terminology, with its many synonyms, clearer to the reader. A fuller presentation of terms can be found in the glossary.

jagatī / jagati / jagatībandhaka / pīṭha / pradakṣiṇā:

The *jagatī* is the base, wider than the temple itself, on which temple is built. The size of the *jagatī* is presented in two different ways: two of the texts describe its breadth, and four texts give its height. The *Kiraṇa* (55.2-4b) and *Devyāmata* (87.11-12) describe the *jagatī* breadth in terms of the parts of the ground plan, as extending 2 parts beyond the 4x4-part plan. The *Mayasaṃgraha* (5.150), *Piṅgalāmata* (PI 6.135) and *Bṛhatkālottara* (BK pl 193) describe the *jagatī* height in terms of total temple height, as a quarter of that height. The *Mohacūrottara* (4.226) adds the option of a *jagatī* that is half the temple height.

liṅga:

The *liṅga* is the image to which worship is dedicated. It may be a *vyaktaliṅga* (anthropomorphic image), an *avyaktaliṅga* (an image in the form of a *liṅga*, as normally understood), or a *vyaktāvyaktaliṅga / mukhaliṅga* (an image with just the face of the deity marked on it). There are 9 sizes of *liṅga* (the 9-, 8-, 7-, 6-, 5-, 4-, 3-, 2-, and 1-*hasta liṅga*) specified, for example at DM 90.8-36. The size of the image determines the size of the temple around it, as will be seen at sections 2.2.2 and 2.2.4 below.

pīṭha / piṇḍikā:

The *pīṭha* or *piṇḍikā* is the pedestal on which the image is mounted.

garbha / kroḍa / dhāman:

The *garbha* is the cella, the innermost part of a temple, centred over the Brahmā position in the *vāstu*, in which the *liṅga* is housed.

andhāra / āvaraṇa / āvṛti / gama / bhrama / bhramaṇa / paribhrama / randhra / suṣira(ka) / suśira:

These are terms for the ambulatory passage or passages within and around the outside of the *garbha*. All temples have an ambulatory within the *garbha*. Not all have a second one around the outside of the *garbha*, and surrounded by a second set of walls. A temple with an ambulatory around the outside of the *garbha* is commonly termed *sāndhāra*; a temple without one is *nirandhāra*. According to the PI 6.123 and 138-9, temples with *liṅgas* of 1-5 *hastas* are *nirandhāra*. Temples with *liṅgas* of 6-9 *hastas* are *sāndhāra*.

suṣira / śuṣira:

The term *suṣira* (hollow, cavity) is used in two ways in the texts treated here. First, it is used, as seen above, alongside other terms (*andhāra / āvaraṇa / āvṛti / gama / bhrama / bhramaṇa / paribhrama*) to refer to an ambulatory within or around the outside of the *garbha*: BKpl 26, KI 55.12, MY 5.39-46, PI 6.118, 149, 313. Second, it is the name given to the ventilation shaft placed at the top of a wall: BK pl 168, MY 5.123, PI 6.386.

***bhitti*:**

The *bhitti*s are walls around the *garbha* and its ambulatory passages. The walls are shaped into *rathas* / *bhadras* / *nirgamas* (broad projections), *uparathas* / *upabhadras* / *pratipraveśas* (minor projections to each side of the larger ones), *koṇabandhas* (corner elements), and the *veśas* / *praveśas* / *saṃveśas* (recesses) that lie between. Water channel recesses (*antargama* / *toyavāha* / *toyāntara* / *pānīyāntara* / *udakāntara*) and, sometimes, screened windows (*jālas*) are set into the walls. Columns and pilasters (*stambhas*) serve as supports at the wall level. The outermost wall, surrounding the temple enclosure, is termed the *prākāra* or *nemī*.

***dvāra*:**

A *dvāra* is the term used for any doorway, whether it be one into the temple enclosure, or into the temple itself, or into the cella within the temple. The outermost doorway, in the enclosure wall is sometimes termed a *gopura*.

***jaṅghā* ('shank'), / *kaṭi* ('hip'):**

The *jaṅghā* is the portion of the temple between the base of the doorway and the base of the *śikhara*. At BS 55.1 and DM 94.10 it is called the *kaṭi*. Projecting out from the temple at the *jaṅghā* there may be an open, pillared hall (*maṇḍapa*) at the temple doorway or doorways. The *maṇḍapa* may be full-depth, or with a very shallow projection, in which case it is termed a *mukhamaṇḍapa* / *ardhamaṇḍapa* / *pādamaṇḍapa*. The *maṇḍapa* and temple are connected by an *antarāla* passageway. In front of the *jaṅghā* are a pedestal for offerings (*balipīṭha*), and a flag staff (*dhvajayaṣṭi*).

***śikhara*:**

The *śikhara* is the superstructure, a highly peaked roof, over the temple *jaṅghā*. On the *śikhara*, the *Mohacūrottara*, *Piṅgalāmata*, *Bṛhatkālottara* and *Mayasaṃgraha* describe levels, termed *āghāṭas*. Arrayed along these *āghāṭas* there are structures shaped like miniature buildings, called *bhūmikās*. The *Bṛhatkālottara* pl 61-62 lists 8 types of these *bhūmikās*, one type being the *candraśālaka*. Other texts also mention *gavākṣas*. Both *gavākṣas* (PI 6.383) and *candraśālās* (BK pl 161-2) are said to add to the stability of the building. MY comm at 5.122 states that *candraśālā* is another name for a *gavākṣa* (*gavākṣāś candraśālikā deśāntaraprasiddhāḥ*), but DM 91.36-37b[80] uses both terms in the same verse, making a distinction between them. The *Bṛhatkālottara* and *Mohacūrottara* also describe corner elements called *kūṭas*.

The pinnacles on the *bhūmikās* are given six terms: *kālikā* (in the *Bṛhatkālottara*), *aṇḍa* (in the *Devyāmata* and *Kiraṇa*), *śṛṅga* (in the *Devyāmata*, *Kiraṇa*, *Mohacūrottara*, *Mayasaṃgraha*, *Piṅgalāmata*), *sāra* (in the *Mayasaṃgraha*), *śikhara* / *śikhā* (in the *Mayasaṃgraha*), and *gama* (in the *Piṅgalāmata*).

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[80] *ālindena vicitreṇa bhittibhiḥ pariśobhitaḥ* |
jālagavākṣakopetaś candraśālāvibhūṣitaḥ ||
gṛharājasamākhyāto bhūmikāṣaṭsamucchrayaḥ |
'The [temple] called *Gṛharāja* has 6 *bhūmas*, an elegant, walled *ālinda*, *jāla*(s), *gavākṣa*(s) and *candraśālā*(s)'.

Occasionally, the texts distinguish between these pinnacle forms, for example at PI 6.262, where there is a distinction made between an *aṇḍa* and a *śṛṅga*. The term *chada* is used in the *Bṛhatkālottara* and *Mayasaṃgraha* to refer to the roof of a *bhūmikā*. The pattern that these miniature buildings produce as they cover the *śikhara* is termed a *mañjarī*.

Not all temple roofs are built around a *mañjarī* of *bhūmikās*. Other roof designs involve simpler *phaṃsas* / *phāṃsas*, the tiers of a stepped roof. For more on the patterns of the roofing elements, see section 2.2.10.

The superstructure tapers, in a gradually increasing curve or straight line, as it ascends, rising as far as the *skandha* ('shoulder') or *vedī* ('altar') moulding, a flat upper platform. (MY comm 5.109 carefully states that the *vedī* and *skandha* are the same thing.) On that is a narrowing termed the *kaṇṭha* / *grīva* / *grīvā* / *gala* ('neck'). On the *kaṇṭha* is the *āmala(ka)* / *amala(ka)*, a rounded element with vertical grooves, that projects beyond the *kaṇṭha* in breadth. The *āmala(ka)* is so called because of its resemblance (*-kam*, *Aṣṭādhyāyī* 5.3.96) to the myrobalan fruit (*āmala*), which has marked vertical grooves. The *sāraka* is a narrower pinnacle shape above it. The two are usually bracketed together as the *āmalasāra(ka)* / *amalasāra(ka)* / *āmalāsthika*. On the *āmalasāraka* is the finial, which is described as a crest (*cūḍā* / *cūlā* / *cūlaka*), pot (*kalaśa* / *kumbha*), or distinguishing weapon, (*svāyudha*).

The *śukanāsā* (or *nāsā* / *nāsikā* / *śukāghrā* / *ghrāṇa*) is a projection from the *śikhara*, supported by a projection at the wall termed the *prāggrīva*. The *śukanāsā* width is the same as that of the *garbha*. Its height is half that of the *śikhara*. Its projection out from the *śikhara* varies with the presence and absence of a *maṇḍapa*.

2.2.2 Temple sizes

At BK pl 16-18, three sets of possible temple sizes are given:

1 Temples may be from 4 to 36 *hastas* wide, in increments of 4 *hastas* at a time, yielding 9 possible sizes: 4, 8, 12, 16, 20, 24, 28, 32, 36.

2 Temples may be from 5 to 45 *hastas* wide, in increments of 5 *hastas*, yielding 9 possible sizes: 5, 10, 15, 20, 25, 30, 35, 40, 45.

3 Temples may be from 10 to 50 *hastas* wide, in increments of 5 *hastas*, again yielding 9 sizes: 10, 15, 20, 25, 30, 35, 40, 45, 50.

At MC 4.43-44b and MY 5.33 sets 1 and 3 are given.

The 9 sizes would seem to be assigned to 9 sizes of *liṅga* (the 9-, 8-, 7-, 6-, 5-, 4-, 3-, 2-, and 1-*hasta liṅga*), see, for example, DM 90.8-36.

At DM 89.32c-37, 22 temple sizes are listed. Temples may be: 4, 8, 9, 10, 12, 15, 16, 18, 20, 24, 25, 28, 30, 32, 34, 35, 36, 40, 42, 45, 48 and 50 *hastas* wide. The analysis gives us temple sizes (9, 18, 34, 42 and 48) not seen in

the *Bṛhatkālottara* and *Mohacūrottara*. At DM 90.2-4[81], the 22 temple sizes are grouped into three categories. Small temples are from 4-15 *hastas*, medium temples from 16-30, and large from there up to 50.

All the texts, except the *Mohacūrottara*, list sizes in *hastas* for the named temple types that they give. Some commonalities are clear among the texts, for example the *Meru* is always assigned the largest size, but there is also a degree of disagreement from text to text. I have not found any particularly significant pattern in the variation.

2.2.3 Temple types (tables 6-8)

I will now turn to the classifications of temple types. In table 6 I have set out the lists of temple types given in the *Bṛhatsaṃhitā*, *Kiraṇa*, *Piṅgalāmata*, *Mohacūrottara*, *Mayasaṃgraha*, *Bṛhatkālottara*, and *Devyāmata*. The list at KI 55.13c-15 is identical to that in the *Bṛhatsaṃhitā*; only the order differs. At KI 55.26-31 the *Valabhī* temple (see an example at plate 5) is added to the list. The *Piṅgalāmata*, *Mohacūrottara*, *Mayasaṃgraha* and *Bṛhatkālottara* give lists similar to that at KI 55.26-31, but with some sub-types specified and the addition of the *Śrīvatsa* and *Gvāvṛkṣa* types. The lists of the *Mayasaṃgraha* and *Mohacūrottara* are practically the same as each other. The *Bṛhatkālottara* further adds the *Śrīkaṇṭha* type, but not in its initial listing of temples at BK pl 34-39. The *Devyāmata* shows a different type of listing altogether. Many of the names are the same, but many new ones are introduced, and the temples are grouped into 5 *yonis*, according to their overall shape: square, round, 8-cornered, oblong or oval.

The case of the round *Samudga* temple is interesting to follow. It is seen in the *Bṛhatsaṃhitā*, *Devyāmata* and *Kiraṇa*, but drops out in the *Piṅgalāmata*, *Mohacūrottara*, *Mayasaṃgraha* and *Bṛhatkālottara*. In the four texts where it is lacking, its place is taken by that of another round temple, the *Gvāvṛkṣa*. The *Gvāvṛkṣa* is not seen in the *Bṛhatsaṃhitā*, *Kiraṇa* or *Devyāmata*. It would seem likely that the *Samudga* and *Gvāvṛkṣa* are the same round temple form, under different names.

The round *Vṛṣa* temple should be considered too. It is listed in the *Bṛhatsaṃhitā*, *Kiraṇa*, *Piṅgalāmata*, *Mohacūrottara*, *Mayasaṃgraha*, and *Devyāmata*. In the *Bṛhatkālottara* it is not given, but a round *Śrīkaṇṭha* temple, not seen elsewhere, appears. Again, it is tempting to look on the *Śrīkaṇṭha* as a *Vṛṣa* under a different name.

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[81] *caturhastaṃ samārabhya yāvat pañcadaśāntagaḥ |*
prāsādāḥ kanyasāḥ proktā madhyamān śṛṇu sāmpratam ||
ṣoḍaśahastam ārabhya yāvat syāt triṃśahastakaḥ |
madhyamātra samākhyātā jyeṣṭhānāṃ mānam ucyate ||
tataś cordhvaṃ samārabhya yāvat pañcāśaddhastakaḥ |
jyeṣṭhā hy ete samākhyātāḥ prāsādāḥ svapramāṇataḥ ||
'Small temples are described from 4 *hastas* to 15. Now hear about middling ones. Middling ones are described from 16 to 30 *hastas*. Next the sizing of large ones is given. Large temples are from above that (from 32) to 50 *hastas* in size'.

What might the differences in these lists say about the texts that hold them? That the list in the *Kiraṇa* is so close to that in the *Bṛhatsaṃhitā* would suggest an early date for the text, close to that of the *Bṛhatsaṃhitā*. The *Piṅgalāmata*, *Mohacūrottara*, *Mayasaṃgraha* and *Bṛhatkālottara* show a greater elaboration of the list, which might indicate that they are subsequent to the *Kiraṇa*.

The *Devyāmata* has followed a different listing altogether. The five-fold division it gives is seen elsewhere: let us look at where the list in the *Devyāmata* fits into the known scheme.

At AP 104.11-12, the 5 categories cover 45 temple names (see table 7). The names include most of the 20 temple types listed in the *Bṛhatsaṃhitā*, and also types seen in the *Devyāmata*, but not seen in the *Bṛhatsaṃhitā*, *Kiraṇa*, *Mohacūrottara*, *Mayasaṃgraha* or *Bṛhatkālottara*: *Valaya*, *Dundubhi*, *Vajra*, and *Viśāla*. At SSD 49.1-20, the same five categories are set out but cover 64 temple names (see table 8). Those names include some of the 20 temple types listed in the *Bṛhatsaṃhitā* and also types seen in the *Devyāmata*, but not in the *Bṛhatsaṃhitā*, *Kiraṇa*, *Mohacūrottara*, *Mayasaṃgraha* or *Bṛhatkālottara*: *Valaya*, *Dundubhi*, *Vajra*, *Bhava*, *Viśāla*, *Sāmukhya*, and *Niṣadha*.

2.2.4 Plan (*talacchanda*) (figures 17a-42b)

The proportions and measurements in temple building plans (*talacchanda*) are discussed both in general terms and with reference to particular temple shapes. What is very clear is that a careful distinction needs to be made between the *vāstu* plans seen earlier, with their mapping of *vāstu* deities and *marmans*, which are made for strictly ritual purposes, and the *talacchanda* plans, which are the basis of actual construction.

The basic proportions of the image pedestal (*pīṭha*) and walls (*bhitti*) in the plan (*talacchanda*) are reported in a variety of ways. The *nirandhāra* temple on a 9x9-part plan is described at PI 6.332 (see figure 17a). A *sāndhāra* temple on a 9x9-part plan is described at BK pl 25c-28, MC 4.50-51b, MY 5.41c-42a, and PI 6.143-144 (see figure 17b). The *nirandhāra* temple on an 8x8-part plan is described at BK pl 23-25b, MC 4.44c-45c, MY 5.34-35b, and PI 6.108-110c (see figure 18a). MY 5.39c-40 and PI 6.140-141 describe a *sāndhāra* temple on an 8x8-part plan (see figure 18b). The *sāndhāra* temple on a 7x7-part plan is given at MY 5.43-44 (see figure 19). A *nirandhāra* temple on a 6x6-part plan is treated at DM 87.32-36 (see figure 20). The text does not give a clear indication of the thickness of the cella wall, but it is perhaps 1 part. The *nirandhāra* temple on a 5x5-plan is given at DM 87.24-29 and PI 6.333 (see figure 21). The *nirandhāra* temple on a 4x4-plan is outlined at DM 87.11-12, MC 4.48, KI 55.2, and MY 5.37c-39b (see figure 22). The *Devyāmata* adds a *jagati* around the plan. *Nirandhāra* temple proportions according to image size are given at MC 4.46c-47, DM 87.30-31, MY 5.36, PI 6.114-115a and KI 55.9b-11b (see figure 23a). A different presentation of *nirandhāra* temple proportion according to image size is seen at BK pl 29c-33 (see figure 23b). *Sāndhāra* temple proportions according to image size are given at PI 6.145c-147a (see figure 23c). The PI offers

a report on temple proportions according to doorway size. At PI 6.117c-122, the *nirandhāra* temple is described (see figure 24a) and, at PI 6.148b-151, the *sāndhāra* temple is detailed (see figure 24b). The *Kiraṇa*, at 55.11c-12, presents *nirandhāra* temple proportions according to *garbha* size (see figure 25). Lastly, the *Mayasaṃgraha*, at 5.45-46 describes the mapping out of the *talacchanda* according to the number of *hastas* in the breadth of the main body of the 10-, 15-, 20-, 25-, 30-, 35-, 40-, 45- or 50-*hasta* temple with, respectively, an image of 1, 2, 3, 4, 5, 6, 7, 8, or 9 *hastas*. In this account, 1 *hasta* is equated to 2 parts of the plan (see figures 26a and 26b for illustrated examples). The *Mohacūrottara* adds a similar account for temples with a breadth of from 4 *hastas* up. An example is drawn up at figure 26c.

Some of the above accounts produce identical proportions. It will be seen that figures 22 (*nirandhāra* temple on a 4x4-part plan), 23a (*nirandhāra* temple proportions according to *liṅga* size) and figure 24a (*nirandhāra* temple proportions according to doorway size) are the same. Figures 19 (*sāndhāra* temple on a 7x7-part plan) and 23c (*sāndhāra* temple proportions according to *liṅga* size) are the same. Figures 21 (*nirandhāra* temple on a 5x5-part plan) and 25 (*nirandhāra* temple proportions according to *garbha* size) are the same. Figures 26a and 26b demonstrate that all temples within the 10-, 15-, 20-, 25-, 30-, 35-, 40-, 45- and 50-*hasta* temple group would have the same *talacchanda* proportions by the instructions given at MY 5.45-46.

It is notable that the *Kiraṇa* describes the plan of no more than 4x4 parts, and the *Devyāmata* describes a plan of no more than 6x6 parts, while the other texts offer plans of up to 9x9 parts.

2.2.5 The shaping of the walls

The *Mayasaṃgraha*, at 5.49c-50, states that the shaping of the walls into *rathas*, *uparathas* and *koṇabandhas* (corner elements) is done in a set portion beyond the edge of the plan described at 5.45-46. In small temples, the shaping is done on 8 parts beyond the plan (in 2 rows of parts on each of the 4 sides). In medium temples 12 parts are used (in 3 rows of parts on each of the 4 sides), and in large temples 16 parts are used (in 4 rows of parts on each of the 4 sides). We will see the shaping put into effect when we look at individual temple types.

The commentary speaks in terms of the *sūtras* used for this exterior shaping. For 4 rows of cells, 5 *sūtras* are laid down; for 3 rows of cells, 4 *sūtras* are laid down; and for 2 rows of cells, 3 *sūtras* are laid down.

2.2.6 Plans for different temple types

I will next look at the specific instructions given for the plans of each of the temple types. Individual temple *talacchanda* descriptions are not given in the *Kiraṇa* or *Devyāmata*. But the *Mayasaṃgraha*, *Bṛhatkālottara*, *Mohacūrottara* and *Piṅgalāmata* give parallel reports and MY comm adds some helpful supplementary information. In particular, the MY comm describes the setting down

of *sūtras* beyond the main temple area, used to mark the extent of projection beyond it.

I have made proposed diagrams to show those temple *talacchandas* that are fully enough described to allow depiction. The diagrams should be viewed with caution. In making them, I have sometimes had to consider a number of possibilities before arriving at one that worked. And, even having arrived at a pattern that can fit the text, I cannot be sure that I have arrived at the correct solution.

The descriptions are not consistent from temple to temple. For example, the corner section appears to be measured sometimes around both faces of the inner edge of the corner of the *jaṅghā* core (for example at BK pl 67); sometimes around both faces of its outer edge (for example at BK pl 75cd); and sometimes simply from the corner to the next element of the design, along only one face of the *jaṅghā* core edge (for example at BK pl 88).

***Meru* (proper name of a mountain) (figure 27):**

MY 5.57-58, BK pl 65c-69, MC 4.62c-65, and PI 6.214-216 describe a 112x112 *talacchanda* for the *Meru* temple. The *Piṅgalāmata* discusses the degrees of projection and recessing in the walls, but does not give lengths of projections or recesses. The *Mayasaṃgraha*, *Bṛhatkālottara* and *Mohacūrottara* do discuss the lengths of the projections and recesses. The *Mayasaṃgraha* and *Bṛhatkālottara* agree on their measurements. The *Mohacūrottara* presents a differing set-up, with the proportions of the recesses and projections reversed. At figure 27, I have illustrated the description at the *Mayasaṃgraha* and *Bṛhatkālottara*.

***Mandara* (proper name of a mountain) (figures 28a, 28b and 28c):**

MY 5.61-62, and BK pl 75-76 describe the 84x84-part *talacchanda* for a *Mandara* temple illustrated at figure 28a. MY comm points out that where there was a recess at the corners in the *Meru*, there is a projection at the corners in the *Mandara*. MC 4.75-77 describes a similar form, but with a recessing at the corner and a different central *ratha* size. See figure 28b. The account at PI 6.226-230 is similar to that at 28a, but with *kumbhas* in addition to *rathas* and *uparathas*. See figure 28c.

***Kailāsa* (the name of a mountain) (figure 29):**

The 36x36-part *talacchanda* for the *Kailāsa* temple described at MY 5.64-66, BK pl 80-82, MC 4.82c-88, and PI 6.238c-241 is illustrated at figure 29.

***Bhadra* (auspicious, excellent) (figures 30, 31 and 32):**

MY 5.67c-71 and BK pl 94-100 distinguish two main *Bhadra* temple *talacchandas*: that of the *Mahābhadra* (on a 28x28-part plan, with 4 parts to each side for the shaping of the projections and recesses of the walls, illustrated at figure 30) and that of the *Yavīyān Bhadra* (on an 7x7- or 8x8-part plan, with 2 parts to each side for the shaping of the walls, illustrated at figure 31). MY comm 5.68 states that the central projection along each side of the *Mahābhadra* is on 6 [parts] in both directions, doubled: *tṛtīyas tūbhayadikṣu saṃkhyena rasāḥ yad dvir iti yāvat*. Thus the central projection extends along 12 parts altogether, 6 on either side of the midline. Not one of the root texts makes this specification, but it seems necessary to the instruction. MC 4.89-93b terms the two *Bhadra* plans *Mahābhadra* and *Kṣudrabhadra* and offers the same plan designs, except

that, in the *Mahābhadra* plan, the central *ratha* on one side extends along 8 parts, with an *uparatha* of 3 parts to each side of it. On the other sides the projections are as described in MY and BK. See figure 32 for an illustration of this plan. PI 6.246c-248 describes the same *Mahābhadra* plan given in figure 30. The lesser, *Yavīyān Bhadra*, called simply the *Bhadra*, is given at 6.300-301.

***Gaja* (elephant) (figure 33):**

MY 5.72, PI 6.279c-281b and MC 4.93c-94b all describe the *Gaja* temple as being based on a plan of a 5x5 square with an apsidal form (*paribhrama*) at the back, on a radius of 2½ parts. In elevation, the temple is low at the back, rising to a high *āghrā* at the front. BK pl 112d simply comments that the temple has an upturned face.

***Vimāna* (chariot of the gods) (figure 34a and 34b):**

MY 5.73-74b, BK pl 87-88, and MC 4.94c-95 describe the *talacchanda* of the *Vimāna* temple as shown at figure 34a. The description at PI 6.252-254b differs: see figure 34b. A description of a *Mahāvimāna* is given at MY 74c-75 and BK pl 89-90. It is similar to that of the *Vimāna*, differing only at the corner portion, where there are 3 instead of 2 parts.

***Siṃha* (lion):**

MC 4.99 gives the most detailed report on the *talacchanda* of the *Siṃha* temple. The *kṣetra* is square, with a rounded apsidal shape at the back, and a round *garbha*.

***Haṃsa* (goose, swan) (figure 36):**

At MY 5.78-79b and BK pl 113-115 the plan of the *Haṃsa* temple is described thus: there is a 4x4-part *kṣetra* for the main *garbha*, which is round, and two side *garbhas* on *kṣetras* of 3x4 parts. The walls are 1 part thick around and between the three *garbhas*. See figure 36. At PI 6.302-303 and MC 4.102-103 a similar account is given, except that the extent of the projection to the sides is not specified. At DM 91.25c-26b, the *Haṃsa* is 8-cornered.

***Vardhamāna Śrīvatsa* (the prosperous *Śrīvatsa*; *Śrīvatsa* translates as 'favourite of *Śrī*', and is a name for *Viṣṇu*) (figure 37):**

MY 5.79c-80, BK pl 102, and MC 4.106 all report the *Vardhamāna Śrīvatsa* temple plan on a 10x10-part frame, with 3-part *rathas* and 1½-part *uparathas* at each side, illustrated at figure 37. PI 6.292-293 describes the *Vardhamāna* in the same terms, but does not include it in the *Śrīvatsa* group.

***Saṃpūrṇaśāla Śrīvatsa* (the complete *Śrīvatsa*) (figures 38a and 38b):**

At MY 5.81-83b and BK pl 103, the *Saṃpūrṇaśāla Śrīvatsa* is described as being on a 12x12-part frame, with the same features as those of the *Vardhamāna Śrīvatsa*, except that the *uparathas* are each 2½ parts wide. See figure 38a. At MC 4.108-109b, the *Saṃpūrṇaśāla Śrīvatsa* is given as above, except that now the *uparathas* are each 2 parts wide, and a ½-part water channel recess has been brought in at each side of each *ratha*. See figure 38b. The PI 6.294-295b account of the *Pūrṇaśrīvatsa* adds a ½ part for a water channel recess to each side of the *rathas* but does not specify the breadth of the *uparathas*.

***Khaṇḍaśāla Śrīvatsa* (the *Śrīvatsa* with gaps) (figure 39):**

MY 5.83c-84b, BK pl 104d-106, MC 4.112c-113 and PI 6.295c-296 describe a *Khaṇḍaśāla Śrīvatsa* temple plan on 11x11 parts, with a *ratha* of 3 parts, water channels of ½ a part and *uparathas* of 1½ parts on each side (illustrated at figure 39).

***Nandivardhana Śrīvatsa* (the *Śrīvatsa* that promotes joy) (figure 40):**

MY 5.84c-85b, PI 6.264-266 and BK pl 107-108 give a *talacchanda* for the *Nandivardhana Śrīvatsa* on 16x16 parts as illustrated at figure 40. MC 4.114-115 gives a similar presentation, but states that the *uparathas* project by only ½ a part.

***Garuḍa* (name of a mythical bird, the vehicle of Viṣṇu) (figure 41):**

MY 5.85c-86b, MC 4.117-118, and PI 268c-270 describe the *talacchanda* of the *Garuḍa* temple with a *kṣetra* of 2x2 parts. The cella (*kroḍa*) is on 1 part and has 6 corners. Projecting from the sides of the *kṣetra*, on one part to each side, are wings, beak and tail. This set-up is illustrated at figure 41. BK pl 112 states simply that the *Garuḍa* temple is 6-cornered.

***Valabhī / vaḍabhī* (pinnacle, or a chamber at the pinnacle of a building) (figures 42a and 42b):**

MY 5.86c-87, PI 6.311-312 and MC 4.120c-121 give the *talacchanda* for the *Valabhī* temple. The site is 8x8 parts, but a row of 8 parts is subtracted from each side, and 4 rows of parts are added at the front for the *śukāghrā*, making a frame of 6x12 parts on which to build. A 4-part *śukāghrā* is placed at the front. See the illustration at figure 42a. BK pl 134-135 states that the *Valabhī* is 2 or 3 times as long as it is wide. If the breadth is 5 parts, then the length is 10, with a 1-part wall, a 2-part door, and a *nāsā* which is 2 parts wide and projects by 1 part. See the illustration at figure 42b. The two accounts differ, but agree upon the presentation of a temple that is oblong, with a *śukāghrā* at the front.

***Caturaśra* (square), *Aṣṭāśra* (octagonal), and *Ṣoḍaśāśra* (with 16 equal sides) temples (figure 5):**

MY 5.89c-91 states that the *Caturaśra* temple is described by its name, and gives instructions for creating a base for *Aṣṭāśra*, and *Ṣoḍaśāśra* temples (see figure 5). MC 4.123-126 gives similar instructions. BK pl 137-138 and PI 6.287-290b give a less precise account.

***Padma* (lotus) (figure 35):**

BK pl 139-140b states that the *Padma* temple is shaped like a lotus, with *padmapattra*. PI 6.283-286 describes the temple with a 16-petalled lotus shape in the *jaṅghā* plan. See figure 35.

***Gṛharāja* (the lord of the house, *Agni*):**

The MY and BK give no *talacchanda* specifications for the *Gṛharāja* temple. MC 4.127 and PI 6.308cd describe it as 4-cornered with 4 *bhadras*.

***Vṛtta* (round) temples (figures 6a and b):**

DM 88.1-2 describes a method for forming a round temple base (see figure 6b). MY 5.94-95, MC 4.130-131 and PI 6.277-278b, 281c and 290c-291 describe another method for the forming of the base for a round temple as shown in figure 6a, and state that *Kumbha*, *Vṛṣa* and *Gvāvṛkṣa* temples are round. BK pl

112 lists the *Gvāvṛkṣa* as round and the *kumbha* as pot-shaped. The *Vṛṣa* is not listed in the *Bṛhatkālottara*. But BK pl 140c-143 gives the *talacchanda* of the *Śrīkaṇṭha* temple. It is round, with *bhadra*s at the cardinal and intermediate points. The *Samudga* temple is described as round at BS 55.23, KI 54.25cd and DM 91.22.

***Caturaśrāyata* (oblong) and *Vṛttāyata* (oval) temples:**

DM 88.7c-18 describes the shaping of the oblong and oval temple base.

2.2.7 Elevation (*ūrdhvacchanda*) (figures 43a and b)

The elevation of the temple has two main parts: the *jaṅghā* / *kaṭi* and the *śikhara*. Their proportions fall into two broad categories which I will call types 1 and 2.

Type 1 (see figure 43a):

Total temple height = 2x temple breadth.

Total temple height = 3x *jaṅghā* height.

***Jaṅghā* height = 2/3 *jaṅghā* breadth.**

The *Bṛhatsaṃhitā* and *Devyāmata* describe this first type. BS 55.11 stipulates that the total temple height is twice its breadth and that the height of the *kaṭi* (*jaṅghā*) is 1/3 of the total temple height. Thus the height of the *kaṭi* is 2/3 of its breadth. The *Devyāmata* describes the same proportioning. DM 94.10ab presents a total temple height that is three times that of the *kaṭi* (*jaṅghā*). And at DM 87.23 we are told that the temple height is twice its breadth (or 2¼ times, or 2½ times).

Commenting on BS 55.11, *Bhaṭṭotpala* assumes that, when the *Bṛhatsaṃhitā* states that the *kaṭi* is 1/3 of the temple height, the temple must have three parts of equal height: the *śikhara*, the *kaṭi*, and the *jagatī* beneath the *kaṭi*. I suspect that the supposition of a *jagatī* of 1/3 the temple height below the *kaṭi* is an error. If the *jagatī* were to be included in the elevation under discussion, *Varāhamihira* might mention it, which he does not. But *Bhaṭṭotpala*, writing at a time (the tenth century CE) when the standard procedure was to build according to type 2, described below, with a *jaṅghā* as high as it is broad, perhaps inserts a *jagatī* in order to maintain this proportion.

Type 2 (see figure 43b):

Total temple height = 3x temple breadth.

Total temple height = 3 x *jaṅghā* height.

***Jaṅghā* height = *jaṅghā* breadth.**

The *Kiraṇa* (KI 55.2-11), *Mohacūrottara* (MC 4.44c-45), *Piṅgalāmata* (PI 6.108-110), *Mayasaṃgraha* (MY 5.34-35) and *Bṛhatkālottara* (BK pl 24-25 and 31-32) describe this second type.

Thus, putting together types 1 and 2, the total height of the temple is said to be between 2 and 3 times the breadth of the *jaṅghā*. Having established their basic position, several of the texts allow for variation. The *Devyāmata* (DM 87.23) states that the temple height may be twice the width, or 2¼ times, or 2½ times. The *Piṅgalāmata* presents both temples that have a total height that is three times that of the *jaṅghā* (PI 6.110 and 6.361-374) and temples with a total height that is 2½ times that of the *jaṅghā* (PI 6.375-376). At BK pl 146-147 the temple height is given as 2, 2½ or 3 times that of the *jaṅghā*. MC 4.143c-144b describes a total temple height of 3 times, 2¾ times, 2½ times, 2¼ times or 2 times the breadth. MY 5.105c-107 gives temple heights of 3 or 2½ times *jaṅghā* height.

I will next consider the two parts of the temple separately, first the *śikhara*, and then the *jaṅghā*.

2.2.8 The parts of the *śikhara* (figures 44-48)

The relative proportions of the parts of the *śikhara* are not discussed in the *Bṛhatsaṃhitā*, or *Kiraṇa*. At BK pl 144-152 we are told that the height of the *śikhara* is divided into 4 parts. The uppermost part is used to shape the *kaṇṭha*, *āmalaka* and *cūlaka* elements of the finial. The 3 parts below that are used to shape the *mañjarī*.

MY 5.105c-106 makes a distinction according to temple height relative to *jaṅghā* height. When the temple height is 3 times that of the *jaṅghā*, the height of the *śikhara* is divided into 4. When the temple height is 2½ times that of the *jaṅghā*, the height of the *śikhara* is divided into 3. In both cases, the topmost part is further divided into 4 parts, with the *kaṇṭha* taking 1 part, the *āmalaka* 2 parts, and the *cūḍā* 1 part. If the *jaṅghā* is 10 parts wide, the *vedī* is 6 parts wide, the *kaṇṭha* is 3, the *āmalaka* is 5, and the *cūḍā* is 2½. See figures 44 and 45.

The *Piṅgalāmata* and *Mohacūrottara* make further distinctions, according to whether or not the temple has an *andhāra* and *maṇḍapa*. I will here follow the pattern given in the *Piṅgalāmata*. At PI 6.361-365, we are told that when a temple has an *andhāra* and the height of temple is 3 times the height of the *jaṅghā*, one should divide the *śikhara* into 5. The lower 4 parts are for the *mañjarī*. The top part is subdivided into 4 parts, of which the *kaṇṭha* has 1, the *āmalasāra* 2, and the *kumbha* 1. The widths are based on the width of the *jaṅghā*, which is divided into 10 parts. Of those 10 parts, the *vedī* has 6, the *kaṇṭha* 3, the *āmalasāra* 5, and the *kumbha* 1½. See figure 46. At PI 6.370c-374, we are advised that when a temple has no *andhāra*, but does have a *maṇḍapa*, and has a height of 3 times that of the *jaṅghā*, one should divide the *śikhara* into 4. The lower 3 parts are used to form the *mañjarī*. The top part is further subdivided into 4 parts, giving 1 part to the *kaṇṭha* 1, 2 to the *āmalasāra*, and 1 to the *kumbha*. The widths are based on that of the *jaṅghā*, which is, this time, divided into 7 parts. Of those 7 parts, the *vedī* has 3, the *kaṇṭha* 1½, the *āmala*

2, and the *kumbha* 1¾. See figure 47. At PI 6.375-376, we learn that when the temple has no *andhāra* or *maṇḍapa*, the temple height is 2½ x the *jaṅghā*, and the shaping is as at PI 6.370c-374. See figure 48. Lastly, at PI 6.377-380b, temples without outer walls and other temples are discussed. It is stated that the temple height is twice the *jaṅghā* height. Again, the *jaṅghā* is 7 parts wide.

At DM 94.27-28, it is stated that, with the *śikhara* height divided into 2, the lower half contains the *śukanāsā*, the upper half contains the *vedī*, *kaṇṭha* and *āmalāsthika*. At DM 94.70-71 we learn that, the height of the uppermost portion being divided into 5, the *kaṇṭha* takes 2, the *āmalāsthika* takes 3.

Between the *mañjarī* and the upper elements of the *śikhara*, at the *skandha* or *vedī*, the *Devyāmata* (DM 94.55-66) and *Mohacūrottara* (MC 4.169-177) describe the installation of a *madhukumbha* or *karaka* (pot) filled with treasures and unguents. At DM 94.55 the pot is said to be installed for the benefit of the construction. In the *Devyāmata*, the installation is accompanied by a declaration of *svasti*. In the *Mohacūrottara*, on the other hand, the installation encompasses a more complex format, with the visualisation of Śakti and an infixing of the 3 *Tattvas*.

2.2.9 Shaping the *śikhara* (figure 49)

The *Bṛhatsaṃhitā* and *Kiraṇa* do not give instructions on how the curve of the *śikhara* should be made. The other texts give 4 methods:

1. A reduction in size in steps of equal size, each equal to 1/5th of the *skandha* breadth, 1/10th to each side.

2. A reduction according to *gaṇita* or *trairāśika* mathematical calculation.

3. The use of *sūtras* to determine the batter.

4. A reduction at the whim of the *śilpin*.

I will now further discuss the *sūtra* method, which has been clarified for me by conversations with Adam Hardy. It is most clearly described at MY 5.107-111, and its commentary, and at DM 94. In the *Mayasaṃgraha* description, a *tiryaksūtra* cord is placed horizontally at the base of the *śikhara*. According to temple proportions, its length is either 4 or 2.5 times the temple breadth, so it extends from one side of the *śikhara* base, right across that base and out to a point beyond the temple itself. The cord is the radius for an arc around that point. The arc is used to shape the *śikhara* profile.

In the *Devyāmata*, where the term *caya* is used to denote the shaping of the superstructure, an arc with a radius of 2.5 times the breadth is indicated at 94.33. A set of framing *sūtras* is described that I have tried to map out at figure 49. We are told the following: The temple breadth is divided by 4, DM 94.29cd. The temple height is divided by 3, DM 94.30ab. The contraction of the *śikhara* between the top of the *jaṅghā* and the *vedikā* results in a *vedikā* with a breadth that is half that of the temple, DM 94.18ab. I cannot find a statement of the *vedikā* height. A *madhyarekhā* (midline) runs vertically down the temple

middle, from top to bottom, DM 94.28cd. A first *tiryaksūtra* (horizontal *sūtra*) is marked at 1/3 of the temple height, at the top of the *jaṅghā*, DM 94.30cd. A second *tiryaksūtra* is marked at 2/3 of the temple height, DM 94.31cd. A pair of *ūrdhvasūtras* (vertical *sūtras*) is marked, DM 94.32cd. I assume that they lie to either side of the midline, marking the breadth into quarters.

In chapter 94 of the *Devyāmata* there is much discussion of the use of judgement to assess the curve, with adjustments made by chisel to balance it from one side of the *śikhara* to the other.

2.2.10 The elements that make up the *mañjarī* design on the *śikhara* (table 9 and figures 50-54, 55a and 55b)

The elements that make up the *mañjarī* in each temple type receive particular comment. I have found the descriptions in the *Bṛhatkālottara* to be the clearest, so I will begin there. In most temple descriptions in the *Bṛhatkālottara*, each face of the *mañjarī* is divided into horizontal *āghāṭas*, levels, from above the *jaṅghā* to the *vedī*. Different temple types described feature a different number of *āghāṭas*. Arrayed along these *āghāṭas* there are *bhūmikās* (mouldings that resemble miniature buildings). The number of *bhūmikās* decreases as the *āghāṭas* ascend. A pair of *kūṭas* (corner elements) is set at each corner of each *āghāṭa*. For each *śikhara* type, we are given the total number of *chadas* (roofs) or *śṛṅgas* / *śikhās* / *aṇḍas* (pinnacles) that the *bhūmikās* and *kūṭas* yield altogether.

The other texts do not mention *kūṭas*. Aside from that point, their descriptions broadly fit into the type given in the *Bṛhatkālottara*, with attention paid to the number of *bhūmikās* and *śṛṅgas*. I have tabulated the *mañjarī* description by temple type in the *Bṛhatsaṃhitā*, *Kiraṇa*, *Piṅgalāmata*, *Mohacūrottara*, *Mayasaṃgraha*, *Bṛhatkālottara* and *Devyāmata* in table 9. It should be noted that the *Devyāmata* and *Kiraṇa*, like the *Bṛhatsaṃhitā*, do not discuss *āghāṭas*, but do give total numbers for the miniature buildings of the *śikhara* that are commensurate with those of the other texts. The table makes clear a proximity of account between the *Kiraṇa* and *Devyāmata*.

The forms described in these texts as a whole, with *bhūmikās* decreasing in number as they ascend, appear to be something like the structures in the seventh-century Surāṣṭran examples shown in plates 1 (Old temple at Gōp), 2 (Old temple at Visāvāḍā), 3 (Sūrya temple at Jhamrā) and 4 (Sūrya temple at Śrīnagar).

At figures 50-54 I have illustrated the descriptions of *bhūmikās* and *kūṭas* given for different temple types in the *Bṛhatkālottara*. In figures 50-53, I place the elements on *āghāṭas* in a *mañjarī* shaped by a reduction in size in steps of equal size. At figure 54, I place them in a *mañjarī* that has the curved edge that may be achieved by the *sūtra* method.

The size of the *bhūmikās* in the *mañjarī* should be considered next. The *Kiraṇa*, *Devyāmata*, and *Mayasaṃgraha* do not treat *bhūmikā* size. BS 55.29-30 gives the height of a *bhūmikā* in terms of *aṅgulas*. There is no discussion of a reduction in size of *bhūmikās* in higher levels of the *śikhara*. BK pl 56-58 states that the *bhūmikās* diminish by a small amount that is equal, step by step, as

they ascend the *śikhara*. There ensues a classification of the *bhūmikās* into 8 types and a description of their basic structure, which mirrors that of the temple as a whole. MC 4.67-68, 78-79, and 85-86 give formulae for the reduction in size of the *bhūmikās* as they ascend, for the *Meru*, *Mandara* and *Kailāsa* temples, respectively.

Not all temple roofs are built around a *mañjarī* of *bhūmikās*. Other roof designs involve *phaṃsas* / *phāṃsas* (the tiers of a stepped roof) and *karoṭakas* (designs resembling skulls, cups, the fruit of Momordica Mixta?). *Phaṃsas* are several times directed for the *Valabhī* temple (MY5.112-113, MC 4.122, PI 6.315), see an example at plate 5 (Khimeśvara temple number 6). *Phaṃsas* are also occasionally recommended for other temple types: the *Gaja* (MY 5.112-113), *Siṃha* (PI 6.381) or *Kumbha* (PI 6.381). The description of *phaṃsas* at MY 5.112-113, PI 6.370ab and PI 6.380c-381 is one of rooves shaped into *phaṃsa* tiers that narrow as they ascend.

In the *Piṅgalāmata*, 8 *phaṃsas* are supported by a *jaṅghā* that is 9 parts high and broad. From the 9 parts of the *jaṅghā* breadth, 8 *phaṃsas* can be formed by a diminution of ½ a part at each side at each level. See the proposed illustration at figure 55a, and an extant temple roof example with plain pent-roofed *phaṃsas* at plate 6 (Sūrya temple at Pātā).

In extant temples, the *phaṃsas* are not always plain, but may, instead, take a *kapota* or *kapotapāli* profile ((MDD NIF classification, see discussion at section 2.1.16). At plate 7 (Cāmuṇḍāmātā temple at Kindarkheḍā) we see a *śikhara* with *kapota phaṃsas*. At plate 8 (Śiva temple at Bōricā) the *kapotapāli phaṃsa* layers are fashioned to give the *śikhara* a curved, rather than straight, edge.

At MY comm 5.112, we are told that, when the breadth of the *jaṅghā* is divided into 9 parts, 4 of those parts are used for the *vedī*. The other 5 are used to shape the *phaṃsas*. The number of *phaṃsas* is not stipulated. See a possible illustration at figure 55b. Plate 10 shows *phaṃsa* levels below a *vedī* of approximately that proportion.

Karoṭakas are roof elements that are mentioned only once, at MC 4.147, where they are recommended for temples with a *kroḍa*. In this text, the temple for which a *kroḍa* is directed is the *Garuḍa* (MC 4.117).

2.2.11 The elevation of the *jaṅghā* (figures 56a, 56b, and 56c)

The elevation of the *jaṅghā* receives scant attention, except at BK pl 46-55 and MC 4.187-202. In the *Bṛhatkālottara*, it is described as having 3 main sections: the *masūraka* at the base, the *kapota* at the top, and the *jaṅghā* proper in between. If the total height of the *jaṅghā* is divided into 7 parts, the *masūraka* takes 1, the *kapota* 1 and the *jaṅghā* proper takes 5. See figure 56a. At BK pl 47b-49c, the *masūraka* is subdivided into 4 parts. See figure 56b. At BK pl 54-55, the *kapota* is subdivided into 10 parts. See figure 56c.

BK pl 50-53 discuss 4 types of *jaṅghā*: *nāgarī*, *lāṭī*, *vairāṭī* and *drāviḍī*. They are defined by the decoration on them and each type has a specified geographic base. The *nāgarī* is plain, and found in *madhyadeśa*. The *lāṭī* is decorated with *mithunas* and seen in *lāṭa*. The *drāviḍī* is ornamented with *mañjarī* and found

in the south. The *vairāṭī* is decorated with *patra* and seen everywhere.

On the whole, the texts agree that the doorway in the *jaṅghā* is as wide as the image *pīṭha* and twice as high (MY5.36, BK pl 24, KI 55.7, MC 4.47, PI 6.117-118), except at BK pl 28, where it may be 2 or 2½ times as high.

2.2.12 The column (table 10 and figures 57a and 57b)

The texts classify columns according to their number of facets. At table 10 I have put together a comparison of the accounts given. The *Devyāmata* gives only 4 column types. The *Bṛhatsaṃhitā* and *Kiraṇa* give 5 types. 6 types are given in the *Mayasaṃgraha*, 7 in the *Piṅgalāmata*. In the *Mayasaṃgraha*, the number of corners doubles as we go from *rucaka* to *pralīna*. In the *Piṅgalāmata*, the number of corners does not increase as rapidly, simply stepping up by 2 or 4 at a time. All the accounts, except that in the *Devyāmata*, record similar column type names. The *Devyāmata* stands quite starkly apart.

The elevation of the column is divided into three broad zones: the base (*udvaha* / *vyapāśraya* / *āsana* / *ādhāra*), the shaft (*tala*) and the capital (*śiras* / *mūrdhan* / *mastika* / *śīrṣaka*). The capital may be flush with the column shaft, or it may sweep out to the sides, or to the sides and front, or in all four directions. The clearest account is given at DM 93.41-49. We are given the depths of the elements as well as their heights and breadths. Here, the base is half the height of the column, the shaft is 1/8th of the column, and the capital is 3/8th. See figure 57a. At KI 19.11c-12b, only the base elements are given (*vahana*, *ghaṭa*, *kamala* and *cottaroṣṭha*). They take up 4 out of the 9 parts in the height of the column. The column surely has a capital; it has simply not been discussed. See figure 57b.

Now I turn to the decorative elements prescribed for the columns. The *Kiraṇa*, *Mayasaṃgraha* and *Piṅgalāmata* place a *kumbha* form at the base. In the *Bṛhatkālottara* and *Devyāmata* the elements that make up the base and capital are not discussed. The account in the *Devyāmata* records pendant (*lambana*) designs, and bands of patterning on the column shaft, as distinguishing features of some column types.

Examination of columns shown in the plates of MDD NIF reveals as wide a range of proportions and styles as these texts record. I have not been able to come up with any grand theory of pattern, but am content to have confirmed that the types described in the texts are amply reflected in extant architecture. The proportions of base, shaft and capital in figure 57a are seen at MDD NIF plate 277.

2.2.13 The *maṇḍapa* (table 11)

BK pl 198-199 and MY 5.46-47 state that *maṇḍapas* may be as wide as the *garbha*, *garbha* wall, ambulatory or the outer wall. Their depth is 2/3 the breadth. KI 55.39-40 points out that *maṇḍapa* shapes vary: '[*maṇḍapas* may be] 3-cornered, round, crescent-shaped, 8-cornered, 4-cornered and 16-cornered. [The first 4 shapes bring] great power, great gain, removal of enemies, an heir,

in turn. The 4-cornered one gives everything, the 16-cornered one gives glory'. At MY 5.48 we are told that the shape of the *maṇḍapa* accords with that of the temple: 'The *maṇḍapa* has the same shape as the temple, whether it [be built] to gain liberation or for some material purpose'.

DM 91.44-54 simply classifies *maṇḍapas* into 27 types by column number, from 60 to 8, without naming them. In the *Kiraṇa*, *Mayasaṃgraha*, *Piṅgalāmata*, *Mohacūrottara* and *Bṛhatkālottara*, *maṇḍapas* are given different names according to column number (see table 11). The *Mohacūrottara* simply refers to the list of *maṇḍapa* names, without giving it in full. The *Kiraṇa*, *Mayasaṃgraha*, *Piṅgalāmata*, and *Bṛhatkālottara*, give full lists. The lists of *maṇḍapas* by number of columns in the *Kiraṇa*, *Mayasaṃgraha*, and *Piṅgalāmata* are very close to each other. (Similar lists are widely seen, for example at *Samarāṅgaṇasūtradhāra* 67.12-19.) The list of *maṇḍapas* in the *Bṛhatkālottara* is substantially different from the closely linked *Kiraṇa*, *Mayasaṃgraha*, and *Piṅgalāmata* sets.

In chapter 7 of the *Piṅgalāmata* each of the 27 *maṇḍapas* is said to be associated with one of the 27 temple types given the previous chapter. The association is specified in the case of 23 of the *maṇḍapa*-temple pairings. The 4 verses that would have designated the link for the other 4 *maṇḍapas* (the *jayāvaha*, *suśīla*, *śatrumardana* and *bhāvya*) have been lost in the transmission. Since the order of *maṇḍapas* listed does not correlate with the order of temple names listed, we cannot know to which temples the *jayāvaha*, *suśīla*, *śatrumardana* and *bhāvya* belong. The temple types that are left unassigned are: *Nandana*, *Śrīvatsa*, *Bhadra* and *Miśraka*.

2.2.14 The doorway (figures 58a and 58b)

Five methods are given for determining the doorway size: according to the size of the *liṅga*, according to the size of the *garbha*, following the *garbha*'s diagonal (*karṇa*) *sūtra*, in *vyaktāṅgulas* (a fixed *aṅgula* measure independent of any other measure) or in *kṛtāṅgulas* (*aṅgulas* based on the size of the image). In each case, the height of the door is twice its width. Only at BK pl 28 is the option given of a doorway 2½ times as high as it is broad. From the door height and width, the measurements of the framing elements of the door are taken. Those elements are the sill (*umbara / udumbara / adhodumbara / dehali / dehalī*), lintel (*udumbara / ūrdhvodumbara / utthombara / dehali / dehalī*), and jambs (*śākhās*).
At the BS 55.13-15 and KI 55.41-48 the heights of the lintel and sill, and the breadth of the jambs, are each ¼ of the door's height. See figure 58a. At BK pl 169-170, the heights of the sill and lintel are each ½ the door breadth (1/4 the door height), and the breadth of the door jambs is ¼ of the door breadth (1/8 the door height). At MY5.124-134, PI 7.1-29 and MC 4.150c-161, the height of the sill is ½ the door breadth (1/4 the door height), the height of the lintel is that amount less 1/8th, and the breadth of the first jamb is ¼ of the door breadth (1/8 the door height). There may be 3, 5, 7 or 9 jambs. As they move away from the door, they narrow by a third at a time. See figure 58b.
In the lowest quarter of the jambs are paired figures: door guardians, personifications of rivers and so on, according to the number of jambs. The rest of

the jambs are ornamented, as is the lintel. On the ground, in front of the doorway, is an *ardhacandra*, a semicircular, half-moon design. Such an *ardhacandra* may be seen at plate 14. The doorway is closed by two door panels (*kavāṭas* / *kapāṭas*) secured with a bolt (*argala*).
The account at DM 93.1-33 is rather different from that of the other texts. Here, the parts of the doorway are together termed *dravyas*. A *vedī* is placed beneath the sill, and a *talombara* is set above the lintel. The jambs are divided into *rūpaśākhā* (the lower portion of the jamb, with a *pīṭhabandha* and figure in it) and *ūrdhvaśākhā* (the upper portion of the jamb). The height of the lintel and sill, and the breadth of the innermost *śākhās* are as were seen in the *Kiraṇa* and *Bṛhatsaṃhitā*. The ensuing *śākhās*, however, are stated to be an 1/8th part wider than the first.
Taking the essentials from these accounts, we find that the proportions of the lintel, sill and innermost jambs of the doorway show, basically, two patterns. The first has an innermost jamb as wide as the lintel and sill are high. The second has an innermost jamb the breadth of which is half the height of the lintel and sill. The first pattern is seen in the *Devyāmata*, *Kiraṇa* and *Bṛhatsaṃhitā*. The second pattern is seen in the remaining texts.

3 Dating and placing the texts

Since no fulsome historical reports were made in the period, we must look to other types of record – scriptural and other literature, commentaries, compendia, epigraphical records – to date and place the ritual systems described in these texts. The scriptural literature presents a particular difficulty: it is put forward as a timeless and divine revelation, thus no human author, or place or date of origin is willingly revealed. One must look for such clues as dated colophons in manuscript copies, references made from one text to another, and developing trends in the teachings. As the records treated here concern the construction of temples, substantial and enduring, we also have architectural remains to examine and compare to the textual instructions.

3.1 Dating the texts with reference to other texts and epigraphical evidence

Alexis Sanderson presents evidence of the well-established presence of the ritual systems described here in central India in the seventh century. He cites epigraphs recording the *Śaiva* initiation of three notable kings in that region in the second half of the century and a reference made to the tradition by the Buddhist scholar Dharmakīrti between about 600 and 660 CE (Sanderson 2001, footnote 6). I will next look at what is known of the time placement of the texts treated here.

Bṛhatkālottara:
Sanderson 2001:17, shows the *Bṛhatkālottara* to be influenced by non-dualistic *Śaiva* views as well as by *Pāñcarātra* treatments, suggesting a late date. The earliest dated manuscript that Sanderson has noted is NAK MS 4.131, NGMPP

A43/1: palm leaf; Pāla script; dated 1169 CE. This date serves as a firm posterior limit. The earliest approximately dateable author who cites the text is the Tamil Vaktraśambhu, who quotes it in his *Mṛgendrapaddhativyākhyā* (Pondicherry IFI, T.1021, pp. 108, 141, 175). Vaktraśambhu was a pupil of Aghoraśiva, whose *Kriyākramadyotikā* was completed in 1157 CE.

Devyāmata:

The *Devyāmata* is cited (in the corrupt form *Divyāmata*) by the tenth-eleventh century scholar Bhaṭṭa Vidyākaṇṭha in his *Bhāvacūḍāmaṇi* commentary on the *Mayasaṃgraha* (MS ff. 56v and 58v) (Sanderson 2003-4:441, footnote 337).

NAK 1-279, NGMPP A41/15 has been dated by Petech 1958:43, to 1060 CE. Petech transcribes the dated colophon as follows: *aśītiyukte saśate sam[va]tsare site śubhe māghatṛtīyavāsare | nṛpānvaye śrībaladevarājake*, and verifies the date as corresponding to January 14, 1060CE.

Kiraṇa:

Bhaṭṭotpala's commentary on the *Bṛhatsaṃhitā*, dated by Pingree (1981:74) to 976CE, quotes the *Kiraṇa* in chapter 52, at verses 21, 28, 29, 38, 41, 116. A tenth-century scholar from Kashmir, Bhaṭṭa Rāmakaṇṭha (the teacher of Bhaṭṭa Vidyākaṇṭha, author of the *Bhāvacūḍāmaṇi* commentary on the *Mayasaṃgraha*) made a commentary on parts of the *Kiraṇa* not treated in this study, the *Kiraṇavṛtti*. Sanderson 2001:3, places him very shortly before Abhinavagupta, who was producing work from 990-1014 CE. *Kiraṇa* manuscript N (NAK 5-893) has a colophon date of [Nepāla] saṃvat 44 (923/4 CE).

Mohacūrottara:

The *Prāyaścittasamuccaya*, a compendium of material on reparatory ritual in the *Śaiva* canon, composed by a scholar from Mālava, Hṛdayaśiva, dated to a time somewhere between the late ninth century and 1157 / 8 CE (the date of the earliest manuscript), includes material from the *Mohacūrottara* (Sanderson 2003-4:442, footnote 341).

The *Mohacūrottara* is also cited (under the variant name *Mohaśūrottara*) by Somaśambhu in the *Somaśambhupaddhati / Kriyākāṇḍakramāvalī* (Brunner 1998, p. 85). The *Somaśambhupaddhati* was composed in the latter half of the 11th century, probably in 1095 / 6 (Sanderson 2003-4:442).

Sanderson (email October 2009) points out that it is of note that the *Mohacūrottara* is not among the sources acknowledged by Bhaṭṭa Vidyākaṇṭha in the *Bhāvacūḍāmaṇi*.

Mayasaṃgraha:

Bhaṭṭa Vidyākaṇṭha's commentary on the *Mayasaṃgraha*, the *Bhāvacūḍāmaṇi* is datable to the 10th or 11th century (Sanderson 2007:417-418). The *Mayasaṃgraha* is quoted by Bhaṭṭa Nārāyaṇakaṇṭha (fl. c. 950-1000 CE [Sanderson 2003-4:415-416]) in his commentary on *Mṛgendra*, *Kriyāpāda*, pp. 31, 69, 74, 81, and 92; and by Kṣemarāja (fl. c. 1000-1050 [Sanderson 2003-4:411]): see *Svacchandratantroddyota Paṭala* 8, verse 21; and *Netratantroddyota* vol. 1, p. 92.

Piṅgalāmata:

Sanderson 2001, footnote 1, shows us that the *Piṅgalāmata* is known to the tenth- and eleventh-century Kashmirian *Saiddhāntika* scholars Bhaṭṭa Nārāyaṇakaṇṭha and Bhaṭṭa Vidyākaṇṭha. Bhaṭṭa Nārāyaṇakaṇṭha cites it as the *Jaya-*

rathādhikāra in his commentary on the *Mṛgendra*, *Kriyāpāda* (see Brunner 1985:47). Bhaṭṭa Vidyākaṇṭha cites it as the *Piṅgalāmata* in the *Bhāvacūḍāmaṇi* (ff. 4v, 8v, 21r, 24r, 25r, 25v, 35v, 37v, 40r, 43r, 43v,44v, 50v, 53v, 55r, 57v, 61r, 61v, 62v and 66r).

Adding up all the information presented above, we come to this position: the majority of the texts are known to have existed by the 10th or 11th centuries. The *Bṛhatkālottara* is not known to have existed before the 12th century. These fragments give us little to go on.

3.2 Dating and placing the texts by signs of development in building instruction over time

As we have seen throughout this introduction, threaded through the material treated here are signs of development in the teaching, suggestive of the passage of time. I shall here gather the most prominent of these signs together so that the reader can consider them as a group.

3.2.1 Traces of Greek astrological systems in the texts

As Sanderson points out (2001:15), any trace of Greek astrological systems suggests a date no earlier than the fourth century CE. Such traces may be references to *horā*, *rāśi*, or *drekkāṇa*, or a listing of the *grahas* in the order adopted by the Greeks.

The *Piṅgalāmata* records *horā* at 6.46, the *Bṛhatkālottara* records *horā* at vy 9, and the *Mayasaṃgraha* records *horā* at 4 x+4. In the portions of the *Kiraṇa*, *Devyāmata*, and *Mohacūrottara* under study here I have found no reference to Greek astrological terminology.

3.2.2 The use of *bhūtasaṃkhyās*

The comfortable use of *bhūtasaṃkhyā* number words in the *Bṛhatkālottara*, *Mohacūrottara*, *Mayasaṃgraha* and *Piṅgalāmata* might allow us to judge that, as a group, they are later than the other texts under study here. The *Bṛhatsaṃhitā* and *Kiraṇa* use *bhūtasaṃkhyās* very rarely. In chapters 19, 54 and 55 of the *Kiraṇa*, I have found only one use of a *bhūtasaṃkhyā*: *veda* for the number 4 at KI 19.10. The *Devyāmata* does not use *bhūtasaṃkhyās* at all in the chapters I have examined (chapters 76 to 95). While this lack could be a matter of style, it could also be a usable marker of age. For more on this possibility, see Mills 2016.

3.2.3 *Vāstu* descriptions

Let us next examine the question of the difference in presentation of *vāstu* in the different texts. As noted at 2.1.5 above, the description of the deity positions in the *vāstu* given in the *Devyāmata* and *Kiraṇa* is, in several respects, closer to

that in the *Bṛhatsaṃhitā* than to that of the other texts. This lean is suggestive of an earlier date for the *Devyāmata* and *Kiraṇa*.

The texts show a broad range in the number of *vāstus* presented, from 2 in both the *Kiraṇa* and the *Devyāmata*, to many in the case of the *Piṅgalāmata*. The further elaboration of the system might suggest the passage of time, with earlier texts reporting fewer *vāstu* types than later ones. However, as Otter points out (see section 2.1.5), the development of numerous *vāstu* plans may be as much a matter of geography or doctrine as time.

In sections 2.1.6 and 2.1.7 we saw that the *Kiraṇa* and *Devyāmata* work from visions of *vaṃśas*, *anuvaṃśas*, *sandhis* and *marmans* that differ considerably from that described in unison by the other texts. The set-up in the *Kiraṇa* is like that seen in the *Bṛhatsaṃhitā*, but that in the *Devyāmata* takes a different tack altogether.

The *Bṛhatkālottara*, *Piṅgalāmata*, *Mohacūrottara*, and *Mayasaṃgraha* treat *āyas* at some length. The *Kiraṇa* mentions them at KI 19.13a, stating that a house may be built according to the *dhvaja āya*. *Āyas* are not discussed in the *Bṛhatsaṃhitā* or the *Devyāmata*. It would seem that the concept of *āya* took on increasing importance over time. Texts that treat it at any length should be assigned later dates.

3.2.4 Accounts of ritual procedure

Looking at ritual passages, we see in the *Bṛhatkālottara*, *Mayasaṃgraha*, *Mohacūrottara* and *Piṅgalāmata* 23 *tattvas* (principles) ritually installed in the stones (BK pl 10-11, MY 5.6-7b, MC 4.32-36 and PI 6.73-75b). In the *Devyāmata* and *Bṛhatsaṃhitā* the stone installation does not include a discussion of *tattva* installation. In the *Kiraṇa* the installation of the stones is not covered at all.

3.2.5 Accounts of building elements and proportions

When we examine the instructions given for building and proportion, we may bring extant temple remains into the analysis. Of course, there are limits to what we can gain from this source, for destruction and decay have left the architectural record incomplete, and the remnants left may not reflect prevailing building style accurately. Nor are texts restricted to recording the styles of their period. Instead, they may choose to record a preferred past style, or an idealised form that has never been constructed.

However, extant architectural remains present a consistent pattern of development over time, suggesting that any missing pieces fell within that pattern. And there is no indication from the texts that they have chosen to veer in any way from the current assessment of how things should be built. That being the case, I will examine extant pieces for dating suggestions, working on the cautious assumption that the texts reflect contemporary building practice. The following factors will be discussed in this section: building plan designs, *śikhara* shape, *jaṅghā* / *śikhara* proportion, *jaṅghā* type, doorway proportions, and column types.

First, in terms of building plan (*talacchanda*), it is notable that the *Kiraṇa* describes the plan of no more than 4x4 parts, and the *Devyāmata* describes a plan of no more than 6x6 parts, while the other texts offer plans of up to 9x9 parts. The simpler accounts of the *Kiraṇa* and *Devyāmata* may be indicative of earlier formulation.

Next let us look at *śikhara* shape. As discussed in sections 2.2.8, 2.2.9 and 2.2.10, in the textual accounts, the form of the *śikhara* takes either one of two basic designs. In the first design, there are levels along which are structures shaped like miniature buildings, called *bhūmikās* and *kūṭas*, which diminish in number as the levels ascend. The *Mohacūrottara*, *Piṅgalāmata*, *Bṛhatkālottara* and *Mayasaṃgraha* term the levels *āghāṭas*. As noted at 2.2.10, the *Devyāmata* and *Kiraṇa*, like the *Bṛhatsaṃhitā*, do not use the term *āghāṭa*, but do give total numbers for the miniature buildings of the *śikhara* that are commensurate with those of the other texts. The levels taper in a gradually increasing curve or straight line as they ascend, rising as far as the *skandha* ('shoulder') or *vedī* ('altar') moulding, a flat upper platform. The second design is one of stepped tiers termed *phaṃsas*, also rising up to the *skandha*.

In extant temples, the character of the *śikhara* can be seen to fall into a range of styles, and to change over time. The following is a brief account of three principle styles discerned in MDD NIF that are pertinent to the texts here covered: ***Phāṃsanā*, Pre-*Nāgara* and *Nāgara*.**

In that classification, the ***Phāṃsanā*** style (MDD NIF text page 174) shows a straight-edged, stepped pyramidal form, with levels of three possible profiles: pent-roof (see plate 6, Sūrya temple at Pātā), *kapota* shaped (see plate 7, Cāmuṇḍāmāta temple at Kindarkheḍā) or *kapotapāli* shaped (see plate 8, Śiva temple at Bōricā). The levels diminish in width, in equal steps, as they ascend. The levels sometimes contain *gavākṣa* elements (decoratively framed, round window-like devices), as in the case of plate 8, but usually do not. Such stepped pyramidal forms are seen right across north India, from the mid fifth century onward. An example may be seen at the Gupta temple at Bhītargāñv, dated to c. 425-450 CE (MDD NIF text pp. 36-37, plates 45-47). The Gupta temple at Darrā, dated to c. 400-425 CE provides evidence of this form of stone superstructure at an even earlier point (MDD NIF text pp. 30-32, plates 27 and 29). A late ninth-century example is seen at the Caṇḍāla Maṭha temple, Kadwāhā (MDD NIF text p. 158, plate 321).

The **pre-*Nāgara*** style (MDD NIF text page 174) has levels ornamented with *gavākṣa* elements. There is a progressive diminution in the number of *gavākṣa* elements on each level, as the levels ascend and contract in width. The edges may or may not have *karṇakūṭas*. This Pre-*Nāgara* style is seen in Surāṣṭra in the late sixth to late seventh centuries. Examples are seen at plates 1 (Old temple at Gōp), 2 (Old temple at Visāvāḍā), 3 (Sūrya temple at Jhamrā), and 4 (Sūrya temple at Śrīnagar).

The ***Nāgara*** '*Latina*' *śikhara* style has levels that each contain the same number of constituent elements, but progressively constricted as they ascend. The resulting form is of tapering vertical bands of repeated designs: some bands prominent, some bands chased. The outline is *rekhākāra*, '*latina*', with a curved

edge. The shape is seen from the seventh century onward, across north India. Plate 12 (Sūrya temple at Pāchtar) shows an example. Plates 9 (Old temple, Pāchtar), 10 (Jaḍeśvara temple at Rāṇāvāv) and 11 (Sūrya temple at Sūtrāpāḍā) show *śikhara* types making the transition to a *Nāgara* style.

The *śikharas* described in the texts here covered are *Phaṃsanā* and pre-*Nāgara* in shape. That the *Nāgara* type is not recorded suggests that the material has a base prior to the seventh century. The chief form described, pre-*Nāgara*, appears to be observed only in Surāṣṭra.

Now I will turn to the question of the two types of *jaṅghā* / *śikhara* proportion.

To briefly recapitulate, the texts, while allowing variants, present two types of proportioning.

Type 1, described in the *Devyāmata* and *Bṛhatsaṃhitā*, is as follows: Total temple height = 2x temple breadth. Total temple height = 3x *jaṅghā* height. *Jaṅghā* height = 2/3 *jaṅghā* breadth. See figure 43a.

Type 2, described in the *Kiraṇa*, *Mohacūrottara*, *Piṅgalāmata*, *Mayasaṃgraha* and *Bṛhatkālottara*, is as follows: Total temple height = 3x temple breadth. Total temple height = 3 x *jaṅghā* height. *Jaṅghā* height = *jaṅghā* breadth. See figure 43b.

Since the texts allow some variation in *śikhara* height, and since some temple remains have incomplete *śikharas*, I will focus on *jaṅghā* height-to-breadth ratio in my examination of extant temples for correlates. I will be careful to exclude from the analysis temples in which the *jaṅghā* section is incomplete, for example through loss of the exterior set of walls in a *sāndhāra* temple.

Extant temples of type 1 are seen in fifth-, sixth- and seventh-century CE complete and incomplete temples across north India. See, for example, plate 16 (Old temple at Visāvāḍā, 625 CE), and MDD NIF plates 9 (temple number 17 at Sāñcī, c. 400 CE), 54 (Parvatī temple at Nacnā, c. 475 CE), 66 (Śiva temple at Bhūmarā, c. 475-500 CE), 77 (Vāmana temple at Dēvrī, c. 475-500 CE), 80 (Gupta temple at Dēvgāḍh, c. 500 CE), 111 (Kevala-Narasiṃha temple at Rāmṭēk, fifth century), 117 (Rudra-Narasiṃha temple at Rāmṭēk, fifth century), 270 (Maṇḍapīkā shrine number 1 at Rāmgaḍh, c. 625-650 CE), and 353 (Sōnkasārī temple at Ghumli, latter half of the seventh century).

Type 2 is found from the second half of the seventh century CE onward across north India. See, for example plate 9 (Old temple, Pāchtar, c. 700 CE), and MDD NIF plates 275 (Śiva temple number one at Mahuā, c. 650-675 CE), 303 (Kuraiyā Bīr temple at Kuchdōn, 750-755 CE), 309 (temple number 10 at Baṭēsara, c. 775-800 CE), 317 (Maṇḍapikā shrine at Padhāvalī, early ninth century), 375 (east-facing temple of twin temples at Pariādhāra, mid seventh century), and 561 (Uttareśvara temple at Bhuvaneśvara, late seventh century).

My assessment leads me to conclude that the description of type 1 is earlier than that of type 2. Texts that record type 1 would therefore predate those that record type 2.

Looking at the *jaṅghā* itself, we see that the *Bṛhatkālottara*, at BK pl 50-52 50 gives names to four different types of *jaṅghā*: *nāgarī*, *lāṭī*, *vairāṭī* and *drāviḍī*; and states that the *nāgarī* is approved in *madhyadeśa*, the *lāṭī* in *lāṭa*, the *drāviḍī* in the south, and the *vairāṭī* everywhere. Sircar 1960 pp. 106 and 93

places *lāṭa* in western Malwa, and virāṭa in the Alwar-Bharatpur-Jaipur region to the south of the Delhi area and to the east of the desert. Given that we have found temples of the type described in these texts in the Malwa area, the mention of *lāṭa* would seem significant. As Sanderson has suggested, in person, the statement that the *vairāṭa* type is found everywhere might be an indication of its early importance.

Next, let us consider doorways. The proportions of the lintel, sill and innermost jambs of the doorway show, basically, two patterns. The first has an innermost jamb as wide as the lintel and sill are high. The second has an innermost jamb the breadth of which is half the height of the lintel and sill. The first pattern is taught in the *Devyāmata*, *Kiraṇa* and *Bṛhatsaṃhitā*. The second pattern is taught in the remaining texts. The first pattern, with the fatter innermost jamb, is hard to find in extant temples. A good, clear example is at MDD NIF plate 117 (Rudra-Narasiṃha temple at Rāmṭēk, fifth-century CE). The second pattern, with the thinner innermost jamb, is much more common, for example at MDD NIF 307 (Kuraiyā Bīr temple at Kuchdōn, c. 750-755 CE). Having found only one clear example of the first pattern, albeit a strikingly early one, I must let go of jamb breadth as a marker of development over time.

We should also take a look at the figures within the door jamb frame. MDD NIF (at p. 23) reports that Gaṅgā and Yamunā are not seen in the doorways of extant temples until the second quarter of the fifth century. The *Bṛhatkālottara* (pl 172), *Mohacūrottara* (4.157), *Mayasaṃgraha* (5.126) and *Piṅgalāmata* (7.14) all describe the river goddesses in the temple doorway. Thus what survives of the architectural record may arguably be used to date these texts to a point after the second quarter of the fifth century.

The *Kiraṇa* and *Devyāmata* do not describe the river goddesses in temple doorways. This observation, taken alone, would permit one to place these two texts earlier, albeit sounding the cautionary note that just because a text makes no reference to something does not, of course, mean that it did not exist.

The texts classify columns according to the number of their facets. At table 10 I have put together a comparison of the accounts that we have. The *Devyāmata* gives only 4 column types. The *Bṛhatsaṃhitā* and *Kiraṇa* note 5 types. 6 types are given in the *Mayasaṃgraha*, 7 in the *Piṅgalāmata*. In the *Mayasaṃgraha*, the number of corners doubles as we go from *rucaka* to *pralīna*. In the *Piṅgalāmata*, the number of columns does not increase as rapidly, simply stepping up by 2 or 4 at a time. All the accounts except that in the *Devyāmata* record similar column type names. Once again, the *Devyāmata* stands apart. The increasing number of column types has the smack of a development over time, one that could place the *Devyāmata* at a point earlier than that of the *Bṛhatsaṃhitā*. However, Otter rightly advises caution here, pointing out in a personal communication that, in terms of the number of column types: 'it would appear that the number five became almost canonical at some point, so that a greater number might paradoxically indicate an earlier, rather than a later date.'

3.2.6 Classifications of temple types

Finally, I will turn to the classifications of temple types. We have observed that the lists of temple types differ from text to text in the following manner. The list at KI 55.13c-15 is identical to that in the *Bṛhatsaṃhitā*; only the order differs. At KI 55.26-31 the *Valabhī* temple is added to the list. The *Piṅgalāmata*, *Mohacūrottara*, *Mayasaṃgraha* and *Bṛhatkālottara* give lists similar to that at KI 55.26-31, but with some sub-types specified and the addition of the *Śrīvatsa* and *Gvāvṛkṣa* types. The lists of the *Mayasaṃgraha* and *Mohacūrottara* are practically the same as each other. The *Bṛhatkālottara* further adds the *Śrīkaṇṭha* type, but not in its initial listing of temples at BK pl 34-39. The *Devyāmata* shows a different type of listing altogether. Many of the names are the same, but new ones are introduced, and the temples are grouped into 5 *yoni*s, according to their overall shape: square, round, 8-cornered, oblong or oval.

Here, too, we might want to use our findings to place the texts in a relative chronology, with the *Kiraṇa* in an earlier position than the *Piṅgalāmata*, *Mohacūrottara*, *Mayasaṃgraha* and *Bṛhatkālottara*. The different classification system of the *Devyāmata* makes it harder to place within that sequence.

4 Conclusion

Gathering together all these suggestions, we return repeatedly to the same point: the *prāsādalakṣaṇa* portions of the *Kiraṇa* and *Devyāmata* look earlier than those of the other four texts. The *prāsādalakṣaṇa* account of the *Devyāmata*, with its type 1 *jaṅghā* proportions, begins to feel very early indeed.[82]

The other texts, while retaining some early features, gradually acquire ones that look later too, inserting developments of concepts such as *āya* and *tattva*s into the older framework.

As to place, the extant temple examples demonstrate that the style of *śikhara* recorded in these texts was current in Surāṣṭra in the late sixth to late seventh centuries.

[82] Anna Ślączka points out that other portions of the *Devyāmata* are certainly later. For a discussion on the date of the *Devyāmata*'s chapters on iconography and on ritual, see, respectively, A.A. Ślączka: 'The Two Iconographic Chapters from the Devyāmata and the Art of Bengal' in: Tantric Studies, Early Tantra Series 4, ed. by D. Goodall and H. Isaacson, pp. 181- 246, and A.A. Ślączka, "The Ratnanyāsa (Placing of Gems) Ritual in the Devyāmata, an Early Śaiva Pratiṣṭhātantra." In Proceedings of the International Conference on Consecration Rituals in South Asia, the Norwegian University of Science and Technology, Trondheim, October 2012, edited by István Keul, Leiden: Brill.

Editorial Policies

The verses are unnumbered in the manuscript copies. Verse numbers are supplied in the edition. The four *pādas*, quarters, of each verse are lettered a, b, c and d for discussion in the apparatus and notes.

The prose of the commentary is not marked into sentences with *daṇḍas* in the manuscript copy. *Daṇḍas* are supplied in the edition.

All word-breaks are supplied by the editor – the manuscript copies have none. I have not put word-breaks into variant readings.

The manuscript folios are marked in the right-hand margin of the edition. f = folio, r = recto, v = verso.

While a stemma is given for each text, it has not been used mechanically to produce the edition.

Where no comment is made in the apparatus, all manuscripts agree with the version shown in the edition.

The apparatus is a positive one. In each entry, the form chosen for the edition is followed by a lemma sign] after which come the sigla of the manuscripts that have that reading. After that, the variants are recorded, in each case followed by the sigla of the manuscripts that have that variant reading. Different variants are separated by a semicolon.

An apparatus of this positive sort might seem to suggest that there is always going to be a preferred reading. That is not always the case. At times, one reading is clearly much better than others; at other times, one reading may be only somewhat better; but at other times still, there may be nothing at all to choose between the readings. At first, I felt I should point out the occasions on which I saw readings to have equal merit. But I have decided not to. They are very numerous and the knowledgeable reader will be able to make an independent decision where such situations arise. The reader who is not equipped to make such a decision can trust that, in my judgment, any material after the lemma mark is at least no better than what precedes it.

When more than one variant is reported after the lemma, the variants will, wherever such an order can be discerned, be organised in order of decreasing merit.

While my primary aim is to approach an authorial version of the material, a second goal is to produce something that is easily read and used by modern scholars. It is in the interests of the latter that I have standardised spelling

and punctuation wherever doing so did not materially alter the character of the text.
Where a parallel passage is pertinent to the apparatus I shall include it.

Policies and markings in the edition and notes

A spot • separates different entries within a *pāda*.
em. marks small emendations to the text, the ones that seem very obvious and unlikely to be argued.
conj. marks larger emendations that slide into the zone of conjecture, ones more likely to provoke argument.
Holding that it is better to leave the text unrepaired than risk misleading, I will try to resist radical emendations, instead marking the beginning and end of suspicious passages for which no textus criticus has been arrived at with obeli ‡ ‡.
[–] marks a character that is missing and the absence of which is marked in the MS
[-] marks a character that is missing and the absence of which is not marked in the MS
[*] marks a character that is illegible or missing through folio damage
[?] marks a character that I cannot interpret
[[ ]] marks a character that a scribe has deleted from the MS
{} marks material inserted into the text from the margin
¨ where vowels follow one after another (an occurrence made the more common by Aiśa sandhi) I will, unless a word-break intervenes, mark the second vowel with two superscript dots. For example, *aü* denotes simple vowel *a* followed by simple vowel *u*, not the diphthong *au*.

In the apparatus I shall note only what I regard to be variants of any possible importance. I shall not note small spelling differences where they do not seem to carry any importance. For example, I shall not note the following common occurrences: the gemination or degemination of consonants in ligature with semivowels, the exchanging of *s* and *ś*, or the swapping of one nasal for another or for an *anusvāra*.

Policies and markings in the translation and notes

[ ] marks a portion supplied in the English translation where it is not in the Sanskrit
( ) marks equivalents.

In the notes I set down any comments I have to make about the edition or translation. I have aimed for brevity, avoiding, for example, comment on how errors may have occurred through misreading, unless irresistible.

Terminology

Many technical terms are employed in the material treated here: terms for precise procedures, terms for closely defined architectural elements, and so forth. While the words are carefully chosen, the choice made is not always the same from text to text. For example, *andhāra*, *āvaraṇa*, *āvṛti*, *pradakṣiṇā*, *gama*, *bhrama*, *bhramaṇa*, *paribhrama*, *suṣira*(*ka*) and *suśira* are all terms used for the ambulatory passage or passages around the *garbha*.

Not only do different texts tend to favour different terms for a single item, there are also occasions when, even within a text, a single term is used for more than one item.

For example, the term *suṣira* (hollow, cavity) is used in two ways within the texts treated here. First, it is used to refer to an ambulatory around the *garbha*: BK pl 26, MY 5.39-46, PI 6.118, 149, 313. Second, it is the name given to the ventilation shaft placed at the top of a wall: BK pl 168, MY 5.123, PI 6.386, PI 8.232.

As another example, *bhadra* = 1 a temple type, 2 a *maṇḍapa* type, 3 a term for a central offset in a wall.

One cannot always find a reason for the different terms adopted. But it is sometimes clear that it is the strictures of metre that make it difficult to maintain a fixed technical vocabulary. To fill different metrical requirements, multiple synonyms are used. Within a text, terms are interchanged according to the best fit for any particular verse.

I will guide the reader as best I can, using both Sanskrit and English equivalents. In my translation I have left a great number of technical terms untranslated. When I could not find a close English equivalent for a term, when the term covered more than a simple English word or phrase could cover, or when I was unsure of the meaning of a term, I thought it best to leave it untranslated. The introduction will serve as an introductory guide to the terms generally adopted and the glossary will give a fuller reference guide.

Bṛhatkālottara

Manuscripts:

A NAK 1.273. NGMPP reel number B24/57. Palm-leaf, 32 x 5.5cm. 195 folios. 5 lines to a side. Judging by the script, which is Pāla, Sanderson assigns the manuscript tentatively to the 12th century (email October 2009).

K NAK 1.89. NGMPP reel number B24/59. Palm-leaf, 34x5cm. 251 folios. 5 lines to a side. Newari ('Kuṭila') script.

J NAK 5.778vi. NGMPP reel number A42/8. Palm-leaf, 31.5x5cm. 333 folios. 6 lines to a side. Newari. Dated saṃvat 738 (1618/19C.E.), rule of Jyotirmalla.

D NAK 5.4632. NGMPP reel number B118/7. Paper, 31.5x12.5cm. 308 folios. 9 lines to a page. Devanāgarī.

H NAK 4.131. NGMPP reel number A43/1. Palm-leaf, 29.5x5.5cm. 324 folios. 5 lines to a side. Pāla script. Dated 1169 CE.

Stemma:
Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

Evidence for stemma:
Errors shared by KJD against AH and by AH against KJD demonstrate the existence of hyperarchetypes α and β. An example of an error in AH that is not in KJD: pl 177ab missing in AH, not missing in KJD. An example of error in KJD that is not in AH: pl 10 omitted in KJD, not omitted in AH.
Errors in D that can be seen to stem from difficulty in copying from J suggest that D is an apograph of J and is thus not necessary to the critical apparatus. For example: the portion of pl 95c - 96b that is indecipherable in J is marked as a lacuna in D.

Contents of the chapter on *prāsādalakṣaṇa* (the characteristics of temples) (BK pl), verses 16-206:

1-15 installation of the pots (*kumbha*) and stones (*śilā*)

16-21 temple size

22-30 the measurements of *pīṭha*s, *garbha*s, *dvāra*s, *jaṅghā*s and *śikhara*s
(23-25b those measurements when the *kṣetra* is 8x8)
(25c-28 those measurements when the *kṣetra* is 9x9)
(29-31b those measurements when the temple is from 10 *hasta*s broad, by increments of 5)

31c-33 the measurements of *nāsā*s

34-39 sizes of temples by name
(*Meru*, *Mandara*, *Kailāsa*, 4-fold *Sarvatobhadra*, 2-fold *Vimāna*, 4-fold *Śrīvatsa*, *Karī*, *Haṃsa*, *Suparṇa*, *Kamala* / *Abja*, *Aṣṭāśra*, *Ṣoḍaśāśra*, *Gṛharāja*, *Valabhī*)

40-42 temple size in general

43-45 plan and elevation

46-55 *jaṅghā*; division of temples into *Nāgarī*, *Lāṭī*, *Varāṭī* and *Drāviḍī* according to *jaṅghā* type

56-63c *bhūmikā*s

63d-64 *āghāṭa*s

65-74 the *Meru* temple

75-79 the *Mandara* temple

80-86b the *Kailāsa* temple

86c-93 the 2-fold *Vimāna* temple
(86c-88d *Vimāna*)
(89a-90d *Mahāvimāna*)

94-111 the 4-fold *Bhadra* temples, 4-fold *Śrīvatsa* temples and other temples that are *Vimānavat*
(95c-97d *Bhadra* – the 1st type of *Bhadra* temple)
(99ab *Sarvatobhadra* – the 2nd)
(99c -100a *Yavīyān Bhadra* – the 3rd)
(100b *Nalina* - the 4th)
(101c -102d *Śrivatsavardhamāna* – the 1st type of *Śrīvatsa* temple)
(103a-104c *Saṃpūrṇaśāla* – the 2nd)
(104d-106d *Khaṇḍaśāla* – the 3rd)
(107a-111d *Nandivardhana* – the 4th)

112a the *Gvāvṛkṣa* temple

112b the *Garuḍa* temple

112c the *Kumbha* temple

112d the *Gaja* temple

113-115 the *Haṃsa* temple

116-118 positioning of deities

119-133 positioning of deities and temples

134-136 the *Valabhī* temple

137-138 8- and 16- cornered temples

139-140b the *Padma* temple

140c-143c the *Śrīkaṇṭha* temple

143d-146b the elevation of the *śikhara*, *grīvā*, *āmalasāraka* and *cūlaka*.

146c-152d the shaping of the *śikhara*

153ab absence of *śūlāgra*

153c-154b shape of roof of *śūkāghrā* / *śūkanāsā*

154cd breadths of *kaṇṭha* and *āmalasāraka*

155 height and breadth of *cūlaka* in a temple to *Śiva*

156ab height of *cūlaka* in temples to *Viṣṇu* and *Brahmā*

156c-158 *ākāśaliṅgas*

159-160 *svāyudhas*

161-162b *candraśālā*

162cd *dhvajādhāra*

163 proportions in *kanyasa* (small) temples

164-164b size of *pīṭha* and *dvāra* in relation to that of *liṅga*

164c-167 size of *pīṭha* / *piṇḍikā* in relation to that of *liṅga*

168 the *suṣira*

169-182b doorways and their guardians

183a-189 *āyus* (auspicious measures)

190-191 doorways

192ab *balipīṭha*

192cd *dhvajayaṣṭi*

193ab *pradakṣiṇā* breadth

193c-195 shrines around the main shrine

196-206 *maṇḍapa*s

***Bṛhatkālottara*, chapter on *prāsādalakṣaṇa* (the characteristics of temples) (BK pl), verses 1-206, edition.**

J DSCN JPG1231upper line 6 (the foliation is patchy, and often missing at this point in the text. I will, therefore, refer to the digital image numbers); K f234v line 3; A f268r line 5; H f254r line 4.

īśvara uvāca

1 adhunā sampravakṣyāmi kumbhānāṃ sthāpanaṃ kramāt
samapṛṣṭhe sadā kuryād vāstuyāgaṃ sadoditam

2 pūjite tarpite vāstau tatordhve kumbhasaṃsthitiḥ J1231lower
hematāramayāḥ kumbhās tadabhāvāt tu tāmrajāḥ A268v

3 hāstikeṣṭāṅgulāḥ śastās tripañcapalamānataḥ
haste haste 'ṅgulād vṛddhiḥ palānāṃ pañcabhis tathā H254v

4 vicitraracanāyuktā lokapālāstralāñchitāḥ
hastamātrāḥ śilāḥ kāryās tadardhād vistarocchritāḥ

5 ādhārākhyās tathā mūrdhni kalaśeṣu prakalpayet
śilābhyāṃ madhyadeśe tu gartaṃ kumbhārdhato hitam K235r

6 vajrādilāñchanaṃ tatra kartavyaṃ śilpinā śubham
caturaśraṃ puraṃ kṛtvā prāsādasya pramāṇataḥ

7 śilākumbhasamūhaṃ tu pañcagavyena śodhayet
mṛdaṣṭakena saṃśodhya kaṣāyair gandhavāriṇā

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

1b kumbhānāṃ] AHK; kumbhānā J
2b kumbha] AJK; jumbha H
2c kumbhās] AH; kumbhāḥ JK
2d tāmrajāḥ] AH; tāmrajā JK
3a hāstikeṣṭāṅgulāḥ] AJK; hastikeṣṭyegulāḥ H • śastās] A; śastāḥ JK; sāstās H
3b palamānataḥ] AJK; palasāmānataḥ H
3c haste haste 'ṅgulād] conj. Sanderson; hastehastemgulā AH; hastehastāṅgulā JK
4b lokapālāstra] AH; lokapālāstu JK • lāñchitāḥ] AHK; lācchitāḥ J
4c mātrāḥ] JK; mātrā A; mātrāṃ H
5a ādhārākhyās] HJK; ārādhākhyās A • mūrdhni] conj.; mūrddhe AHJK
5b prakalpayet] HJK; prapūjayet A
5d kumbhārdhato] HJK; kumbhorddhato A
6a tatra] AJK; tava H
7a śilā] HJK; śilpi A
7b śodhayet] A; sodhayet H; sādhayet JK

Bṛhatkālottara, chapter on _prāsādalakṣaṇa_ (the characteristics of temples) (BK pl), verses 1-206, translation.

Īśvara said:

1 Next I will relate the positioning of the pots in due order. The eternally declared veneration of the site (*vāstuyāga*) should always be carried out on a level surface.

2 Once the site (*vāstu*) has been worshipped and offered water, the pots are to be placed on it. The pots are to be made of gold or silver or, in the absence of those materials, of copper.

3 They are [measured in] *hāstikeṣṭa aṅgulas*, and are 15 *palas* in volume. With each *hasta* [increase in the size of the temple] they increase by an *aṅgula* [in linear measure] and by 5 *palas* [in volume].

4 Stones (*śilā*) are to be made, variously formed and marked with the weapons (*astra*) of the deities of the directions (*lokapāla*), a *hasta* [long] and half that in height.

5 They are called *ādhāra* (base, support) [*śilās*] and should be arranged on top of the pots. Between [each] pair of stones a hole should be made that is half a pot (*kumbhārdhataḥ*) [in depth].

6 There, the artisan (*śilpin*) should set the auspicious mark of the weapon (*vajra*) and so on. Having made the site (*pura*) four-cornered and the size of the temple,

7 he (the officiant) should purify the assemblage of stones and pots with the five products of the cow (*pañcagavya*). Having cleansed them with the eight soils, with astringents and with perfumed water,

2a pūjite tarpite vāstau: The worship and nourishment of the *vāstu* was described in the previous chapter.
2b tatordhve: *Aiśa* sandhi is seen between *tataḥ* and *ūrdhve*.
6a vajrādilāñchanaṃ: These are the symbols of the *lokapālas*.
7b pañcagavyena: the five products of the cow are milk, curd, ghee, urine and dung.
7c mṛdaṣṭakena: For a discussion of the 8 soils, see the notes to MY 5.10c-11.

8 vidyeśvarāṣṭakaṃ tatra saṃpūjyaṃ tu krameṇa tu
homaṃ kṛtvā vidhānena śilānyāsaṃ samārabhet

9 madhyapūrvādito nyāsaḥ śilānām īśam antimam
ādhāraśaktirūpāṃ tu madhyagāṃ brahmagāṃ nyaset

10 bhittideśe tathāṣṭau ca kumbhanyāsaṃ tataḥ param
ātmavidyāśivākhyaṃ ca tatra tattvatrayaṃ nyaset A269r

11 tanmātrāntam ātmatattvaṃ vidyātattvaṃ manovadhi J1232upper
buddhyahaṃkāraparyantaṃ śivatattvaṃ prakalpayet

12 yathā vai madhyakalaśe tathā vai digvidikṣu ca
śataṃ sahasram ārdhaṃ vā tanmantrair homam ācaret

13 guruṇā navabhir vātha homaṃ kṛtvā nirodhayet
tataḥ kumbhopari śilā dātavyā pūjayet tathā

14 nirodhya vidhivat pūjya paścād bhūtabaliṃ kṣipet H255r
samācamyopasaṃspṛśya nyāsaṃ kṛtvā tu pūrvavat

15 hemavastrādipānādyair deśikān pūjayet tataḥ
nyūnādhikaviśuddhyārthaṃ homaṃ kāryaṃ śivāsinā K235v

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

α omits 10a-d.
At H, the portion from 15d śivāsinā to 16a prāsādaṃ is inserted from the margin.

8d nyāsaṃ] AJK; nyāsa H
9a nyāsaḥ] AH; nyāsa JK
9d madhyagāṃ] AH; madhyamā JK
• brahmagāṃ] HJK; brahmagā A
10d tatra tattvatrayaṃ] conj.; tatratatratvayaṃ A; tatratatva[-]yaṃ H 11a tanmātrāntaṃ] HJK; tanmātrāṃteṃ A
11b manovadhi] AH; manovadhiḥ JK
11c buddhyahaṃkāraparyantaṃ] AHK; buddhihaṃkāraparyanta J
12a yathā] AHK; mūtha J
12b digvidikṣu] AJK; [- -]dikṣu H
12c śataṃ] AH; śata JK
13b homaṃ] AJK; homa H
14a vidhivat] AJK; vicikat H
14c samācamyopasaṃspṛśya] AH; samācāmyopasaṃspṛśya JK
14d nyāsaṃ] AJK; nāsyaṃ H
• pūrvavat] AHK; pūrvva[-]t J
15a vastrādi] HJK; vastrānta A
15c viśuddhyarthaṃ] AK; viśuddhārthaṃ J; vidhisarthaṃ H
15d homaṃ] AHK; homa J
• śivāsinā] AH; śivādinā JK

8 he should then worship in them the eight *vidyeśvaras* in turn. Next he must perform an oblation (*homa*) according to the procedure and then commence the positioning of the stones.

9-10 The positioning of the stones proceeds from centre to east and then clockwise round to the northeast. He should place the central [stone], which takes the form of the Ādhāraśakti, in the [central] Brahmā position. Then he should install eight [stones] at the walls. Next is the positioning of the pots. In them he should establish the three *Tattvas* called *Ātma*, *Vidyā* and *Śiva*.

11 He should install the *Ātmatattva* up to the *tanmātras*, the *Vidyātattva* up to the *manas*, and the *Śivatattva* up to *buddhi* and *ahaṃkāra*.

12 As at the central pot, so at the cardinal and intermediate points, he should perform an oblation procedure (*homa*) of a hundred, a thousand, or half that many [oblations (*āhuti*)], with their *mantras* (those of the *vidyeśvaras*).

13 The officiant (*guru*), or the 9 (the officiant plus 8 assistants), having performed an oblation procedure, should perform closure (*nirodhayet*) on [the pots]. Then he (the chief officiant) should set the stones on the pots and worship.

14 Having closed (*nirodhya*) [the pots], and worshipped according to the procedure, he should throw an offering to the spirits (*bhūtabali*). Sipping and touching [water] (to the apertures – eyes, ears, etc. to purify), he should make an installation (*nyāsa*) as before.

15 Then he should worship the officiants (*deśika*) with gold, cloth, etc. and with beverages, etc. He should perform an oblation with the sword of Śiva weapon *mantra* (*śivāsi*) to atone for any deficiency or excess [in the previous ritual].

10: α omits the verse. Both verse 9 and verse 10 end in *nyaset*. At α, the scribe's eye must have skipped from one *nyaset* to the other.
10-11: For an explanation of the *Tattvas*, see general introduction 2.1.12.
13a navabhir: The 9 is understood to refer to the chief officiant plus 8 assistants, one tending each of the 9 pots.
13b nirodhayet: the pots are symbolically closed with the *rodhamudrā*.
14d nyāsaṃ: presumably, the installation is made in the officiant's own body.
15b deśikān: Here, the term *deśika* is used for the 8 assistants to the chief officiant.

16 evaṃ kṛtvā yathānyāyaṃ prāsādaṃ vartayet tataḥ
vedādivedavṛddhyā tu rasāgnikaramantimam

17 pañcādipañcavṛddhyā vā pañcābdhikaramantimam
paṅktyādipañcavṛddhyā vā viyadbhūtakarāvadhi

18 caturhastād adho naiva gṛhaṃ śambhoḥ prakalpayet
śatārdhān na paraṃ śastaṃ śeṣaṃ bhūtagṛhaṃ matam

19 mṛcchailadārulohānāṃ vyaktānāṃ niyamo na hi J1232lower
prāsādadvāramānena kartavyāni ṣaḍānana A269v

20 vyaktāvyaktobhayānāṃ ca dāruśailamṛdātmanām
sāndhāraṃ naiva kartavyaṃ prāsādaṃ kṛttikāsūta

21 hemaratnamayānāṃ ca niyamo neha vidyate
evaṃ vai bāṇaliṅgānāṃ svayambhūnāṃ viśeṣataḥ

22 prāsādamānāt pīṭhānāṃ garbhāṇāṃ lakṣaṇaṃ śṛṇu
dvārāṇāṃ saviśeṣeṇa leśataḥ kathyate mayā

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

With 16c-18d compare MY 5.33:
caturhastādi ṣaṭtriṃśadantikā vedavṛddhitaḥ
daśādi pañcavṛddhyā vā śatārdhāntā navaiva tu

16c vṛddhyā] AH; vṛddhā JK • karam] AJK; karaṇ H
17a pañcādi] AJK; paṃcāti H • vā] HJK; tu A
17b pañcābdhi] conj.; paṃcādhi AH; pañcārthi JK
17c paṅktyādi] AHK; paktṛṃdi J
17d karāvadhi] AHJ; karāvadhiḥ K
18a catur] AHK; catu J
18b prakalpayet] HJ; [[ka]]prakalpayet K; śatārddhakaṃ A
18c śatārdhān na paraṃ śastaṃ] em.Sanderson; śatārddhānnāparaṃ AK; śatāddhānāparaṃ J; śatārddhātpaṃtaraṃ H
19a mṛcchaila] conj.; mṛkṣaila A; mṛcchera H; macchaila K; macchela J
• dārulohānāṃ] AJK; dāruṇohānāṃ H
19b niyamo] AHK; viṣamo J
19c prāsādadvāramānena] H; prāsādādvāramānena A; prāsādadvāramādāya JK
19d kartavyāni] AJK; karttavyāna H
20b dāruśailamṛdātmanām]AH; dāruśailaṃmṛdātmanāṃ JK
20c sāndhāraṃ] HJK; sādhāraṃ A
20d kṛttikāsuta] AHK; kṛttikāsutaḥ J
21b niyamo] K; niyamaṃ AH; niyamā J • neha] AJK; naiha H
21d svayambhūnāṃ] HK; svayaṃbhūnā J; [– – – –] A
22a prāsādamānāt] HJK; prāsādamāna A
22b lakṣaṇaṃ] AHK; lakṣaṇa J

16 Having done thus, according to the rules, he should then build the temple. [In breadth it may be] from 4 (*veda*), by increments of 4 (*veda*), up to 36 (*rasāgni*) *hastas*;

17 or from 5, by increments of 5, up to 45 (*pañcābdhi*) *hastas*; or from 10 (*paṅkti*), by increments of 5, up to 50 (*viyadbhūta*) *hastas*.

18 A temple to Śiva should not be made smaller than 4 *hastas*, nor greater than 50. [Those] other sizes are considered *bhūta* temples.

19 With regard to *vyakta* idols made of clay, stone, wood, or metal, there is no restriction. They are to be made using the temple door as a measure, O Ṣaḍānana (Kārttikeya).

20 The temple for *vyaktāvyakta* idols that are made of wood, stone or clay should not be built with an ambulatory around the outside of the cella (*sāndhāraṃ naiva kartavyaṃ*), O Kṛttikāsuta (Kārttikeya).

21 [With regard to idols] made of gold or crystal there is no restriction in this matter. This is particularly so in case of *bāṇaliṅgas* and *svayambhū*[*liṅga*]s.

22 Listen as I briefly tell you the particular features of image pedestals (*pīṭha*), cellae (*garbha*) and doorways in terms of temple size.

16d and 17b rasāgnikaramantimam and pañcābdhikaramantimam: In each case, an *m* is inserted after *kara* as a hiatus-bridger.
17b pañcābdhi: The conjecture has no support from other texts. But it is clear that we want the number 45 so that there will be 9 options, as there are 9 options in the other two series given (4, 8, 12, 16, 20, 24, 28, 32, 36 and 10, 15, 20, 25, 30, 35, 40, 45, 50).
18d bhūtagṛhaṃ: A *bhūta* temple is inhabited by malevolent spirits. Śiva would not reside in such a place.
19b vyaktānāṃ: The *vyakta* image is an anthropomorphic one.
20a vyaktāvyaktobhayānāṃ: The *vyaktāvyakta* image is one with just the face of the deity marked on it.
21c bāṇaliṅgānāṃ: A *bāṇa liṅga* is a naturally occurring stone *liṅga*, found in the Narmadā river.
21d svayambhūnāṃ: A *svayambhū liṅga* is a naturally occurring *liṅga*.

23 aṣṭabhaktakṛte kṣetre pīṭham bhāgacatuṣṭayāt
garbho dvādaśabhāgais tu bhittir bhāgadvayena tu

24 pīṭhavad dvāravistāram ucchrāyaṃ dviguṇaṃ tataḥ K236r
jaṅghāvistāramānena jaṅghocchrāyam udīritam

25 dviguṇaṃ śikharaṃ tasmāc cūlakāntaṃ prakalpayet H255v
randhrabhakte tathā kṣetre pīṭhaṃ bhāgasamaṃ bhavet

26 garbhaṃ padena kartavyaṃ garbhabhittiḥ padena tu
suṣiraṃ bhāgamānaṃ tu bāhyabhittiḥ padātmikā

27 pīṭhavistāramānena dikṣu dvāracatuṣṭayam
dviguṇaṃ bāhyabhittau tu sārdhabhāgena vā bhavet J1233upper

28 vistārād dviguṇocchrāyaṃ sārdhadviguṇam eva vā A270r
jaṅghāśikharamānaṃ tu kartavyaṃ pūrvavad yathā

29 paṅktyādibhūtavṛddhānāṃ kararāśir dvidhā bhavet
liṅgadairghyeṇa pīṭhaṃ syāt tadvad āvaraṇatrayam

30 sabhāgaṃ liṅgamānaṃ tu tena bāhyaṃ prakalpayet
liṅgavad dvāravistāram ucchrāyaṃ dviguṇaṃ tataḥ

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

With 29ab compare MY 5.45ab:
daśādipañcavṛddheṣu hastarāśau karāhate

23a aṣṭa] HJK; atha A 23c garbho] AHK; garbhā J
• dvādaśabhāgaistu] JK; dvādaśabhāgestu H; vādaśamemāsi A
23d bhāgadvayena] HJK; nā[– –]meva A
24a pīṭhavaddvāra] AJK; pīṭhadvāraṃca H • vistāram] HJK; vistāra A
24b ucchrāyaṃ] HJK; sacchāyaṃ A
24ab tasmāc cūlakāntaṃ] AJK; tasmāsūlakāntaṃ H
24d jaṅghocchrāyam] AH; jaṃghācchrāyam JK
26b bhittiḥ] em.; bhitti AHJK
26c suṣiraṃ] H; śuṣiraṃ JK; suśiraṃ A
26d bāhya] HJK; vāmā A • bhittiḥ] AHK; bhirttiḥ J
27b dikṣu] HJK; dikṣur A • catuṣṭayam] HJK; caturṣṭapi A
28a dviguṇocchrāyaṃ] A; dviguṇaṃcchrāyaṃ JK
28b sārdha] em.; sārddhaṃ HJK; sarvaṃ A
28cd śikharamānaṃ tu kartavyaṃ] HJK; mimānaṃkarttavyaṃ[– – –] A
29b rāśir] AH; rāśi JK • bhavet] AJK; bhajet H
29c pīṭhaṃ] A; pīṭha JK
at 29cd H reads: liṃgamānaṃrbāhyaṃprakalpayettaṃtataḥ
30a sabhāgaṃ] AHK; sabhāgā J
30d ucchrāyaṃ] AH; ucchrāya JK • tataḥ] AH; tata JK

23 When the site (*kṣetra*) is divided into 8 [by 8], the image pedestal (*pīṭha*) is 4 parts, the cella (*garbha*) 12 parts and the wall 2 parts [in thickness all around].

24 The breadth of the doorway equals [that of] the image pedestal (*pīṭha*); its height is twice that. The height of the shank (*jaṅghā*) equals its breadth.

25 He should make the superstructure (*śikhara*) twice that [measure] from there (from the *jaṅghā*) up to the crest finial (*cūlaka*). When the site (*kṣetra*) is divided into 9 (*randhra*) [by 9], the image pedestal (*pīṭha*) should be one part,

26 the cella (*garbha*) is built with one part [around that], the wall of the cella (*garbhabhitti*) with one part [around the cella]. The ambulatory (*suṣira*) is one part [around the wall of the cella], and the outer wall (*bāhyabhitti*) one part [around the *suṣira*].

27 The 4 doors [to the cella] at the cardinal points are [each as wide as] the breadth of the image pedestal (*pīṭha*). But at the outer wall [the breadth of each door] is twice or one and a half times that breadth.

28 [The doors] are twice or two and a half times the breadth in height. He should make the measurements of the shank (*jaṅghā*) and superstructure (*śikhara*) as before.

29 [Of those temples the breadth of which is] from 10 (*paṅkti*) [*hastas*], by increments of 5 (*bhūta*), [the number of parts is] double the number of *hastas*. The [breadth of] the image pedestal (*pīṭha*) is the same as the height (*dairghya*) of the image (*liṅga*), as is that of the ambulatory on three sides of the cella (*āvaraṇatraya*).

30 But he should make the outer (*bāhya*) [wall] the size (height) of the *liṅga* plus one part (*sabhāga*), the width of the doors the same as the [height of the] *liṅga*, the height twice that measure.

23: A plan on a site of 8 by 8 parts is described here. For a diagram of this plan, see figure 18a.
25c-26: A plan on a site of 9 by 9 parts is described here. For a diagram of this plan, see figure 17b.
29b kararāśir dvidhā bhavet: MY 5.45 and MC 4.51d and 4.54d give the same instruction. MY comm explains that, by this means, a 10 *hasta* temple has 20 parts, a 15 *hasta* temple has 30 parts, and so forth. See figures 26a and b for illustrations of the plan of a 10 *hasta* and a 15 *hasta* temple. The illustrations demonstrate that the proportions are the same in each case. The proportions would be the same in temples of 20, 25, 30, 35, 40, 45 and 50 *hastas* too.
29c-30: A plan according to image height is described here. See figure 23b.
29d āvaraṇatrayam: The three *āvaraṇas* are the ambulatory on three sides of the cella (*garbha*), the fourth side being occupied by the doorway.

31 jaṅghocchrāyaṃ prakartavyaṃ jaṅghāvistārasammitam
garbhamānena nāsāyāṃ nāsā garbhaṃ ca nānyathā

32 śikharāyārdhagā śastā nāsā mañjarisaṃvṛtā
garbhārdhanisṛtā nāsā garbhavan maṇḍapaṃ vinā

33 vedabhūtarasāṃśena nirgatā tu samaṇḍape H256r
ity etallakṣaṇaṃ proktaṃ sāmānyaṃ kṛttikāsuta K236v

34 viśeṣataḥ pravakṣyāmi prāsādānāṃ tu lakṣaṇam
meruṃ pañcāśahastaṃ tu mandaraṃ pañcabhir vinā

35 viyadvedakaraṃ kāryam kailāsaṃ śaṅkarapriyam
caturdhā sarvatobhadraṃ pañcatriṃśatkarair hitam J1233lower

36 triṃśaddhastaṃ vimānaṃ tu dvitīyaṃ tadvad eva hi
śrīvatsabhedāś catvāraḥ pañcaviṃśatkarair matāḥ

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

With 34c pañcāśahastaṃ compare, for example:
KI 55.26a:
meroḥ śatārdhahastaḥ syān
MY 5.97:
merumandarakailāsasarvabhadravimānakāḥ
pañcāśataḥ pañcahānyā triṃśadantapramāṇataḥ

With 34d mandaraṃ compare, for example:
BS 55.17a, KI 55.13c and PI 6.212c:
merumandarakailāsa

31a jaṅghocchrāyaṃ] HK; jaṃghrocchrāyaṃ JK
32a śikharāyārdhagā] A; śikharāgārddhagā JK; śikharāśrārdhagā H
32c nisṛtā] JK; nirgatā A; niryatā H
32d garbhavan] AJK; garbhayan H
33c etallakṣaṇaṃ] AJK; etalakṣaṇa H
33d sāmānyaṃ] AHK; samānyaṃ J
34a viśeṣataḥ] AH; viśeṣa[-] JK
34c meruṃ] A; meru HJK
• pañcāśa] AH; pañcāśata K; pañcaśataṃ J
34d mandaraṃ] AH; mandiraṃ JK
• pañcabhir] AJK; pacabhir H
35b śaṅkarapriyam] AH; śaṅkaraṃpriye JK
35d karair hitaṃ] AJK; karaihyataṃ H
36a triṃśad] AJK; triśad H
36b dvitīyaṃ tadvad eva hi] em.; dvitayaṃtadvadevahi] AJK; yāvatpaṃktidvayāvadhi H
36c bhedāś] AK; bhedā H; bhesnāś J
36d pañca] AJK; maṃcaṃ H

31 The height of the shank (*jaṅghā*) should be made the same as its width. [The size] at the parrot beak projection from the *śikhara* (*nāsā*) is the same as that of the cella (*garbha*). The parrot beak projection from the *śikhara* (*nāsā*) and cella (*garbha*) are never dissimilar.

32 The parrot beak projection from the *śikhara* (*nāsā*) reaches halfway up the height (*āya*) of the superstructure (*śikhara*) and is enveloped in *mañjari* ornamentation. The parrot beak projection from the *śikhara* (*nāsā*) is like the cella (*garbha*) [in breadth and height]. If there is no hall (*maṇḍapa*) it projects to half [the breadth of] the cella (*garbha*).

33 When there is a hall (*maṇḍapa*) it projects by a quarter (*veda*), fifth (*bhūta*) or sixth (*rasa*) part. Thus have the characteristics of this matter been given in general, O Kṛttikāsuta (Kārttikeya).

34 [Next] I relate the characteristics of temples individually. The *Meru* [temple] is 50 *hastas* [in breadth], the *Mandara* [temple] 5 fewer (i.e. 45).

35 The *Kailāsa* [temple], which is pleasing to Śaṅkara, is to be made 40 (*viyadveda*) *hastas* [wide]. The four types of *Sarvatobhadra* [temple] are 35 *hastas* [wide].

36 The *Vimāna* is 30 *hastas* [wide], as is its second [type, the *Mahāvimāna*]. The four types of *Śrīvatsa* are 25 *hastas* [wide].

33a vedabhūtarasāṃśena: It is not always easy to distinguish between the statement of a number of parts and the statement of a portion. Here, the direction could be 'by 4, 5, or 6 parts' or 'by a quarter, fifth or sixth part'. I have selected the latter, as, in this section, the discussion is given in terms of proportions rather than numbers of parts.
34c pañcāśa: The reading at α is a nonsense combination of 50 (*pañcāśa*) and 100 (*śata*). The reading at β is to be preferred for two reasons. First, it fits the metre, where the reading at α supplies one syllable too many. Second, other texts testify to the *Meru* temple of 50 *hastas*. See the parallel passages noted.
34d mandaraṃ: The *mandiraṃ* at α is a banalisation, *mandira* being a common term for a temple. *Mandara* as a name of a specific type of temple is witnessed in other texts. See the parallel passages noted.
35c: At verses 97-100 we learn that the four types of *Sarvatobhadra* temple are *Bhadra*, *Sarvatobhadra*, *Yavīyān Bhadra* and *Nalina*.
36ab vimānaṃ tu dvitīyaṃ: At verse 89 the *Vimāna* is distinguished from the *Mahāvimāna*.
36b: The reading at H is that of 39d, later repeated in its proper position.
36c: At verses 101-109 we are given the four types of *Śrīvatsa* temple: *Vardhamāna*, *Saṃpūrṇaśāla*, *Khaṇḍaśāla* and *Nandivardhana*.

37 karī kailāsavat kāryaṃ nordhvaṃ tu parikalpayet A270v
haṃsaḥ suparṇaṃ kamalam aṣṭāśraṣoḍaśāśrakam

38 dvipaṅktito 'paraṃ naiva kartavyaṃ bhūtim icchatā
gṛharājaṃ prakartavyaṃ tripañcakarasammitam

39 nādhaḥpaṅktikarāḥ śastā haṃsāṣṭāśrābjakās tathā
valabhī bhūtahastā tu yāvat paṅktidvayāvadhi

40 liṅgamānena kāryāṇi prāsādāni pramāṇataḥ
caturhastād adho naiva kartavyāni kadācana

41 māraṇoccāṭanādau tu caturhastād adho hitam
kiṃ tu bhūtagṛhaṃ proktaṃ kartavyaṃ bhūtagocare

42 vikārasūryavasvaṃśaṃ jyeṣṭhamadhyādhameṣu ca H256v
vistāraḥ pārśvato dattvā vistārocchrāyataḥ samam

43 talacchandaṃ tu tatraiva vartitavyaṃ vidhānataḥ K237r
talacchandānusāreṇa ūrdhvacchandaṃ vivartayet

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

37c suparṇaṃ] AHK; śudharṇṇaṃ J
37d aṣṭāśra] JK; aṣṭāsraṃ A; aṣṭārṣaṃ H
38a dvi] HJK; vi A
39a paṅkti] AHJ; pakti K
• karāḥ] AJK; karā H
39b haṃsāṣṭāśrābjakās] em.; haṃsāṣṭāśrābjākās J; hasāṣṭāśrābjākās K; haṃsāṣṭāsrājayas A; bhaṃśrāṣṭāsrābjayas H
40a mānena] AJK; māne[-] H
• kāryāṇi] AJK; karyā[[ya]]ṇi H
in the place of 40cd H repeats 37ab
41b adho] AH; adhau JK
42a vasvaṃśaṃ] HJK; vasthaṃsaṃ A
42b jyeṣṭha] AH; jyeṣṭa JK
• madhyādhameṣu] em. Sanderson; madhyameṣu J; madhodhameṣu K; mavyādhameṣu A; mavyāvameṣu H
42d vistārocchrāyataḥ samam] JK; vistarocchrāyataḥsamaṃ A; vistārocchrāyantecchrāyatāparaṃ H

37-38 The *Karī* (*Gaja*) should be built the size of the *Kailāsa* (i.e., 40 *hastas* in breadth) and no larger. He who seeks *bhūti* (*siddhi*) should not make the *Haṃsa*, the *Suparṇa* (*Garuḍa*), the *Kamala* (*Padma*), the *Aṣṭāśra* or *Ṣoḍaśāśra* larger than twice 10 [*hastas* wide]. The *Gṛharāja* should be made 15 *hastas* [wide].

39 The *Haṃsa*, *Aṣṭāśra* and *Abja* (*Padma*) are not to be smaller [in breadth] than 10 (*paṅkti*) *hastas*. The *Valabhī* is from 5 (*bhūta*) [*hastas*] up to twice 10 (*paṅkti*).

40 Temples should be built according to the size of the *liṅga*. They should never be made smaller than 4 [*hastas*].

41 However, for the purposes of murder (*māraṇa*), expulsion (*uccāṭana*), etc. [measures] below 4 *hastas* are suitable. And temples for *bhūtas* (malevolent spirits) are taught as being built [with widths less than 4 *hastas*] in *bhūta* areas.

42 A breadth of 16 (*vikāra*), 12 (*sūrya*) or 8 (*vasu*) parts is added at the sides in large, medium and small temples, respectively. [The construction] is the same in terms of breadth and height.

43 And there he should set the plan according to the procedure. One establishes the elevation (*ūrdhvacchanda*) in accordance with the plan (*talacchanda*).

37a karī kailāsavat kāryaṃ: *Karī* is a masculine nominative singular form; *kāryaṃ* is here a neuter nominative singular that should agree with *karī*. I have not emended one to suit the other. The general tactic in this text is to treat the temple names as neuters. *Karī*, while to the eye a masculine form, is here being treated as a neuter all the same.
37: The *Kamala* temple is named the *Abja* at verse 39 and the *Padma* at verses 139-140b. All the names are synonyms for 'lotus'.
41a māraṇoccāṭanādau: in later sources, a set list of 6 black arts is encountered, namely *vaśīkaraṇam / vaśyam*, *stambhanam*, *mohanam*, *dveṣaṇam*, *uccāṭanam*, and *māraṇam*. Sanderson 2007 cites the example of *Paippalādavaśādiṣaṭkarmapaddhati*, P1 ff. 56v3–61v4. Sanderson comments (email October 2009) that early *Śaiva* sources do not offer a set list, though *māraṇa* and *uccāṭana* often come first; others commonly mentioned are *vaśyam*, *ākarṣaṇam*, *stambhanam*, *mohanam* and *vidveṣaṇam*.
42: The 16, 12 or 8 parts are added beyond the basic plan to allow the shaping of the plan. See verse 66 below.
43-44: Here the term *chanda* clearly refers to a plane, the *talacchanda* being the horizontal plane (the plan) and the *ūrddhvacchanda* being the vertical one (the elevation). Later on in the chapter (beginning at verse 71) we are introduced to the *chada*, which is a roof on a *bhūmikā* of a temple. At 73b we begin to see a confusion of the two terms, *chanda* being used in the place of *chada*. The confusion occurs in all the manuscripts, though not all err in the same places.

44 ūrdhvacchandaṃ nayet tāvad yāvad vai vedikāvadhi J1234upper
śikhāmānaṃ caturthāṃśaṃ varjayitvā tu vartayet

45 grīvākumbhādikaṃ tatra caturthāṃśe prakalpayet
bhāgatrayaṃ mañjarī syān nīlendīvarapatravat

46 jaṅghāṃ tu saptadhā kṛtvā vibhāgaṃ parikalpayet A271r
masūrakaṃ tu bhāgena jaṅghā syāt pañcabhāgikā

47 kapotaṃ bhāgamātraṃ tu vibhāgaṃ tatra vartayet
masūrakaṃ caturdhā tu samabhāgaṃ vivartayet

48 pādaṃ bhāgena kartavyaṃ tripaṭṭaṃ tu tadūrdhvataḥ
grīvavat kalpayet tac ca madhyabhāgapraveśataḥ

49 bhāgamātraṃ tato vṛttaṃ tripaṭṭaṃ pūrvavat tataḥ
masūrakaṃ samākhyātaṃ jaṅghālakṣaṇam ucyate

50 nāgarī ca tathā lāṭī vairāṭī drāviḍī tathā
śuddhā tu nāgarī jaṅghā parikarmavivarjitā

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

H lacks 47cd.
Between 50d and 51a, to fill a space in the corner of a folio, H inserts: uṃ namo bhagavate vāstudevāya.

44a nayet] HJK; bhavet A
44b vedikāvadhi] AH; vedikāvadhiḥ JK
44c caturthāṃśaṃ] A; caturthāśaṃ HJK
45b caturthāṃśe] AHK; caturthāṃsaṃ J
• prakalpayet] AHK; pra[-]lpayet J
45cd syānnīlendīvara] AH; syānīlendīvara JK
46a jaṅghāṃ] em.; jaṃghā AJK
46c masūrakaṃ] AHK; masnurakaṃ J
46d bhāgikā] HJK; bhāgikaḥ A
47a mātraṃ] JK; mānaṃ AH
47b vibhāgaṃ] AH; tribhāgaṃ JK
• vartayet] AJK; bhāgayet H
47c masūrakaṃ] AK; masnurakaṃ J
48d madhyabhāga] AH; madhyebhāga K; madhyebhāgaṃ J
• praveśataḥ] AHK; pradeśataḥ J
49c masūrakaṃ] AHK; masnūrakaṃ J
50b drāviḍī] A; drāvaḍī HJK
50d parikarma] AHK; parikrarma J
• vivarjitā] A; vivarjjitāḥ JK; vivarjitām H

44 He should direct the elevation up to the *vedikā* platform. He should establish the height of the *śikhā*, setting aside a quarter part.

45 In that quarter part one builds the neck (*grīvā*), pot finial (*kumbha*), and [myrobalan and pinnacle (*āmalasāraka*)]. [The other] three [quarter] parts should be a *mañjarī* design resembling *nīlendīvara* (blue lotus) foliage.

46 He should divide the shank (*jaṅghā*) into 7 parts and perform the [following] apportionment: the moulding at the base of the shank (the *masūraka*) takes 1 part, the [main body of the] shank should be 5 parts,

47 and the 'row of doves' cornice (*kapota*[*pālī*]) occupies one part. One further divides those parts [as described next]. The moulding at the base of the shank (the *masūraka*) is divided into 4 equal parts.

48 The *pāda* is made with one part. A triple fillet (*tripaṭṭa*) is above that and should be made like a neck (*grīva*), with an ingress in the middle.

49 Above that is a *vṛtta* measuring one part and then a triple fillet (*tripaṭṭa*) [shaped] as before. [Thus] has the *masūraka* been described. [Next] I shall relate the features of the [main body of the] shank (*jaṅghā*).

50 [The types of shank (*jaṅghā*) are] *nāgarī*, *lāṭī*, *vairāṭī* and *drāviḍī*. The *nāgarī jaṅghā* is plain, without ornament (*parikarma*).

46-55: This section of the text describes the parts of the *jaṅghā*, assigning the name *kapotapālī* to the band that runs around its top, and the name *masūraka* to the band that runs around its base. Plates 3 and 16 show such decorative bands in the *jaṅghā*.
See the different terminology for decorative bands around the *jaṅghā* given at DM 87.36d-41.
46-47a: For an illustration of the proportions of the parts of the *jaṅghā*, see figure 56a.
47b-49c: For an illustration of the proportions of the parts of the *masūraka*, see figure 56b.
47b vibhāgaṃ: The further division of the *kapota*[*pālī*] is described in verses 54 and 55. In that description, the 'row of doves' cornice (*kapotapālī*) is divided into 10 named layers. The terms *kapota* and *kapotapālī* appear to be used interchangeably at BK pl 47-60. I, therefore, assume that a *kapotapālī* is intended throughout, with the term *kapota* used as an abbreviation.
47d samabhāgaṃ vivartayet: The four equal parts, the *pāda*, a *tripaṭṭa*, the *vṛtta* and another *tripaṭṭa*, are described in verses 48-49b.
50ab: For *virāṭa* and *lāṭa* see Sircar 1960 pp. 76 and 93 (*virāṭa*), 79 and 106 (*lāṭa*). Sircar places *lāṭa* in western Malwa, and *virāṭa* in the Alwar-Bharatpur-Jaipur region to the south of the Delhi area and to the east of the desert.

51 strīpuṃyugmayutā lāṭī vairāṭī pattrasaṃkulā H257r
mañjarībahulā kāryā jaṅghā vai drāviḍī sadā

52 nāgarī madhyadeśe tu lāṭī lāṭe prakīrtitā
drāviḍī dakṣiṇe bhāge vairāṭī sarvadeśajā

53 iti jaṅghāvibhāgaṃ tu sāmānyaṃ kathitaṃ mayā J1234lower
kapotapālyā yad rūpaṃ saṃkṣepeṇāvadhāraya K237v

54 kapotapālībhāgaṃ tu daśapaṭṭaṃ vibhājayet
pattraṃ padmāni nalinī śūnyaṃ pattrāṇi padminī A271v

55 haṃsaṃ prabhā tathā haṃsā nalinī racanāyutā
ā masūrāt kapotāntaṃ kathitaṃ te samāsataḥ

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

51a puṃ] HJK; puṃs A
• yugmayutā] HJK; yugma[-]tā A
51b vairāṭī] AJK; [- - -] H
52b prakīrtitā] AHK; prakīrttitāḥ J
52d deśajā] AHJ; deśajaḥ K
53a jaṅghā] AHK; jaghā J
54d padminī] AK; ṣanninī J
55a haṃsam prabhā] JK; haṃsaprabhaṃ AH
55b haṃsā] A; haṃsāṃ HK; haṃmāṃ J
55c masūrāt] AH; masūrā K; masnurā J
55d kapotāntaṃ] AH; kapotānta K; kapotāntu J

51 The *lāṭī* [type] is embellished with pairs of men and women (*mithunas*), the *vairāṭī* with a foliage moulding (*pattra*). The *drāviḍī jaṅghā* should always be made with *mañjarī* moulding.

52 The *nāgarī* is approved in *madhyadeśa*, the *lāṭī* in *lāṭa*, the *drāviḍī* in the south, and the *vairāṭī* everywhere.

53 Thus have I described the types of shank (*jaṅghā*) in general terms. Now hear about the shape of the 'row of doves' cornice (*kapotapālī*) in brief.

54 He should divide the 'row of doves' cornice (*kapotapālī*) into 10 layers: foliage moulding (*pattra*), lotuses (*padma*), water lily (*nalinī*), blank section (*śūnya*), foliage mouldings (*pattra*), lotus (*padminī*),

55 goose (*haṃsa*), halo (*prabhā*), geese (*haṃsa*), and water lily (*nalinī*) with *racanā* (decoration). [Thus] have I briefly described to you [everything] from the *masūra* [moulding at the base of the *jaṅghā*] to the 'row of doves' cornice (*kapota*[*pālī*]) [at the top of the *jaṅghā*].

53c-55: For an illustration of the proportions of the parts of the *kapotapālī*, see figure 56c.
54-55: I do not know the precise forms of these layers, and can only give translations of their names.

56 bhūmikāhrāsavṛddhis tu sarvasādhāraṇocyate
bhūmikāyās tu yat kṣetraṃ viṣamaṃ vibhajet tataḥ H257v

57 madhyamāṃ bhūmikāṃ tyaktvā gaṇayed ūrdhvabhūmikām
yāvatī jāyate saṃkhyā tathāṃśaṃ tu samāharet

58 gṛhītvā parabhūmeś ca adhobhūmau niyojayet
sarveṣāṃ bhūmikānāṃ tu kṣayavṛddhī prakāśitā

59 aṣṭalakṣaṇasaṃyuktāṃ bhūmikāṃ parikalpayet
bhūmikāyāḥ samucchrāyaṃ tridhā kṛtvā vivartayet

60 bhāge jaṅghā prakartavyā samasūrakapotikā
bhāgadvayena śikharaṃ sacūlāmalasārakam

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

In the place of verse 59, H repeats 55cd and 56ab.

57a tyaktvā] conj.; tya[–] JK; kṛtvā A; kritvā H
57d tathāṃśaṃ] HA; tathāśaṃ KJ
• samāharet] AJK; samācaret H
58a bhūmeśca] JK; bhūmestu AH
58b bhūmau] AH; bhūmo JK
58d prakāśitā HJK; prasevitā A
59a saṃyuktāṃ] JK; saṃyuktā A
59b bhūmikāṃ] em.; bhūmikā AJK
59d tridhā] JK; trika A
60b kapotikā] AJK; kapoti[-] H
60d sacūlāmalasārakam] AJK; sacūlāmarakārakaṃ H

56 [Next] I will describe the diminution and augmentation of *bhūmikās* as far as they are applicable to all [temple types]. One apportions the site (*kṣetra*) of [each] *bhūmikā* differently.

57 Subtracting [the breadth of] the middle *bhūmikā* [from that of the lower *bhūmikā*], one may calculate [that of] the upper *bhūmikā*. The measure which is thus obtained is the portion that one should subtract.

58 [In the same way,] calculating from the higher *bhūmi*, one may employ [that calculation] at the lower one. Thus has the diminution and augmentation of all *bhūmikās* been demonstrated.

59 One may make *bhūmikā*[s] of 8 types. Dividing the height of the *bhūmikā* into 3 parts,

60 one should proceed by fashioning a shank (*jaṅghā*), with a *masūra* moulding [at its base] and a 'row of doves' cornice (*kapota*[*pālī*]) [at its top], in 1 part, and a *śikhara* with a crest finial (*cūlā*) and myrobalan and pinnacle (*āmalasāraka*) in 2 parts.

56a bhūmikā: The *bhūmikās* are miniature-building-shaped structures arrayed along the *āghāṭas* (levels) of the superstructure (*śikhara*).
57a tyaktvā: The following passage concerns the calculation of the sizes of the *bhūmikās*. I have preferred to follow the reading at α, with *tvā* supplied in the position of the missing syllable, in order to produce a term that fits the mood of calculation better than the less specific *kṛtvā* at A.
57-58: I have interpreted these two verses as describing a case where the difference in breadth between a *bhūmikā* and that below it equals that between that same *bhūmikā* and the one above it, in a simple regression of equal steps.
58d prakāśitā: First, the reading at α seems the better fitted to the sense we are looking for here. Second, it would be most natural to take *kṣayavṛddhī* as a dual form, so one might be tempted to emend *prakāśitā* to *prakāśite* to accord with it. But the transmission, while split between *prakāś-* and *sevit-*, is agreed on the *-ā* ending. So I will keep it, and regard the long *-ī* of *vṛddhī* as a feminine singular.
59a: aṣṭalakṣaṇa: The 8 types are listed in verses 61 and 62 below.
59c-60: Thus the proportions of the *bhūmikās* match those of the temple itself, with a *jaṅghā* to *śikhara* ratio of 1:2.

61 bhūmikāśikharāṇāṃ tu parilekhā vivartayet J1235upper
mallakakośalaṃ caiva pañcaśṛṅkhalakas tathā

62 ṣaḍbindum auṣadhalekhyaṃ puṣkaraṃ candraśālakam K238r
ardhapuṣkarisaṃjñā ca sakarṇaṃ saśikhaṃ likhet

63 viśuddhāny atha miśrāṇi jñātvā jñātvā niyojayet A272r
bhūmikālakṣaṇaṃ khyātam āghāṭānāṃ punaḥ śṛṇu

64 mūlamañjarirūpeṇa āghāṭāni samālikhet
prāsādānāṃ tu sarveṣām idaṃ sāmānyato hitam

65 viśeṣalakṣaṇaṃ vakṣye saṃjñābhedanibandhanam
‡ ‡ merukṣetraṃ samantataḥ

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

With 65cd compare, for example, PI 6.214ab:
caturaśīkṛte kṣetre dvādaśādhiśataṃ kuru
and MY 5.57a:
meruḥ sārkaśate kṣetre

61b vivartayet] K; nivarttayet AH; vi[-]rttayet J
61c kośalaṃ] JK; ccholasaṃ AH
62a auṣadha] HJK; augaṃdha A
62b śālakam] HAK; sāla[-]ṃ J
62c puṣkara] H; puṣkari AK; puṣpara J
• saṃjñā] AJK; saṃṣṭā
62d sakarṇaṃ]. HJK; karṇaṃca A
63a atha] HJK; ava A
64a mañjari] AK; majāra J; māṃjari H
64b āghāṭāni samālikhet] AJK; āghāṭānasamāli[-]t H
65a lakṣaṇaṃ] AHJ; lakṣaṇa K
65c‡ ‡]; netredvekaramvirbhaktaṃ A; netraṃḍhekaraṃvibhaktaṃ JK; netredvyekaravibhaktaṃ H
65d meru] AJK; merā H
• kṣetraṃ] AH; kṣetra JK

61 One should make the outlines of the superstructures (*śikhara*) on the *bhūmikās* [of the following 8 types]: *mallaka*, *kośala*, *pañcaśṛṅkhalaka*,

62 *ṣaḍbindu*, *auṣadhalekhya*, *puṣkara*, *candraśālaka*, and that called *ardha-puṣkari*. One should design [the *bhūmikās*] with corners and spires.

63 Having determined [whether the *bhūmikās* are] pure or mixed, one should proceed. The features of *bhūmikās* have been set out. Now hear those of the levels (*āghāṭa*) [on the superstructure (*śikhara*)].

64 One should shape the levels (*āghāṭa*) [on the superstructure (*śikhara*)] into a *mūlamañjari* design. This [the preceding set of instructions] is suitable for all temples in general.

65 [Now] I shall relate their distinctive characteristics, that are the source of their individual names.

[*Meru*]

The site (*kṣetra*) of the *Meru* temple is divided into 112 all around.

61-62: It would be good to know the shapes of the 8 types of *bhūmikā* listed here. The *candraśālaka* type, or, rather, what modern scholars refer to as the *candraśālaka* type, is commonly met. The other names are sometimes, in cases such as *pañcaśṛṅkhalaka* ('with 5 chains') and *ṣaḍbindu* ('with 6 spots'), suggestive of their shapes. But I have not found a full description of each type supplied in the texts I treat.

65c ‡ ‡: This portion is a puzzle. Parallels in other texts (see the citations given) suggest that we should look for the number 112. The *netra* shared by all the manuscripts would then indicate a digit-by-digit presentation in the usual right-to-left numerical order (twice 1 and then 2: 112). However, if I am right to discern *ravir* at the end of the reading at A, then we may be seeing the number in the form 100 +12. *netraindukaraṃ vibhaktaṃ? tatraivaikaravirbhaktaṃ? netradvyekaṃ ...?*

65-69: See figure 27 for a proposed illustration of the plan of the *Meru* temple as described here. Supported by the account at MY 5.57 and MY comm 5.57, I have taken the 112 parts along each side stipulated in 65cd as indicating that the main body of the *jaṅghā* is 100x100 parts. The remaining 12 parts are those to be used for the shaping of the projections of the *jaṅghā* wall. Since *Meru* is a major temple, it should, by verses 42 and 66, have an extra 16 parts, with 4 parts on each side, for that shaping. The 12 are explained at MY comm 5.57 as representing the shaping on only three sides, the fourth side being that of the doorway.

66 vasvarkaṣoḍaśāṃśaṃ vā tridhā vistārato bhavet
śeṣeṇa jaṅghāmadhyaṃ ca tatas tu parivartayet

67 navabhāgacyuteḥ koṇāt koṇabandhaṃ vṛṣāṅkakam
randhraṃ vṛṣāṅkaṃ dahanair nirgamaṃ tatra vartayet

68 tārādridahanais tatra praveśaṃ nirgamaṃ tataḥ H258r
praveśaṃ madhyagaṃ meroḥ sūryadigrasakaiḥ kramāt

69 talacchandaṃ tu yāvat tad ūrdhvacchandaṃ tathā bhavet
yāvad vai vedikāntaṃ tu tataś chandaṃ samāpyate J1235lower

70 caturdvāraś caturnāso vicitraracanākulaḥ
pañcāghāṭaḥ smṛto merus tathā ṣoḍaśabhūmikaḥ K238v

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

Between 69c and 76d H is difficult to read and will not always be included in the analysis.

With 68d, compare MY 5.58b:
madhye dvādaśadigrasaiḥ

66b vistārato] A; vistarato HJK
66c śeṣeṇa jaṅghāmadhyaṃ ca] JK; śeṣeṇajaṃghāmadhyaṃtu H; śeṣeṇatujayāmadhyaṃ A
67a cyuteḥ] A; cyute HJK
• koṇāt] AK; koṇāta J; koṇā H
67b koṇabandhaṃ vṛṣāṅkakam] JK; koṇabaṃdhavṛṣāṃkakaṃ A; rvaṣaṃkṣyaṃkakaṃ H
67c randhraṃ] AK; randhra JH
• vṛṣāṅka] AJK; kṛṣyāka H
68a tārādri] AHK; tārāji J
68b nirgamaṃ] AHK; nigamaṃ J
68c madhyagaṃ] K; madhyaga J; madhyamaṃ AH
• meroḥ] AHK; seroḥ J
68d sūryadigrasakaiḥ] em.; sūryādigrasake JK; sūryādigrahabhiḥ AH
69ab yāvat tad ūrdhva] em.; yāvattamūrddhva HJK; yāvanmūrddhva A
69c vai] AK; ve J
• vedikāntaṃ] AK; vedikānta J
69d tataḥ] JK; tata A
70a caturdvāraś] K; catudvāras J; ścaturdvāraś A
• caturnāso] JK; catunnīso A
70b racanākulaḥ] AK; raca[-]kulaḥ J
70c pañcāghāṭaḥ] K; paṃcāghāṭa A; paṃcoghāṭaḥ J; paṃcāghāra H
• smṛto] AJK; smṛte H
70d ṣoḍaśa] AJK; śo[[ṣa]]ḍaśa H

66 Beyond the [site] breadth there may be three [measures]: 8 (*vasu*), 12 (*arka*) or 16 parts. One should then make the core of the shank (*jaṅghā-madhya*) with the remainder.

67 9 parts being subtracted from the corner, there is a corner construction with a bull frieze. The 9 (*randhra*) parts have the bull frieze. Then there should be a projection of 3 (*dahana*) [parts].

68 Then there are recesses along 9 (*tāra*), 7 (*adri*) and 3 (*dahana*) parts, and projections accordingly. The central recess of the *Meru* [temple] is along 12 (*sūrya*), 10 (*diś*), and 6 (*rasa*) [parts] in turn.

69 As is the plan, so should be the elevation. The elevation reaches up to the *vedikā* platform in this shape (*chanda*).

70 The *Meru* [temple] has 4 doors, 4 parrot beak projections from the *śikhara* (*nāsā*), is ornamented with a variety of designs, has 5 levels in the superstructure (*āghāṭa*) and 16 miniature-building-shaped structures (*bhūmikā*) [on each side, giving a total of 64].

66: This verse is describing the extra rows of cells used in the shaping of the plan: 16 (in 4 rows of parts on each of 4 sides) for major temples, 12 (in 3 rows of parts on each of 4 sides) for middling ones and 8 (in 2 rows of parts on each of 4 sides) for lesser ones. For further discussion, see MY and MY comm 5.49cd-50 and section 2.2.5 of the general introduction.
67c randhraṃ: Here one has to choose between *randhra* as 'gap, hole, space' and as the *bhūtasaṃkhyā* for the number 9. With support from the *navabhāga* of 67a, I have taken the latter course. As I have laid them out at fig.27, the nine parts run around the inside of the corner between the inner edges of the three-part projections on each side.
68d sūryadigrasakaiḥ: The emendation is supported by the parallel at MY 5.58b. Ω introduced a long *ā*, leading the copyists to look for a new word beginning after *sūryādi*. A perhaps realised that that new word could not be *grasakaiḥ* and emended to *grahabhiḥ*.
70-73: For proposed illustrations of the arrangement of miniature buildings on the levels of the superstructure in the *Meru* temple, see figures 50 and 54.

71 nakhair vikārai ravibhir vasubhir vasubhis tathā
catuḥṣaṣṭiś chadāny evaṃ pañcāghāṭeṣu kīrtitam

72 pañca bhūmikamānena vedāgninayanais tathā A272v
kūṭadvayaṃ prakartavyaṃ diśi yatnāt ṣaḍānana

73 vedādhikaśatena tu cchadānāṃ merum ādiśet
avyaktānāṃ ca vedāśraṃ vyaktāvyaktātmanāṃ tathā

74 sārdhaṃ pādādhikaṃ vāpi vyaktaliṅgeṣu siddhidam
mandaraṃ sampravakṣyāmi saṃkṣepāt kṛttikāsuta

75 samudravasubhāgais tu kṣetraṃ kṛtvā samantataḥ
guṇakoṇamayaṃ tasya koṇabandhaṃ sapaṭṭikam

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

Between 69c and 76d H is difficult to read and will not always be included in the analysis.

With 75ab compare:
MY 5.61a: kṣetre caturaśītyaṃśe
PI 6.226ab: caturaśītibhir bhāgair vedāśraṃ vibhajet samam

71b vasubhirvasubhis] A; [- - -]vasubhis JK
72a; bhūmika] em.; {bhūmi}ka K; bhūmikā AHJ
72b nayanais] em. Sanderson; nayanes K; nayanas AHJ
72d kūṭadvayaṃ] conj.; dvayaṃ dvayaṃ AHJK
73a śatena] conj.; śatenā A; śatānāṃ JK
73b cchadānāṃ] A; cchandānāṃ JK
• merum] JK; merur A
73c avyaktānāṃ] AK; avyaktānā J
73d vyaktāvyaktātmanāṃ] JK; vyaktaṃvyaktātmanān A
74a sārdhaṃ] AK; sārddha H; sārcca J
• pādādhikaṃ] AJK; pādādhika H
74b liṅgeṣu] HJK; liṃgetu A
74d saṃkṣepāt] JK; sakṣepāt A
• kṛtikāsuta] AK; hatikāsuta J
75a samudravasubhāgaistu] conj.; samudravastubhāgestu JK; munivatsaraiścabhāgaiḥ A
75c guṇakoṇa] JK; bhūtabāṇa A; bhūtakoṇa H
75d sapaṭṭikam] AHK; sapaṭṭakaṃ J

71 64 *bhūmikā* roofs (*chada*) are distributed among the 5 levels (*āghāṭa*) [of the superstructure (*śikhara*)] thus: with 20 (*nakha*) [on the lowest level], 16 (*vikāra*) [on the second], 12 (*ravi*) [on the third], 8 (*vasu*) [on the fourth] and 8 (*vasu*) [on the fifth].

72 According to the size of the *bhūmikā*, one should carefully arrange 5, 4 (*veda*), 3 (*agni*), 2 (*nayana*) and 2 (*tathā*) [pinnacles on each side of the 5 levels from bottom to top]. A pair of *kūṭa* buildings is to be carefully made in the cardinal directions [at every corner on every level], O Ṣaḍānana (Kārttikeya).

73 One should make the *Meru* [temple] with 104 (*vedādhikaśata*) *bhūmikā* roofs (*chada*) and four-cornered, whether for [images that are] fully non-anthropomorphic (*avyakta*) or marked with the deity's face only (*vyaktāvyakta*).

74 In the case of anthropomorphic (*vyakta*) images it brings success when it has half or a quarter as many again. [Next] I will briefly describe the *Mandara* temple, O Kṛttikāsuta (Kārttikeya).

[*Mandara*]

75 The site (*kṣetra*) having 84 (*samudravasu*) parts on each side, the corner section (*koṇabandha*) has a fillet (*paṭṭikā*) and is made up of 3 (*guṇa*) parts at the corner.

72a bhūmika: The normal form of the term is *bhūmikā* but here a short final *-a* is needed to fit the demands of the metre.
72c kūṭadvayaṃ: The conjecture is made with the support of parallels at 78b and 84b.
73b chadānāṃ: At α we here see the first example of a *chada* / *chanda* confusion, as discussed in the notes accompanying verses 43-44 above.
74ab sārdhaṃ pādādhikaṃ vāpi vyaktaliṅgeṣu siddhidam: I am not certain of the meaning here. Perhaps the *śikhara* is ½ or ¼ as big again? Or, given that the discussion has centred on *chada* number, perhaps it has 156 or 130 *chadas*?
75-76: For a proposed illustration of the plan of the *Mandara* temple, see figure 28a.
75a samudravasubhāgais tu: The parallel passages cited confirm that the number needed here is 84. α inserts *t* into *vasu*, making *vastu*, a word valid in itself but not in this context. A takes a different tack with *muni*, the *bhūtasaṃkhyā* for the number 7. Unfortunately, I cannot read H at this point.
75cd: According to MY comm 5.61-62, the corner portion takes three parts along the outside of each face of the corner.

76 rasavedaiḥ praveśas tu nirgamaś ca tathā bhavet
rasaiś ca vasubhir madhye nirgamaṃ mandare hitam H258v

77 talacchandaṃ yathā proktam ūrdhvacchandaṃ tathā bhavet
caturāghāṭakaṃ kāryaṃ yugendubhūmikānvitam

78 āghāṭaparimāṇena dikṣu kūṭadvayaṃ dvayam
aṣṭāśīticchadāny evaṃ mūlanāsāvivartitam J1236upper

79 śataṃ paṅktivihīnaṃ tu sārakānāṃ prajāyate
caturnāsaś caturdvāro mandaraḥ sarvasiddhidaḥ K239r

80 kailāsasya pravakṣyāmi vartanāṃ leśataḥ kramāt
ṣaḍagnibhir bhajed dairghyād vistāraṃ ca tribhir bhavet A273r

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

Between 69c and 76d H is difficult to read and will not always be included in the analysis.

With 76ab compare MY 5.61cd:
ṣaḍbhiḥ praveśo vedaiś ca nirgamaś ca punaḥ punaḥ
Accompanying commentary: ceti caśabdād yāvat parimāṇakaiḥ veśas tāvadbhir eva punar nirgamapraveśāv ity arthaḥ

With 80cd compare MY comm 5.64:
atha kailāsaḥ ṣaṭtriṃśad ityādi prāgvad evādhikadattakṣetre ṣaṭtriṃśadbhāgair bhājite pārśvataś ca sūtrapañcake datte sati madhyapradeśe aṣṭabhir koṣṭhair vinirgamaḥ

76a vedaiḥ] AH; vedai JK • praveśas] JK; praveśaṃ AH
76b nirgamaśca] HJK; nirgamastu A
76c rasaiś] AK; raseś J
• vasubhirmadhye] JK; nigaye[– –]n A
76d mandare] JK; maṃdire A
77c āghāṭakaṃ] AJK; āghātakaṃ H
77d bhūmikānvitam] AJK; bhūmikāpitaṃ H
78a parimāṇena] HJK; patimāṇāna A
78b dikṣu] AHJ; dvikṣu K
• kūṭadvayaṃ] AHK; kūṭaṃdvayaṃ J
78c cchadāny] AJK; cchādāny H • evaṃ] AHK; eva J
78d nāsāvivartitam] HJK; nāthādvivarttitaṃ A
79b sārakānāṃ] AHK; sārakāna J
79c caturdvāro] AHK; catudvāro J
79d mandaraḥ] H; mandiraḥ AJK
• siddhidaḥ] AHK; siddhidāḥ J
80b vartanāṃ] em.; varttanā AH; vartta[–] JK
• leśataḥ] AJK; lesata H
80c bhajed] JK; bhaje H; bhajair A
• dairghyād] HJK; dairghyā A

76 The recess is along 6 (*rasa*) [parts], and then the projection is along 4 (*veda*) in a repeating pattern. In the middle, a projection with 6 (*rasa*) and 8 (*vasu*) [parts] is suitable in a *Mandara* [temple].

77 Just as the plan was described, so is the elevation. [The temple] is to be built with 4 levels (*āghāṭa*) [on the superstructure (*śikhara*)] and 14 (*yugendu*) miniature-building-elements (*bhūmikā*).

78 Along the outline of the levels (*āghāṭa*) [on the superstructure], in each direction, there is pair upon pair of *kūṭa* buildings. Thus there are 88 *bhūmikā* roofs (*chada*) around the main parrot beak projections from the superstructure (*mūlanāsā*).

79 100 less 10 (90) pinnacles (*sāraka*) arise. The *Mandara* [temple], which bestows every *siddhi*, has 4 *nāsā*s and 4 *dvāra*s.

[***Kailāsa***]

80 [Next] I will briefly describe the construction of a *Kailāsa* [temple] in due sequence. One should divide [the site] by 36 (*ṣaḍagni*). The [shaping of the] breadth is made in 3 [of the 4 rows of parts added for the shaping of the plan].

76ab: The parts for the recess and projection are here put into a single compound. MY 5.61cd confirms that one number of parts is for the recess, the other for the projection. The commentary to MY 5.61cd states that the recesses and projections repeat until the central projection is met.
77-79: This account has given us the total number of *bhūmikā*s for a single side of the four-sided superstructure. We are not here given any guidance on the arrangement of the *bhūmikā*s on the *āghāṭa*s. But that we can get from another source, for example: MC 4.78 *caturāghāṭakaḥ so 'pi bhūtavedāgnilocanaiḥ*. 'The [temple] has 4 *āghāṭa* levels, with [*bhūmikā*s] in the arrangement 5, 4, 3 and 2.'
78d mūlanāsāvivartitam: See plate 13 for an example of such an arrangement of *bhūmikā*s around the *mūlanāsā*. In verse 79 we learn that there are 4 *mūlanāsā*s.
79d mandaraḥ; Again, the common term for a temple, *mandira*, has crept in – this time into all the manuscripts except H.
80-82: For a proposed illustration of the plan of the *Kailāsa* temple, see figure 29.
80cd: We know from the commentary to MY 5.64, that 5 *sūtra*s, i.e. 4 rows of parts, are used to shape the plan. What we have here seems to be a statement that the shaping of the plan is based on three rows, with recesses retreating to two rows, and projections out to 4 rows.

81 vasubhir madhyarathakaṃ nirgataṃ tasya vartayet
tricaturvahnivedaiś ca saṃveśaṃ padikaṃ hitam

82 pṛthak ca rathakair yuktaṃ kailāsaṃ caturaśrakam
vedāghāṭaiḥ prakartavyaṃ bhūmikādvādaśānvitam

83 bhūtavedekṣaṇendūś ca bhūmikāḥ samprakalpayet
nakhair vikāravasubhir vedaiś caiva cchadāni tu

84 prāguktakramayogena dikṣu kūṭadvayaṃ dvayam
dvātriṃśat tena kūṭāni jāyante nātra saṃśayaḥ

85 āghāṭamānataḥ kūṭaṃ mūlāyatanarūpakam H259r
viyadvasupramāṇāni cchadāny atra vivartayet

86 śaṅkarasya prakartavyaṃ kailāsaṃ nāparasya tu
vimānasya pravakṣyāmi vartanāṃ krauñcasūdana

87 trisaptavartite kṣetre bhūtair madhyamanirgamaḥ J1236lower
vedair veśaḥ prakartavyaḥ stambho bhāgena vartayet

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

With 81cd compare MY 5.65ab:
pārśvayos tricaturvahniyugaiḥ saṃveśanirgamāḥ

81b nirgataṃ] AH; nirgata JK
81c tri] HJK; triś A
81d saṃveśaṃ] JK; saveśaṃ AH
82a rathakair] AHK; rathake J
82a yuktaṃ] HJK; yu[-] A
82b kailāsaṃ] AHK; kailāsa J
• caturaśrakam] AHJ; catu[-]śrakaṃ K
82c vedāghāṭaiḥ] AH; vedāghāṭe JK
83c nakhair] AHK; nakher J
• vasubhir] AH; vasubhi JK
83d cchadāni] JK; cchaṃdāni H
84d jāyante] AHK; jāyate J
85d cchadāny] em.; cchandāny HJK; chaṃdāny A
• vivartayet] AHK; vivarjjayet J
86a śaṅkarasya] AJK; śaṃkaṃrasya H
86d vartanāṃ] H; varttanā JK; varttanīṃ A
• krauñcasūdana] A; krauṃcasūdanaḥ H; kroñcasūdanaḥ JK
87a kṣetre] AJK; [[tre]]kṣetre H
87b madhyama] AJK; madhyaṃma H
87c veśaḥ] HJK; vaśaḥ A
• prakartavyaḥ] H; prakarttavyaṃ A; prakarttavya JK
87d stambho] AJK; śaṃbho H
• vartayet] AJK; varttate H

81 One should make the central projection (*rathaka*) project along 8 (*vasu*) [parts]. One should make the recesses [and projections] along 3, 4, 3 (*vahni*), and 4 (*veda*) [parts] and one part [deep].

82 The four-cornered *Kailāsa* [temple] has multiple projections (*rathaka*). It is to be built with 4 (*veda*) levels (*āghāṭa*) [on the superstructure] and 12 miniature-building-elements (*bhūmikā*).

83 One should distribute the *bhūmikās* [on each side of the 4 levels] with 5 (*bhūta*) [on the bottom level], 4 (*veda*) [on the next], 2 (*īkṣaṇa*) [on the next] and 1 (*indu*) [on the top one]; and the *bhūmikā* roofs (*chada*) with 20 (*nakha*) [on the bottom level], 16 (*vikāra*) [on the next], 8 (*vasu*) [on the next] and 4 (*veda*) [on the top one].

84 The *kūṭa* buildings are pair by pair in each direction according to the arrangement already described [at each corner of each level]. Thereby 32 *kūṭa* buildings come about. On this matter there is no doubt.

85 Each *kūṭa* building is as large (tall) as the level (*āghāṭa*) and has the same shape as the temple itself (*mūlāyatana*). One should construct 80 (*viyadvasu*) *bhūmikā* roofs (*chada*) (i.e., one on each of the 48 *bhūmikās* and 32 *kūṭa* buildings) on this [temple].

86 The *Kailāsa* [temple] should be built for Śaṅkara and no other [deity]. [Next] I shall relate the construction of the *Vimāna* [temple], O Krauñca-sūdana (Kārttikeya).

[***Vimāna***]

87 The site (*kṣetra*) being divided into 21, the central projection is along 5 (*bhūta*) [parts]. The recess is along 4 (*veda*) [parts]. One should make a *stambha* with 1 part.

81cd: That projections as well as recesses are listed in this half verse is attested to at MY 5.65ab.
82-85: For a proposed illustration of the arrangement of miniature buildings on the levels of the superstructure in the *Kailāsa* temple, see figure 52.
87-88: For a proposed illustration of the plan of the *Vimāna* temple, see figure 34a.
MY comm, at 5.73-74b, explains that, beyond the 21 by 21 *aṅghri* core, '3 *sūtras* are set down at each side'. These 3 *sūtras* frame two rows of parts along each side, for the shaping of the walls. I have drawn figure 34a on this basis.

88 stambhato 'ṃśaṃ parityajya koṇaṃ dvipadikaṃ tataḥ
vimānaṃ tu samākhyātaṃ ekadvāraṃ śivapriyam K239v

89 mahāvimānaṃ kartavyam evam eva śivālayam
pañcabhir madhyarathakaṃ veśaṃ vedaiḥ prakalpayet A273v

90 bhāgena stambhavinyāsaṃ koṇadeśaṃ trayeṇa tu
mahāvimānaṃ kartavyaṃ bhuktimuktipradaṃ śive

91 trirāghāṭaṃ vimānaṃ syāt śaktibhūmikabhūṣitam
vedāgninetraiḥ kartavyā bhūmikāghāṭasammatā

92 vikāraravivasvaṃśaiś chadāni kramaśo likhet
pūrvavat kūṭasārāṇi ṣaṭtriṃśatkalikāni tu

93 nāsāyāṃ madhyakūṭaṃ tu saṃkhyā vai kathyate punaḥ
trisaptakalikāny evaṃ chadāni kathitāni tu H259v

94 śrivatsānāṃ tu bhadrāṇāṃ tathānyeṣāṃ śikhidhvaja
āghāṭabhūmikānāṃ tu cchadānāṃ mānam īritam

95ab vibhāgaṃ teṣu vakṣyāmi talacchandordhvasaṃgatam

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

J illegible between catura of 95c and hitaṃ of 96b.(D marks as a lacuna.)

88a stambhato 'ṃśaṃ parityajya] A; staṃbhato 'śaṃparityajya H; stambhatosaṃparityajya JK
88c samākhyātaṃ] AJK; sadākhyātaṃ H
88d śivapriyam] HK; śivaṃpriyaṃ J; śivapṛyaṃ A
89a vimānaṃ] AHK; vimāna J
89ab kartavyam evam eva] HJK; karttavya[– –]meva A
89d vedaiḥ] AJK; vaidai H
90b koṇadeśaṃ] JHK; koṇadeśe A
91a trir] A; tir JK; vir H 91b syāt] AJK; syātu H
91c vedāgni] AJK; vedāsti H • netraiḥ] AH; netrai K; netra J
91d bhūmikāghāṭa] AJK; [[sū]]bhūmi[-]ghāta H • 91d saṃmatā] AJK; sammattatā H
92a vasvaṃśaiś chadāni] K; vasvaṃśeśchadāni J; virśvasecchaṃdāni A; vasvaṃśaicchaṃdāni H
92c kūṭa] AJK; kāla H 92d kalikāni] H; kalitāni AJK
93b vai] AH; ve JK • punaḥ] AJK; puna H
93c kalikāny] JK; kalitāny AH
93d chadāni] conj.; cchandāni AHJK
94a bhadrāṇāṃ] AHK; bhadrā[-] J
94b tathānyeṣāṃ] HJK; tathāvaivaṃ A • dhvaja] AHK; dhvajaṃ J
94c āghāṭa] JK; āghāṭā A; āghāṭād H • bhūmikānāṃ] AHK; bhūmikānā J
94d cchadānāṃ] conj.; cchaṃdānāṃ HJK; chaṃdānāṃ A

88 Then, at a distance of one part from the column, the corner is 2 parts. The *Vimāna* [temple] has one door and is pleasing to Śiva.

89 The *Mahāvimāna* temple for Śiva is built as follows. One should make the central projection along 5 [parts] and the recess with 4 (*veda*) [parts].

90 [Each] column is made with 1 part, the corner portion with 3. The *Mahāvimāna*, which bestows *bhukti* (enjoyment) and *mukti* (liberation), should be built for Śiva [alone].

91 *The Vimāna* [temple] should have 3 levels (*āghāṭa*) [on its superstucture] and 9 (*śakti*) miniature-building-elements (*bhūmikā*). The *bhūmikā*[s] are arranged on [each face of] the levels with 4 (*veda*) [on the bottom level], 3 (*agni*) [on the middle one] and 2 (*netra*) [on the top one].

92 One should set the [*bhūmikā*] roofs (*chada*) in order, with 16 (*vikāra*) [on the lowest level], 12 (*ravi*) [on the middle one] and 8 (*vasu*) [on the highest one]. The pinnacles on the *kūṭa* buildings (*kūṭasāra*) are as before, but with 36 pinnacles (*kalikās*).

93 At the parrot beak projection from the superstructure (*nāsā*) there is a central *kūṭa* building (*madhyakūṭa*). The total is given next. Thus the [*bhūmikā*] roofs (*chada*) have been described with 73 pinnacles (*kalikā*).

[*Śrīvatsa*, *Bhadra* and other temples]

94 The number of the levels (*āghāṭa*) [on the superstructure], miniature building elements (*bhūmikā*) and [*bhūmikā*] roofs (*chada*) of *Śrīvatsa*, *Bhadra* and other [temples] has been described (i.e., they are as was the case for the *Vimāna* temple), O Śikhidvaja (Kārttikeya).

95ab [Now] I will describe the proper proportions of those [temples] from the plan up.

90: The *Mahāvimāna* differs from the *Vimāna* in only one respect: there is no gap between column and corner element.
91a trirāghāṭaṃ: The intervocalic *r* is placed between *tri* and *āghāṭam* as a hiatus bridger.
91-93: For a proposed illustration of the arrangement of miniature buildings on the levels of the superstructure in the *Vimāna* temple, see figure 53.
91b śakti: I am treating *śakti* as a *bhūtasaṃkhyā* for the number 9. The number of *śaktis* is sometimes calculated as 3, sometimes as 8, sometimes as 9, and sometimes as 50. Adding up the number of *bhūmikās* on each level as given in 91cd, it is clear that *śakti* is intended as 9 here.
91b bhūmika: *Bhūmikā* has been adjusted to *bhūmika* to fit the metre
92: We would normally expect 24 pinnacles on 24 *kūṭas* (2 at each of the four corners on each of the 3 levels: 2x4x3=24). Here we are told that there are 36 pinnacles. We are not told the arrangement of the extra 12 pinnacles. They may be placed on *kūṭa* buildings in the centre of each level? Or around the *nāsā*?

95cd caturaśre purākṣetre vasunetravibhājite J1237upper

96 karṇadeśāt trayaṃ tyaktvā koṇabandhaṃ śarair hitam
dvitriṣaḍbhiḥ padenaiva nirgamaṃ tasya kalpayet

97 bhadram evaṃ samākhyātaṃ sarvasādhāraṇaṃ hitam
caturdvāraṃ prakartavyaṃ sāndhāraṃ sarvasiddhidam K240r

98 āghāṭabhūmikānāṃ tu cchadānāṃ lakṣaṇaṃ tathā
vimānavat smṛtaṃ bhadre bhadrasiddhiprade sadā A274r

99 evaṃ vai sarvatobhadraṃ śikharair bahubhir vṛtam
aṣṭabhakte purākṣetre koṇaṃ bhāgadvayena tu

100 yavīyān bhadram ākhyātaṃ nalinair nalinaṃ bhavet
āghāṭabhūmikāsāraṃ kalpitavyaṃ vimānavat

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

J illegible between catura of 95c and hitaṃ of 96b. (D marks this portion as a lacuna.)
A lacks 100ab. The omission is unmarked.

95c caturaśre purākṣetre vasu] A; caturaśrepurekṣetrevasu H; caturaśraiḥpurākṣetrairvavasu K
96a karṇadeśāt] H; karṇṇadeśās K; karṇaveśāt A
96b śarair] AH rasair K
96c dvi] AJK; vi H
97a evaṃ] JK; etat H; etaṃt A
97d sāndhāraṃ] conj.; sādhāraṃ AJK; sāṣāraṃ H
98b cchadānāṃ] em.; cchaṃdānaṃ H; chaṃdānāṃ A; cchaṃdāṇāṃ JK
98d prade] AH; pradaṃ K; padaṃ J
99b śikharair] AJK; śikhevair H
• bahubhir] AKH; bahubhi J
99d koṇaṃ] AHK; koṇa J
• bhāga] AHJ; bhā[[ya]]ga K
100cd sāraṃ kalpitavyaṃ] AJK; sārakaṃlpitavyaṃ H

[*Bhadra*]

95cd On a four-cornered site (*purākṣetra*), divided into 28 (*vasunetra*),

96 Leaving a space of 3 [parts] from the corner, the corner section (*koṇabandha*) is suitable with 5 (*śara*) [parts]. One makes the projection along 2, 3, and 6 [parts], 1 part [deep].

97 Thus is the [*Mahā*]*Bhadra* [temple] described. The general rule is suitable for all [4 types of *Bhadra* temple]. Bestowing every *siddhi*, it is to be built with 4 doors and with an ambulatory around the outside of the cella (*sāndhāra*).

98 In the case of the *Bhadra* [temple], which bestows welfare (*bhadra*) and *siddhi*s, the features of the levels of the superstructure (*āghāṭa*), miniature building elements (*bhūmikā*) and *bhūmikā* roofs (*chada*) are always as in the *Vimāna* [temple].

99ab The *Sarvatobhadra* [temple] is the same [but] covered with many *śikhara*s.

99c-100a The *Yavīyān Bhadra* [temple] is described as having a site (*purākṣetra*) divided into 8, with 2 parts for the corner,

100bcd The *Nalina* [temple] should have water lily designs (*nalina*s). The courses of the levels of the superstructure (*āghāṭa*) and miniature building elements (*bhūmikā*) should be made as in the *Vimāna* [temple].

95c-96: For a proposed illustration of the plan of the *Mahābhadra* temple, see figure 30. MY comm, at 5.67c-69, explains that, beyond the 28 by 28 *jaṅghā* core, '5 *sūtra*s are set down at each side'. These 5 *sūtra*s frame four rows of parts along each side, for the shaping of the walls. I have drawn figure 30 on that basis.

96b koṇabandhaṃ śarair hitam: The 5 parts of the corner section must run around the inside of the corner between the outer edges of the three-part projections on each side.

96cd: MY comm 5.68 states that the third projection is along 6 [parts] in both directions, doubled: *tṛtīyas tūbhayadikṣu saṃkhyena rasāḥ yad dvir iti yāvat.* Thus the central projection extends along 12 parts altogether, 6 on either side of the midline. Beyond that, the next step is of 3 parts to each side, then 2 parts to each side.

97a bhadram: In verse 100, this main form of the *Bhadra* (called in the MY the *Mahābhadra*) is distinguished from the *Yavīyān Bhadra*.

97d sāndhāraṃ: The conjecture is supported by MY 5.69a, although the latter seems to attribute the *andhāra* to the *Sarvatobhadra* type only, whereas the present passage attributes it to both the *Bhadra* type and, by 99a (*evaṃ vai sarvatobhadraṃ*), to the *Sarvatobhadra*.

100a yavīyān: The form is masculine nominative singular, which is not in agreement with *bhadraṃ*. But I will leave it so, as an authorial *Aiśa* form.

101 kiṃ tv āghāṭair vimānaiś ca vimānaṃ tatra vartayet
śrīvatsavardhamānasya vibhāgaṃ kathyate punaḥ H260r

102 paṅktibhakte purākṣetre ratho madhye tribhir gataḥ
sārdhena ca dvayenaiva śrīvatso bhūmivardhanaḥ

103 sampūrṇaśālaṃ vakṣyāmi prāsādam arkabhājitam
tathā koṇaṃ dvayenaiva tribhir madhyamanirgamam

104 sārdhabhāgadvayenaiva tayor madhye kapolakam J1237lower
sampūrṇaśālaṃ kathitaṃ śatrūṇāṃ khaṇḍanāya tu

105 rudrabhakte purākṣetre khaṇḍaśālaṃ vivartayet
śrīvatsavad bhavet koṇaṃ madhye tu rathakās tathā

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

Between 101b and 101c, to fill a space in the corner of a folio, H inserts: uṃ namo bhagavate vāstudevāya.

With 102 compare MY 5.79c-80c:
digaṃśakṛtaviṣkambho bhāgadvitayakoṇakaḥ
trimadhyarathakāsaktasārdhabhāgopanirgamaḥ
śrīvatso vardhamānākhyaḥ
and PI 6.290c-292b:
daśabhāgīkṛte kṣetre bhāgamātraṃ bahiḥ samam
tadvad antarasūtraṃ tu rathakaṃ madhyagaṃ bhavet
sārdhabhāgoparathakaś cāntaraṃ ca tathā bhavet
koṇapiṇḍī dvibhāgāc ca vardhamāna udāhṛtaḥ

101a āghāṭair] H; āghāṭai JK; āpaṭṭair A
101c vibhāgaṃ] AJK; vibhāgaṃ[[ga]] H
102a paṅkti] HJK; paṃkte A
102b gataḥ] JK; mataḥ AH
102c dvayenaiva] AJK; dvayainaiva H
103b prāsādam] HK; prasādam AJ
103c koṇaṃ] H; koṇa AJK
103d madhyamanirgamam]. JK; madhyevinirgatāṃ A; madhyevinirggamaṃ H
105c koṇaṃ] AH; koṇa JK
105d rathakās] HJK; ravakās A

101 But one should shape the *Vimāna* [temple] with levels on the superstructure (*āghāṭa*) and *vimānas*.

[*Śrīvatsa* temples]

The proportions of the *Śrīvatsavardhamāna* are described next.

102 On a site (*purākṣetra*) divided into 10 parts, the central projection (*ratha*) goes along 3 [parts]. The *Śrīvatsa* [temple] which increases the prosperity of the kingdom (i.e. the *Śrīvatsavardhamāna* temple) has [a mid-level projection] of 1½ [parts] and [a corner portion] of 2 [parts].

103 [Next] I will describe the *Saṃpūrṇaśāla* temple, [the site of which is] divided into 12 (*arka*) parts. As before (in the case of the *Śrīvatsavardhana* temple), it has 2 parts at the corner and a central projection (*nirgama*) along 3 [parts].

104abc Between the two is the cheek moulding (*kapolaka*) on 2½ parts. [Thus is] the *Saṃpūrṇaśāla* [temple] described.

104d-105 But, for the destruction of enemies, one should build the *Khaṇḍaśāla* [temple] on a site (*purākṣetra*) divided into 11 (*rudra*). The corner, and central projections, should be like those of the *Śrīvatsa*[*vardhamāna* temple].

101a vimānaiś: These *vimāna* elements of the design are not described.
102: For a proposed illustration of the plan of the *Śrīvatsavardhamāna* temple, see figure 37. The commentary to MY 5.79cd-80 informs us that three *sūtras* are set down beyond the edge of the *jaṅghā* core. These three *sūtras* frame two rows of parts for the shaping of the walls
102c sārdhena ca dvayenaiva: The parallel passages at MY 5.79c-80 and PI 6.290c-292b suggest that the former measure refers to a mid-level projection flanking the central one, and the latter to the corner portion.
103-104c: For a proposed illustration of the plan of the *Saṃpūrṇaśāla* temple, see figure 38a.
104d-106: For a proposed illustration of the plan of the *Khaṇḍaśāla* temple, see figure 39.
105a: There are 11 *rudras*, therefore 11 is the number of destruction, suitable for a temple that effects the destruction of enemies.

106 kapolaṃ sārdhabhāgena toyavāhaḥ padārdhataḥ K240v
khaṇḍaśālaḥ samākhyātaḥ śatrūṇāṃ khaṇḍane paraḥ

107 vikārabhakte kṣetre tu vardhamānaṃ vivartayet
caturbhir madhyarathakaṃ nirgamaṃ tasya vartayet A274v

108 pānīyāntarakaṃ tasmāt sārdhabhāgena kalpayet
sārdhenoparathaṃ tadvat koṇaṃ bhāgatrayeṇa tu

109 pānīyāntarahīnānāṃ kapolaṃ tatra vartayet
catuḥkapolaṃ kartavyaṃ sakoṇaṃ nandivardhanam

110 sarvakāmapradaṃ yasmāt pūrṇatvān nandivardhanam
āghāṭabhūmikānāṃ tu cchadānāṃ lakṣaṇaṃ punaḥ

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

A inserts 107d from the margin. At 108c, A and H repeat 107c.

106b vāhaḥ] HJK; vāha A
• padārdhataḥ] AJK; parārddhataḥ H
106c khaṇḍaśālaḥ] AH; khaṇḍaśāla JK
106d khaṇḍane] AH; khaṇḍa[–] JK
107b vardhamānaṃ]. H; varttamānaṃ AJK
107c caturbhir] HJK; catubhi A
• rathakaṃ] HJK; ravakaṃ A
107d nirgamaṃ] AJK; nirgama H
108a pānīyāntarakaṃ] AJK; pānīyāntaragaṃ H
108b sārdha] HJK; sāddha A
108c sārdhenoparathaṃ] em.; sārddhenoparatha JK
108d koṇaṃ] AH; koṇa JK
109a hīnānāṃ] AJK; hī[-]nāṃ H
109b kapolaṃ] AJK; kaṃpolaṃ H
• vartayet] AHK; varjjayet J
110b pūrṇatvān] AHK; pūrṇṇatvā J
110d cchadānāṃ] em.; cchandānāṃ JHK; chaṃdānāṃ A

106 The cheek moulding (*kapola*) is 1½ parts, the water channel (*toyāvaha*) is ½ a part. [That temple which is] called *Khaṇḍaśāla* is the best for destroying enemies.

107 One should build the [*Nandi*]*vardhana* [temple] on a site (*kṣetra*) divided into 16 (*vikāra*) [parts]. One makes the central projection along 4 [parts].

108 From that [central projection] one should form a *pānīyāntaraka* (water channel) of 1½ parts. The mid-level projection (*uparatha*) is 1½ [parts]. The corner is of 3 parts.

109 [In temples] without a water-spout, one should make a cheek moulding (*kapola*) there. The *Nandivardhana* [temple] is made with 4 cheek mouldings (*kapolas*) and [4] corners.

110 It fulfills every desire. From that beneficence [it gets the name] *Nandivardhana*. Again, the features of the levels on the superstructure (*āghāṭa*), miniature building elements (*bhūmikā*) and *bhūmikā* roofs (*chada*)

107-108: For a proposed illustration of the plan of the *Nandivardhana* temple, see figure 40. I have placed the water channel between the central projection and the mid-level projection with support from the account at MC 4.108cd: *bhāgārdhenāntaraṃ tyaktvā dvābhyām uparathaṃ viduḥ*. This passage describes the *Saṃpūrṇaśālakaśrīvatsa*, rather than the *Nandivardhana*, but it is more generally useful in that it establishes the position of the water channel.
107b vardhamānaṃ: *Vardhamāna* stands in for *Nandivardhana*, as seen at verses 109 and 110 below.
109d sakoṇaṃ: I take this form to mean 4-cornered.

111 vimānavat prakartavyaṃ yathāśobham athāpi vā
ity ete caturaśrās tu paṭṭakair bahubhir yutāḥ

112 gvāvṛkṣo vṛttavat syāt tu ṣaḍaśro garuḍaḥ smṛtaḥ J1238upper
kumbhaḥ kumbhākṛtiḥ śasto gajapṛṣṭhordhvavaktrayuk

113 vedāśraṃ dviguṇaṃ kṛtvā pañktiṃ tu vibhajet tathā
tac caturbhis tu vistāraṃ madhyakroḍaṃ savartulam

114 garbhaṃ catuḥpadaṃ tasya pakṣagarbhau tathā punaḥ
padikā tu bhaved bhittir haṃsasaṃjñāsya ṣaṇmukha K241r

115 brahmā madhye tu saṃsthāpyaḥ pakṣābhyāṃ śivakeśavau
vibhinnamañjarīkaṃ tu haṃsaṃ śrīvatsabhadrayuk

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

H lacks 111a-114b. The lacuna appears to be due to eye-skip from one punaḥ to another. 114ab is included in the passage, inserted after 117b.

With 113-115 compare MY 5.78-79b:
caturaśre caturbhakte pārśvayoḥ sūryayojite
haṃsaḥ svayambhuvaḥ sthānaṃ vṛttakroḍāntapīṭhakaḥ
bhadraśrīvatsaśikharaḥ pakṣagarbheśakeśavaḥ
and PI 6.302ab:
vedāśraṃ turyavat kṛtvā bhāgo bhāgas tu pakṣayoḥ

111a prakartavyaṃ] AK; [-]karttavyaṃ J
111b śobham] JK; śobhām A
111c caturaśrās] em.; caturaśrā A; catu[-]śrās JK
112a vṛttavat syāt tu] em.; vṛttavatsyātu A; vṛttaevasyāt; K; vṛttaevāsyat J
112b ṣaḍaśro] em.; ṣaḍaśo A; ṣaḍaśrai K; ṣaḍaśrer J
112d gajapṛṣṭhordhva] A; gaja[- -]rddhva JK
• yuk] A; yukta JK
113a kṛtvā] AK; kṛ[-] J
113b pañktim tu vibhajet] A; paṃktividvibhajet K; paṃktivṛddhibhajet J
113d madhya] JK; vadhya A
• savartulam] AK; savatulaṃ J
114a garbhaṃ] AK; garbha HJ
114b garbhau] AH; garbho JK
114c padikā] HJK; paṭṭikā A
114cd bhittir haṃsa] AHK; bhirttihaṃsaṃ J
114d ṣaṇmukha] AH; ṣaṇmukhaḥ JK
115a saṃsthāpyaḥ] H; saṃsthāpya AJK
115b keśavau] AHK; kaiśavau J
115d bhadra] AJK; badra H

111 are as in the *Vimāna* [temple], or else they are as is attractive. And thus are four-cornered temples. They have many fillets (*paṭṭakas*).

[*Gvāvṛkṣa*, *Garuḍa*, *Kumbha* and *Gaja* temples]

112 The *Gvāvṛkṣa* [temple] should be round. The *Garuḍa* (*Suparṇa*) [temple] has 6 corners. The *Kumbha* [temple] is pot-shaped. [The temple] with an elephant's back (i.e. the *Gaja* temple) has an upturned face.

[*Haṃsa*]

113 [On each side of the base figure] one should make two 4 (*veda*)-cornered figures, and then divide into 10 (*paṅkti*). The central cella (*madhyakroḍa*) is round and 4 parts wide.

114 The [central] cella (*garbha*) is 4 parts, as are the two side cellae (*garbha*). The wall is one part thick [around and between the 3 cellae] in [the temple] called *Haṃsa*, O Ṣaṇmukha (Kārttikeya).

115 One should establish Brahmā in the centre and Śiva and Keśava at the sides. The *Haṃsa* [temple] has a *vibhinnamañjarī* design and projections (*bhadra*) like those of the *Śrīvatsa* [temple].

112d gajapṛṣṭhordhvavaktrayuk: The sandhi between *gajapṛṣṭhaḥ* and *ūrdhvavaktrayuk* has been compacted into a double sandhi form for the sake of metre.
113-115: The citations from MY 5.75-79b and PI 6.302ab clarify the plan set up for a *Haṃsa* temple. For a proposed illustration of the plan of the *Haṃsa* temple, see figure 36.
115 vibhinnamañjarīkaṃ: This 'split' or 'divided' *mañjarī* is not further described.

116 pūrvānanaḥ prakartavyaḥ sākāraḥ parameśvaraḥ
varjayet sammukhau devau tathā cānyonyapṛṣṭhataḥ A275r

117 pṛṣṭhāgratas tathā vakṣye kodaṇḍatriśatena tu
prākpraṇītasya yatnena puratāḥ sthāpanaṃ hitam

118 kiṃ tūttarapradeśaṃ tu saṃsthāpyaṃ vedhavarjitam
ubhayor dviguṇāṃ sīmāṃ tyaktvā cocchrayasammitam

119 prāsādādyās tu ye 'viddhā na te syur duḥkhakāriṇaḥ H261r
anyathā jāyate duḥkhaṃ kartuś cārādhakasya tu

120 mahāstambhadhvajo rathyācakrakūpādi sambhavet J1238lower
gorathyā tripathaṃ vāpi mahāśailādi veditam

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

After 117b, H inserts 114a-117b.

116c varjayet] HJK; tarjayet A
• sammukhau] AH; saṃmukho JK
116d pṛṣṭhataḥ] AK; pṛṣṭataḥ HJ
117a pṛṣṭhāgratas] em.; pṛṣṭhāgrato A; pṛṭhāgratas K; pṛṣṭāgrato H; yathāgratas J
• vakṣye] AH; vakṣyai K; vakṣe J
117b triśatena] AH; triṃśatena JK
117c praṇītasya] HJK; prāṇītasya A
117d puratāḥ] HJK; purata A
• hitam] AH; mataṃ JK
118a tūttara] AH; tūttaraṃ JK
118b vedhavarjitam] K; vedhavarjjita J; caivavarjitaṃ AH
118c ubhayor] AH; ubhayo J; ubhaye K
• dviguṇāṃ] AHK; dviguṇā J
• sīmāṃ] AH; sīmā J; sīṃmāṃ K
119a ye 'viddhā] H; yeviddhāḥ A; yaviddhā JK
119b syur] AK; syu HJ
• duḥkha] AJK; dusva H
119c jāyate] AJK; jāṭataiḥ H
• duḥkhaṃ] AH; duḥkha JK;
119d kartuś] AH; kartu JK
• cārādhakasya] AH; kārāyakasya JK
• tu] JK; ca AH
120a mahāstambha] AHK; mahāntembha J
120b cakra] AH; cakraṃ JK
• sambhavet] HK; saṃbhave A; sabhavet J
120c go] HJK; gau A
120d śailādi] AH; śilādi JK

[The positioning of deities]

116 The anthropomorphic Parameśvara (Śiva) should be made to face east. One should avoid having two deities face-to-face, or back-to-back,

117 or back-to-face unless with 300 bow-lengths (*kodaṇḍa*) between them. The installation of the [image] in the east should be carefully done first.

118 Then an installation in the north of the same height should be made without impingement, leaving a margin between them (within which impingement would occur) of twice [the height].

119 Temples and so on that are not impinged upon do not bring harm. Otherwise, harm arises for the patron (*kartṛ*) and worshipper (*ārādhaka*).

120 There may [without harm] be a raised banner (*mahāstambhadhvaja*), a road, a settlement (*cakra*), a well and so forth. A cow-path or a meeting of three roads or a hill and so forth are taught too.

121 kartur mṛtyupradaṃ yasmāt tasmād vedhaṃ parityajet
nagaragrāmakheṭādau sammukhaṃ tu pratiṣṭhayet

122 parāṅmukhasthitaṃ deśe koṣe vāpy aśubhapradam
tasmāt sammukhaṃ śastaṃ na madhye na parāṅmukhaṃ ca K241v

123 deśasya madhyagaṃ devaṃ paracakrabhayapradam
tasmān na sthāpayen madhye na tu taddakṣiṇaṃ bhavet

124 vāmadeśe tu devasya tasmāc chastaṃ tu paścimam
svārājyaṃ pūrvadigbhāge tāpam āgneyagocare

125 mārī tu dakṣiṇe bhāge pīḍā nairṛtyagocare
vṛddhiḥ paścimadeśasthe vāyavyoccāṭanaṃ hitam A275v

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

H lacks 125ab.

With 124c compare KI 55.51: pūrvasyāṃ rājyaphaladaṃ

121a kartur mṛtyupradaṃ] em. Sanderson; mṛtyupradaṃ BK pl 132d; karturmṛtyurpadaṃ JK; kartturmṛtyupadaṃ H; kaṃrtumṛtyupadaṃ A
• yasmāt] AJK; yasmā H
121b vedham] A; vidhaṃ H; vividhaṃ JK
121d sammukhaṃ] AJK; samukhaṃ H
• pratiṣṭhayet] AHK; pratiṣṭayet J
122a parāṅmukha] em.; parāṅmukhaṃ] A; prārāṅmukha JK
122ab deśekośevāpya] A; [– – – – – –] JK
122c sammukham] HJK; sasammukhaṃ A
122d mukhaṃ ca] A; mukhaṃ[-] JK; mutade H
123a madhyagaṃ] AH; madhyamaṃ JK
123c tasmānna] AHK; tasmā[-] J
124a deśe] JK; deve AH
• devasya] conj.; deśasya HJK; ceśasya A
124b paścimam] AHK; paśimaṃ J
124c svārājyaṃ] conj. Sanderson; sāgrājyaṃ JK; sāgrāhya H; svagrāhyā A
124d tāpam] em.; tāyaṃ HJK; nāyam A
• āgneya] AHK; āgne[-] J
125a dakṣiṇe] JK; dakṣiṇā A
125c deśasthe] HJK; deveśa A
125d vāyavyoccāṭanaṃ] AH; vāyavyoccāṭane JK
• hitam] AHJ; [[sthi]]{hi}taṃ K

121 One should avoid impingement, as it brings death to the patron. In towns, villages (*grāma*), hamlets (*kheṭa*) and so on one should establish [deities] facing inwards.

122 If established facing outwards, they bring misfortune to the region and treasury. Therefore, facing in is recommended – not in the centre and not facing outwards.

123 A deity in the centre of an area brings danger from the army of the enemy (*paracakra*). Therefore, one should not establish a deity in the centre, nor to the south of it.

124 Therefore, for a deity in the north, a westerly [orientation] is praised. [One gains] sovereignty [with a deity] in the east; torment in the southeast;

125 plague in the south, harm in the southwest; increase in the west; expulsion is situated in the northwest.

121: See general introduction section 2.1.5 for a discussion of the relative sizes of the *kheṭa* and *grāma*.
123b paracakrabhayapradam: Sanderson (email October 2009) gives the following evidence that a *paracakra* is an enemy's army or forces, rather than the enemy's territory. *Atharvavedapariśiṣṭa* 71.6.6: *pakṣān māsāc ca bhavati rājñas tatra bhayaṃ mahat | paracakrasamutthaṃ vā sa deśo bhayam ṛcchat*; 71.10.2: *āgamaḥ paracakrasya teṣu cāpadyate tvaram | sacakra vāpi naśyanti pradhānaś cātra vadhyate.* Clearly, here, the *paracakra* is an enemy's army, rather than his territory, for the *paracakra* is said to invade (*āgamaḥ paracakrasya*).
124a devasya: The conjecture supplies the deity needed for sense, without adding the unwanted *ca* that the reading at A requires.
124c svārājyaṃ: KI 55.51 decrees that an image of Śiva in the east is *rājya-phaladaṃ* (brings the rewards of sovereignty). With that support, Sanderson (personal communication 2009) suggests correcting the current passage to *svārājyaṃ*.

126 uttare arthasiddhiḥ syād aiśānyāṃ sarvasiddhaye
mahādevaṃ viśākhaṃ ca viṣṇuṃ vai pūrvato hitam

127 hutāśanaṃ tathā brahmā āgneyyāṃ krauñcasūdana
mātaro bhairaveśādyā guhyakā dakṣiṇe hitāḥ

128 rākṣasyāṃ kṣetrapālāś ca kiṃkarā vikṛtās tathā J1239upper; H261v
paścimasyāṃ hitāḥ sarve grāmasya nagarasya ca

129 kṣetrapālo 'tha vāyavyāṃ uttarasyāṃ tu mātaraḥ
aiśānyāṃ yoginaṃ devaṃ mṛtyujid vātha ṭaṅkinam

130 vināyakam atho vāpi vāyuṃ ca vāyugocare
nairṛtyāṃ bhāskaraṃ sthāpyaṃ durgā vāyavyagocare

131 prāsādānāṃ prakartavyaṃ yatnād guṇagṛheṣu ca K242r
nagaragrāmakheṭādāv evam eva na cānyathā

132 prāsādavṛkṣakūpādimaṭhacaityagṛhādiṣu
chāyākrāntaṃ gṛhaṃ tyājyaṃ yasmān mṛtyupadaṃ dhruvam

133 prākārāntaritaṃ kāryaṃ yathā chāyā na bādhate
ity etallakṣaṇaṃ proktaṃ kramaprāptaṃ śikhidhvaja

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

126a artha] JK; arddha A; addha H
126b aiśānyāṃ] AJK; eśānyāṃ H
127a tathā] HJK; tato A
127b āgneyyāṃ] AHK; āgneyyā J
• krauñcasūdana] A; kroñcasūdana JK; kraucasūdana H
127d dakṣiṇe] AHK; dakṣiṇe[[dakṣiṇe]] J
128a kṣetra] AJK; kṣetrakṣetra H
• pālāś] HJK; pālaś A
128c paścimasyāṃ] AH; paścimāsyāṃ K; paścimāsyā J
• hitāḥ] AH; hitā JK
128d grāmasya] HJK; yāmasya A
130a vināyakamatho] AHK; vināyakaṃmatho J
130c bhāskaraṃ] AK; bhāskara J; bhāskaraska H
• sthāpyaṃ] em. Sanderson; sthāpya AHJK
131b yatnād] em.; yatnāt JK; yatnān A; yatnāṅ H
• guṇa] HJK; nasa A
131d evam eva] H; evamevaṃ A; e[–]mevaṃ JK
• na] AH; tu JK
132a prāsādavṛkṣa] AHK; prāsādavṛkṣ[[ā]]{a} J
132b maṭhacaityagṛhādiṣu] AH; [– – – – – – –]ṣu JK
132d pradaṃ] HK; padaṃ AJ
133a prākārāntaritaṃ] AH; prākārātaritaṃ JK

126 Prosperity should be [the result of a deity] in the north; one in the northeast brings all *siddhi*s (every success). Temples for Mahādeva (Śiva), Viśākha (Skanda, Śiva) and Viṣṇu are suitable in the east.

127 Hutāśana (Agni) and Brahmā are in the southeast, O Krauñcasūdana (Kārttikeya). The *mātṛ*s, Bhairava, etc. and the *guhyaka*s are in the south.

128 The site guardians (*kṣetrapāla*) and the disfigured *kiṃkara*s are in the southwest. All are suitable in the west, in the case of a village (*grāma*) or town.

129 Or a site guardian is in the northwest, the *mātṛ*s in the north. In the northeast is the Yogeśvara, Mṛtyujit, Śiva.

130 Or else Vināyaka and Vāyu are in the northwest. Bhāskara is established in the southwest, Durgā is in the northwest.

131 [All this] is to be carefully done in temples and subsidiary shrines (*guṇagṛha*), and in exactly the same way, not otherwise, in towns, villages (*grāma*), hamlets (*kheṭa*) and so on.

132 One should reject a building that is overshadowed by a temple, tree, well and so on, residence for ascetics (*maṭha*), shrine (*caityagṛha*) and so forth, since [such a building] brings certain death.

133 One should surround it with a wall in such a way that no shadow can impinge on it. Thus have the features of this matter been declared in due sequence, O Śikhidhvaja (Kārttikeya).

126cd: Sanderson (email October 2009) suggests taking the neuters as substitutes for N-*gṛham*, as is commonly seen in inscriptions. So *mahādevam* represents *mahādevagṛham*.
132b: The lacuna at α has arisen through eye-skip from one *ādiṣu* to the other.

134 āyatā valabhī kāryā dviguṇā triguṇāthavā A276r
vistāram pañcabhis tasmād dairghyaṃ vai paṅktisammitam

135 bhittiś ca padikā tasyā dvāraṃ bhāgadvayena tu
padikā nirgatā nāsā vistīrṇā dvipadais tu sā

136 sapādadviguṇā kāryā valabhī cocchrayeṇa tu J1239lower
bherī saṃvaraṇaṃ tasyāḥ śaṅkhavad vātha vartayet H262r

137 aṣṭāśraṣoḍaśāśrāṇāṃ leśato lakṣaṇaṃ śṛṇu
kṣetrakoṇāṣṭasaṃyogād dikṣu koṇasthitiṃ nayet

138 evaṃ vai lāñchayitvā tu aṣṭāśraṃ tena jāyate
tanmadhyāntarasūtraṃ tu ṣoḍaśāśraṃ prakalpayet

139 bhittideśārdhamānena padmapattrāṇi vartayet
jālakāny antarāle tu jaṅghāyāṃ padmasaṃjñake

140 śilpibuddhyā prakartavyaṃ padmākhyaṃ kamalaṃ yathā
śrīkaṇṭhaṃ sampravakṣyāmi prāsādaṃ bahudhā sthitam

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

α lacks 138b-139c

134b dviguṇātriguṇāthavā] HJK; [– – –]dviguṇāthavā A
134c pañcabhis] AHK; pañcabhi J
134d dairghyaṃ] HK; dairghyād A; dairghāṃ J • paṅkti] HJK; paṃca A
• sammitam] AHK; saṃmita J 135a tasyā] JK; tasyāḥ AH
135b dvāraṃ bhāgadvayena] AH; dvārabhāgaṃdvayena JK
• tu] AHK; [-] J
135d padais] AHK; pades Jn 136b valabhī] AHK; valavī J
136c bherī] AHK; bhairī J • saṃvaraṇaṃ] AH; saṃbharaṇa JK
• tasyāḥ] HJK; tasyā A
136d śaṅkhavad] AH; sakhaṃvad K; sukhaṃvad J
137a aṣṭāśraṣoḍaśāśrāṇāṃ] em.; aṣṭāśraśoḍaśāśrāṇāṃ H;
aṣṭāśraṣoḍaśīsrāṇāṃ JK; aṣṭāsraṣoḍaśāṇāṃtu A
137b leśato lakṣaṇaṃ] HJK; lakṣaṇaṃleśataḥ A
137c kṣetrakoṇāṣṭa] H; kṣetrakoṇātha A; kṣetrākṣoṇā[-] JK
• saṃyogād] J; sayogād K; saṃyogā A
137d koṇasthitiṃ] em. Sanderson; koṇasthitaṃ AHK; konasthitā J
• nayet] HJK; cayat A
138a evaṃ vai] AH; evavai JK • lāñchayitvā] A; lāṃcchayitvā HK; lācchayitvā J
138b ṣoḍaśāśraṃ] A; śo[[ṣa]]ḍaśāśraṃ H
138c madhyāntarasūtraṃ tu] em.; madhyāṃtaraṃsūtraṃtu A;
madhyāntaratasūtra H 139c antarāle] A; antarāye H
139d jaṅghāyāṃ] AHK; jaṃghāyā J • saṃjñake] AH; saṃjñakaiḥ JK
140c śrīkaṇṭhaṃ] AJK; śrīkaṃkaṃ H 140d prāsādaṃ] AJK; prādādaṃ H

[*Valabhī* temple]

134 The *Valabhī* [temple] should be 2 or 3 times in length [what it is in breadth]. The breadth is 5; therefore the length is 10 (*paṅkti*).

135 Its wall is 1 part [thick], and the door is 2 parts [wide]. The parrot beak projection from the superstructure (*nāsā*) is 1 part in depth and is 2 parts wide.

136 And one should make the height of the *Valabhī* [temple] two and a quarter times [the breadth]. Its roof is [like] a kettle-drum. Or one should make [the roof] like a conch shell.

[8- and 16-cornered temples]

137 [Next] hear the features of 8-cornered and 16-cornered [temples] in brief. One should set the corner positions at the cardinal points by means of the conjunction of eight [arcs] from the corners of the site (*kṣetra*).

138 Having marked thus, an 8-cornered [figure] arises. And, [with] a string between those [8 corners] one makes a 16-cornered [figure].

[*Padma*]

139 In the *Padma* [temple] one should make a lotus leaf design (*padmapattra*) in half the wall and there should be grilles (*jālakas*) on the shank (*jaṅghā*) in the vestibule (*antarāla*).

140 Through the craftsman's skill, the *Padma* [temple] is to be made just like a lotus.

[*Śrīkaṇṭha*]

I will [next] describe the *Śrīkaṇṭha* [temple], which is established facing many directions (*bahudhā*).

134-135: For a proposed illustration of the *Valabhī* plan, see figure 42b.
134b dviguṇa triguṇāthavā: At A, the copyist is aware that 3 syllables are missing, but marks the lacuna in the wrong place.
136 bherīsaṃvaraṇaṃ: The emended reading at α (*sambharaṇaṃ*) could work, but that at β is to be preferred as being more specifically about a roof. Presumably, the roof is shaped like an upside down drum.
137 and 138: For an illustration of the technique described here, see figure 5. For a general discussion of the process, see general introduction section 2.1.5.
139ab bhittideśārdhamānena padmapattrāṇi vartayet: I am uncertain as to whether half the height of the wall is intended, or half its depth.
140d bahudhā sthitam: In the next verse we will be told that this temple has projections in the intermediate directions as well as the cardinal ones. On that basis, I take *bahudhā* to mean that the temple faces all directions.

141 dikṣu bhadrāṇi kāryāṇi tathā caiva vidikṣu ca K242v
ekadvitrikapolāni racanāracitāni ca

142 antare tu kapolānāṃ sāśrayaḥ parivartayet
rathakākārasadṛśāḥ kartavyāś cāśrayas tathā

143 vṛttavat tu prakartavyaṃ śrīkaṇṭhaṃ nāma nāmataḥ A276v
iti leśena gaditaṃ tatordhvacchandalakṣaṇam

144 mañjarīvartanāṃ vakṣye grīvāmalakalakṣaṇam
śikharaṃ vedavat kṛtvā vedāśraṃ vedavad bhajet

145 kaṇṭhaṃ bhāgena kartavyaṃ sārakaṃ taddvayocchritam
cūlakaṃ bhāgamānena liṅgākāraṃ vivartayet H262v

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

H is difficult to read from 145d to 161b. It will thus rarely appear in the apparatus for this portion.

141a bhadrāṇi] JK; rudrāṇi AH
141ab kāryāṇi tathā] HJK; catathātathā A
141c eka] AH; ekaṃ K; evaṃ J
142a antare] AJK; arttareṇa[[ku]] H
• kapolānāṃ] AJK; karttavyolānāṃ H
142c rathakākāra] AHJ; rathakākāraṃ K
142d kartavyāś cāśrayas] H; karttavyāścāśrayās A; karttavyāssaśrayas JK
143b nāma] HJK; yama A
143d tatordhvacchanda] JK; tatorddhvaṃcchaṃda AH
144a vartanāṃ] K; varttanā J; varttanīṃ AH
• vakṣye] HJK; lakṣye A
144b grīvāmalaka] HK; grīvāmalatka J; grīvāyāmatha A
144d vedāśraṃ] HKA; vaidāśraṃ J
• vedavad] AHK; vaidavad J
• bhajet] AH; bhavet JK
145a kaṇṭhaṃ] JK; kaṃṭha AH
145c bhāga] HK; cāga A; nāga J

141 Projections (*bhadra*) are to be built at the cardinal and intermediate points. They have 1, 2, or 3 cheek mouldings (*kapola*), and are ornamented.

142 One should make [the temple] so that it has corners between the cheek mouldings (*kapola*), and the corners should be made to resemble the shape of a chariot (*ratha*).

143abc The [temple] called *Śrīkaṇṭha* should be made round. Thus has it been briefly described.

[The elevation]

143d Next, the features of the elevation.

144 I will describe the making of the *mañjarī* design [and] the features of the neck (*grīvā*) and myrobalan fruit element (*āmalaka*). Dividing the *śikhara* into 4 parts, it should be 4-cornered, and [the topmost quarter should be further divided] into 4 parts.

145 [Of those latter 4 parts] one should make the neck (*kaṇṭha*) with one part, and the [myrobalan and] pinnacle (*āmalaka]sāraka*) twice that in height. One should make the crest finial (*cūlaka*) with one part, in the shape of the image.

143d tatordhvacchandalakṣaṇam: Irregular sandhi has been applied between *tataḥ* and *ūrdhvacchandalakṣaṇam*, in order to maintain metre.
144cd vedavat....vedavad: The *śikhara* is in 4 parts. Of those, 3 parts are *mañjarī* and 1 part is further divided into 4 parts: 1 is *grīvā*, 2 are [myrobalan and] pinnacle [*āmala]sāraka* and 1 is crest finial (*cūlaka*). The two *vedavat*s in 144cd express this two-stage division into 4.
145cd cūlakaṃ bhāgamānena liṅgākāraṃ vivartayet: MY 5.116a is in agreement that the finial shape should accord with that of the image: *sadā liṅgasamaḥ kāryaḥ*. However, we are told in the next verse of the *Bṛhatkālottara* that the finial may take the form of a pot.

146 cūlakaṃ kumbhasadṛśaṃ padmāṅkaṃ mātulaṅginam J1240upper
caturguṇena sūtreṇa triguṇānāṃ tu vartanam

147 sārdhadviguṇadehānāṃ triguṇena tu vartanam
sārdhadviguṇasūtreṇa dviguṇasya tu saṃvṛtiḥ

148 samāśritya śridehānām evam eva vivartanam
skandhe tu daśadhā bhakte pañcabhakte 'thavā punaḥ

149 dvibhāgabhāgahānyā tu skandhavistāram ādiśet K243r
vartitaṃ pañcabhiś cātha vedīvistāram īritam

150 dvibhāgam ekabhāgaṃ vā navadhā tad vibhājayet
jaṅghocchrāyaṃ tathā bhaktvā kapotād vedikāvadhi

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

H is difficult to read from 145d to 161b. It will thus rarely appear in the apparatus for this portion.

J lacks 147ab

146a kumbha] K; kubha J; kaṃṭha A
146b padmāṅkaṃ] JK; paryaṃkaṃ A
• mātulaṅginaṃ] JK; mātuluṃginaṃ AH
146c caturguṇena] JK; caturmukhena A
146d vartanam] AJ; varttinaṃ K
149ab dvibhāgabhāgahānyātuskandha] K; dvibhāgabhāgahānyākandha J; dvicāṃgahānyātuskaṃdhaskaṃdha A
149c vartitaṃ] AK; vṛttitaṃ J
• pañcabhiścātha] JK; paṃcabhirvātha A

146 The crest finial (*cūlaka*) is shaped like a pot (*kumbha*), is marked with a lotus (*padmāṅka*) and has a citron fruit moulding (*mātulaṅga*). [The curve of the *mañjarī* portion of the superstructure] is made with a four-fold cord (that is, with 4 horizontal cords) for [structures that are] three-fold (that are 3 times the height of the shank (*jaṅghā*)).

147 [It is made] with a 3-fold one for *dehas* (structures) that are of 2 ½ times [the height of the shank (*jaṅghā*)], and with a 2 ½ -fold one for those that are 2 times [the height of the shank (*jaṅghā*)].

148ab Observing [these rules], the shaping [of the *mañjarī* portion of the superstructure] in temples (*śridehas*) is thus.

148c-149b [Or,] the upper platform of the *mañjarī* section of the superstructure (*skandha*) being divided into 10 or 5, one directs [the shaping of the *mañjarī* portion of the superstructure according to] the breadth of the *skandha* platform, by decrease of 2 or 1 parts.

149cd The upper platform of the *mañjarī* section of the superstructure (*vedī*) is declared to have 5 parts.

150 2 parts or 1, one divides it into 9. Having thus divided the elevation above the shank (*jaṅghā*), from the moulding at the top of the *jaṅghā* (*kapota*[*pālī*]) up to the *vedikā* platform,

146c-148b: Here the shaping of the *mañjarī* portion of the superstructure according to the *sūtra* method is described. Further accounts of this procedure are given at MY 5.107-111, and its commentary, and at DM 94. For a discussion of the procedure, see section 2.2.9 of the introduction.

148c-151b: In this section we are given an account of the shaping of the *mañjarī* portion of the superstructure by a reduction in breadth in steps of equal size, each equal to 1/5th of the *skandha* breadth, 1/10th to each side. Similar accounts are given at MY 5.112-113, PI 6.370ab and PI 6.380c-381, where we are told that the effect produced is of *phaṃsa* tiers that narrow as they ascend. Figures 55a and 55b illustrate the accounts at PI 6.370ab and PI 6.380c-381, and MY 5.112-113. Section 2.2.10 of the introduction discusses the procedure.

148c-151b: The *skandha* and the *vedī* / *vedikā* are two terms for the same element, the horizontal platform at the top of the *mañjarī* portion of the superstructure. MY comm 5.109 carefully states that the *vedī* and *skandha* are the same thing.

151 bhāgaṃ bhāgaṃ parityājyaṃ vistārād ucchrayas tathā
gaṇitenāthavā hrāsas tac ca trairāśikena tu

152 khaṇḍikā vāpi bhāgena viṣamāṃśān prakalpayet A277r
bhāgabhāgaparityāgāc chilpibuddhyā vinirdiśet

153 śūlāgraṃ naiva kartavyaṃ śūlāgraṃ kṣayakārakam
śukāghrāsaṃvṛtiḥ kāryā vinā skandhena ṣaṇmukha

154 nīlotpaladalaprakhyā nāsāyāḥ saṃvṛtiḥ smṛtā J1240lower; H263r
kaṇṭhaṃ vedyardhataḥ kāryaṃ sārakaṃ pañcabhāgikam

155 bhāgadvayena sārdhena kaṇṭhakāc cūlakonnatiḥ
vistṛtaṃ ca tribhāgena kāryaṃ vā liṅgamānataḥ

156 tadvad bhāgadvayaṃ tasya viṣṇubrahmasamaṃ bhavet
viṣṇūrdhvaṃ sārake kṣipyaṃ sārdhabhāgonnataṃ bhavet

157 evam ākāśaliṅgaṃ tu kathitaṃ kṛttikāsuta K243v
vinā lakṣyeṇa kartavyaṃ pratiṣṭhāpyaṃ tu liṅgavat

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

H is difficult to read from 145d to 161b. It will thus rarely appear in the apparatus for this portion.

151b vistārād ucchrayas] em.; vistārāducchrayās JK; vistārācchradvayā A
151c hrāsas] JK; drāsas A
151d tacca] JK; tava A
152a khaṇḍikā] AH; khaṇḍiyo JK
152b viṣamāṃśānprakalpayet] A; viṣamāsānprakalpayet K; viṣamāsānukalpayet J
153 śūlāgraṃ] JK; śūlāgra A
153c śukāghrāsaṃvṛtiḥ] AH; śukā[–]savṛti JK
153d ṣaṇmukha] AJ; ṣaṇmukhaṃ K
154a dalaprakhyā] A; dalaṃ prakhyaṃ JK
154b saṃvṛtiḥ] JK; saṃvṛti
• smṛtā] A; smṛtāḥ JK
154c kaṇṭhaṃ] HK; kaṃṭha A; kaṇṭheṃ J
154d kāryaṃ] AHK; kāyaṃ J
156c viṣṇūrdhvaṃ] A; viṣṇūrddhva JK
156d bhāgonnataṃ] A; bhāgonnatiṃ JK
157b kṛttikāsuta] A; kṛtikāsutaḥ JK

151 one part after another is to be taken from the breadth, to make the height. Or the diminution is by *gaṇita* and *trairāśika* [calculation methods].

152 Or one makes the sections, with a division into unequal parts, arranging it with the skill of the *śilpi*, through diminution, part by part.

153 A trident (*śūlāgra*) is not to be built, as a trident brings ruin. The roof of the parrot beak projection from the superstructure (*śukāghrā*) is to be made without a *skandha* platform, O Ṣaṇmukha (Kārttikeya).

154 The roof at the parrot beak projection at the superstructure (*nāsā*) has the appearance of a blue lotus (*nīlotpala*) petal. The neck (*kaṇṭha*) is to be made half the [breadth] of the *vedī* platform. The [myrobalan and] pinnacle [*āmala*]*sāraka* is 5 parts [in breadth].

155 The elevation of the crest finial (*cūlaka*) from the neck (*kaṇṭha*) is 2 ½ parts. The breadth of [the *cūlaka*] is 3 parts or the size of the *liṅga*.

156 In like manner, [above temples to] Viṣṇu and Brahmā [the height] of [the crest finial (*cūlaka*)] should be 2 parts. On the pinnacle (*sāraka*) above [a temple to] Viṣṇu is a *kṣipya* 1½ parts high.

157 Thus is the 'sky' *liṅga* at the top of the temple (*ākāśaliṅga*) described, O Kṛttikāsuta (Kārttikeya). It is to be made without distinguishing features, but is to be installed with them.

154cd kaṇṭhaṃ vedyardhataḥ kāryaṃ sārakaṃ pañcabhāgikam: I assume that the measurements given here are breadths, as the heights have been given at verse 145. The measurements are in general accord with those given at, for example, MY 5.114.

155: The instructions given here are for a crest finial (*cūlaka*) above a temple to Śiva. *Cūlaka*s above temples to Viṣṇu and Brahmā are described in the next verse.

158 valabhyāṃ keśarī kāryaḥ śaṃkarasya vṛṣas tathā
karī śriyāyāḥ kartavyaḥ sūryasya kamalaṃ tathā

159 nāsikordhve prayatnena svāyudhaṃ sārakopari
bhāgatrayeṇa kartavyaṃ sārakasya pramāṇataḥ

160 śaṃkarasya triśūlaṃ tu devatānāṃ viśeṣataḥ
cakraṃ hares tu lokeśāṃ svāyudhaṃ parikalpayet A277v

161 bhūtādrirandhrabhāgena vistārān mañjarīgatā H263v
candraśālā prakartavyā sthiratvāpādanāya tu

162 bhūkampādyair mahāvātaiḥ prāsādā na patanti ca
dhvajādhāraḥ prakartavyo vedikādaṇḍamānataḥ J1241upper

163 kanyasānāṃ śarāṃśena hīnā bhittiḥ prakalpayet
garbhaṃ tadādhikaṃ kāryaṃ na liṅgaṃ laghutāṃ nayet

164 liṅgamānena pīṭhaṃ syād dvāraṃ pīṭhasamaṃ bhavet
liṅgacchāyā yadā pīṭhe krāntā doṣaṃ tadā bhavet

165 pīṭhacchāyā tathā liṅge saṃkrāntā mṛtyudā nṛṇām K244r
tasmāt sarvaprayatnena pīṭhaṃ liṅgasamaṃ hitam

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

H is difficult to read from 145d to 161b. It will thus rarely appear in the apparatus for this portion.

158a valabhyāṃ] AK; valabhyā J
158c śriyāyāḥ] JK; śriyāsā A
159a nāsikordhve prayatnena] A; nāsikorddvenayatnena JK
160c hares] A; hare JK • lokeśāṃ] A; lokeśā JK
161a bhūtādri] em.; bhūtādi A; netādri JK • gatā] AJK; satā H
161c śālā] HJK; sākā A
161d sthiratvāpādanāya] AH; sthirasyāpādanāya JK
162a bhūkampādyair] A; bhūyaṃpādyair H; bhūkasyādyer K; bhūkasyādyar J
162b patanti] KH; partati A; yataṃti J • ca] HJK; vā A
162c dhvajādhāraḥ] AH; dhvajādhāra JK
162d daṇḍa] JK; gaṇḍa A; maṃḍa H
163b hīnā] JK; dīnā H; dīnāṃ A • bhittiḥ] AHK; bhirttiḥ J
163c tadādhikaṃ] AH; vadādhikaṃ JK
163d laghutāṃ] AHK; laghu[-]n J
164a pīṭhaṃ] AH; pīṭha JK
164c cchāyā]; HJK cchāyāṃ A 164d doṣaṃ] AH; doṣo JK
165b saṃkrāntā] AH; sankrātā JK • nṛṇām] AH; [[bhavet]]nṛṇāṃ K; nṛṇā J
165c tasmāt] AHK; tasmā J
165d pīṭhaṃ liṅgasamaṃ] conj.; samapīṭhaṃsamaṃ] AH; [- - - -]samaṃ JK

158 On a *Valabhī* [temple] a lion is to be made, a bull on a [temple] to Śaṅkara. An elephant is to be made on a temple to Śrī, a lotus on one to Sūrya.

159 The distinctive weapon (*svāyudha*) is to be carefully put above the projection at the superstructure (*nāsikā*), over the pinnacle (*sāraka*). It is to be three parts of the pinnacle (*sāraka*) in size.

160 One should make a trident (*triśūla*) for Śaṅkara, and for [the other] gods what is peculiar to each: a *cakra* for Hari, and, for the *lokeśas*, their distinctive weapons.

161 The *candraśālā* in the *mañjarī* design is to be made 5 (*bhūta*), 7 (*adri*), or 9 (*randhra*) parts broad, to bring about stability,

162 and [so that] temples do not fall in high winds, earthquakes, and so forth. A flag staff (*dhvajādhāra*) is to be made [to a height] of the railing at the *vedikā* platform.

163 In the smallest [temples] one may make the wall less by 5 (*śara*) parts. Then the cella (*garbha*) is to be made bigger. The *liṅga* should not be made smaller.

164 The image pedestal (*pīṭha*) should be the size of the *liṅga*. The door should be the same size as the image pedestal (*pīṭha*). When the shadow of the *liṅga* impinges on the image pedestal (*pīṭha*) then there will be harm.

165 If the shadow of the image pedestal (*pīṭha*) impinges on the *liṅga* it brings death to men. Therefore, one should take great care to ensure that the image pedestal (*pīṭha*) is appropriate, being of the same size as the *liṅga*.

162d vedikādaṇḍamānataḥ: See MC 4.146: *kaṇṭhād ūrdhvaṃ caturdikṣu dhvajādhārāṇi kārayet | caturṇām eva daṇḍānāṃ sthitiḥ syād vedikopari* || 'Above the neck (*kaṇṭha*), one should set flagstaffs in the four cardinal directions. The four flagstaffs should reach above the *vedikā* platform'.
165d liṅgaṃ pīṭhasamaṃ hitam: The conjecture is made to yield sense.

166 āyenāyena rudrāṃśaṃ hrāsayed vardhayed vidhim
ato viparyāyād vṛddhihrāsau kūryāt surārcite

167 tad evam arcotsedhena piṇḍikāpakṣavistṛtiḥ
pramāṇasāmyān na cchāyālaṅghanaṃ syāt puraḥsaram

168 bhitter vasvaṃśataḥ kāryaṃ suṣiraṃ vistṛtaṃ dvidhā H264r
tato 'pi dviguṇotsedhaṃ dikṣu devālayaṃ bhavet

169 dvāravistārapādena dvāḥśākhāvistaraṃ matam A278r
ūrdhvādhodumbaraṃ kāryaṃ dvārārdhena ṣaḍānana

170 śākhāpādena dvāreśā ucchrāyeṇa prakalpayet
pūrve nandīmahākālau nandī vai dakṣaśākhagaḥ

171 dakṣiṇe dakṣaśākhastho bhṛṅgī dantī tathottare J1241lower
paścimadvāraśākhāyāṃ dakṣiṇāyāṃ vṛṣaṃ nyaset

172 ṣaṇmukhaṃ cottarasyāṃ tu svardhunī cottare sthitā
yamunā vāmaśākhāyāṃ uttaradvārasaṃsthitā

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

With 171b dantī tathottare compare IŚ 12.55:
lākṣāvarṇo dhṛtaṭaṅkākṣamālo raktākalpo gajavaktrastrinetraḥ
hrasvāṅgaḥ syādahiyajñopavītī yāmyadvāre khalu pūrvasthito 'sau

With 171cd compare IŚ 12.56cd:
dharmaḥ sākṣād vṛṣarūpī catuṣpāt paścāddvāḥsthaḥ khalu kauberabhāge

With 172a compare IŚ 12.57a: ṣaḍvaktro 'smād

166a āyenāyena] conj.: ājyenājyena A; ādyenādyeca HJK
• rudrāṃśaṃ] A; rudrāśaṃ HJK
166c viparyayād] AH; viṣayā JK • vṛddhi] AJK; vṛtti H
167a arcotsedhena] A; arccocchedena HK; arccocchendedena J
167b vistṛtiḥ] AHK; vistṛti J
168c dviguṇotsedhaṃ] A; dviguṇocchrayaṃ JK; dviguṇocchreṣaṃ H
169b dvāḥ] HJK; dvāṃḥ A
170a śākhāpādena] AJK; śākhādvāreṇa H
• dvāreśā] JK; dvāreśāṃ A; pādeśān H
170c nandī] AHJ; nandrī K • kālau] AK; kālī HJ
170d nandī] HJ; naṃdaṃ A; nandrī K • vai] AHK; ve J
• śākhagaḥ] K; śāṃkhagaḥ J; śākhagaṃ A; śākhāgā H
171a dakṣiṇe] AH; dakṣiṇa JK
• dakṣaśākhastho] HJK; cakṣuśākhasthau A
171b dantī] HK; daṃkī J; naṃdī A 171c śākhāyāṃ] AHK; śākhāyā J
171d dakṣiṇāyāṃ] AH; dakṣiṇāyā JK • nyaset] AH; nayet JK
172a ṣaṇmukhaṃ] JK; ṣaṇmukhaś AH
172b svardhunī] HJK; svarṣanī A • sthitā] AH; sadā JK
172d uttara] AJK; uttaraṃ H

166 *Āya* by *āya*, one may increase or reduce the rule by an eleventh (*rudra*) part. By that adjustment one makes an increase or reduction, O surārcitā.

167 Thus the extent to the side of the image pedestal (*piṇḍikā*) [is adjusted] according to the height of the image. Through that sameness of measure there should be no impingement from the shadow as it lengthens.

168 The ventilation shaft (*suṣira*) is to be made 1/8 (*vasvaṃśa*) of [the height of] the wall, twice that in width. The temple should be twice the height above it [as below] on each side.

169 The width of the door jambs (*dvāḥśākhās*) is ¼ of the width of the door. The lintel and sill (*ūrdhvādhodumbara*) are to be made 1/2 the door [width in height], O Ṣaḍānana (Kārttikeya).

170 The doorway guardians (*dvāreśa*) are made ¼ of the door jamb in height. In the east are Nandin and Mahākāla. Nandin goes at the right-hand (southern) door jamb [Mahākāla at the other].

171 In the [doorway in the] south, Bhṛṅgī is stationed on the right-hand jamb and Dantin (Gaṇeṣa) on the left-hand one. One installs Vṛṣa on the right-hand (northern) door jamb of the door in the west,

172 and Ṣaṇmukha (Skanda / Kārttikeya) at the left-hand (southern) one. Svardhunī (Gaṅgā) is in the north [on the right-hand jamb], Yamunā is on the left hand door jamb on a doorway in the north.

166a āyenāyena: The conjecture is made on the grounds that a reference to *āya* would fit well here.
167a arcotsedhena: HJ and K use the spelling *arcocche-*, the unconventional spelling reflecting similarity in pronunciation.
166d surārcite: This is a feminine vocative. Sanderson (email October 2009) points out that it indicates that the redactor of the eclectic *Bṛhatkālottara* was here drawing on a text in which Śiva teaches the Devī and failed to edit the vocative, replacing it with one suitable to the work.
168cd tato 'pi dviguṇotsedhaṃ dikṣu devālayaṃ bhavet: BK pl 25 tells us that the superstructure of the temple is twice the height of the shank (*jaṅghā*). Bearing that instruction in mind, we can understand that 168cd is informing us that the *suṣira* must be positioned at the top of the shank.
170c nandīmahākālau: In the *dvandva* compound, the nominative singular form, *nandī*, replaces the expected stem form, *nandi*.
170d śākhagaḥ: The more usual *śākhāgaḥ* would not fit the metre.
171c-172b: I have trouble deciding whether *dakṣiṇāyāṃ* here means right or south. I presume right. That would mean that *cottarasyāṃ* would have to mean left, rather than north. Confirming that this might be the right position to take, IŚ 12.56-57 places Vṛṣa on the northern jamb of the western door and Ṣaṇmukha on the southern one.

173 padmasragdāmahastāś ca tathā kalaśapāṇayaḥ
puruṣās tatra kartavyāḥ striyo bhūṣaṇabhūṣitāḥ K244v

174 vīṇāhastās tu gandharvā mālāvidyādharās tathā
gohastivājiyugmaṃ ca tathā meṣādiyugmakam

175 jyeṣṭhānāṃ navaśākhaṃ tu saptaśākhaṃ tu madhyamam
pañcatriśākham adhamaṃ dvāraṃ kāryaṃ vibhūtidam

176 pattrasvastikavallībhir dvāraśākhā vivartayet
śākhāvistārataḥ kāryaṃ bāhulyaṃ tu tadardhataḥ

177 dvārāgre cārdhacandraṃ tu bāhulyaṃ tu tadardhataḥ H264v
iti dvāraṃ samākhyātaṃ sāndhāre cāpy ataḥ śṛṇu

178 viyadindrāṅgulair jyeṣṭhaṃ paṅktihānyā tu saptakam A278v
adhamaṃ dvāravistāraṃ hi saptatyaṅgulair hitam

179 ucchritaṃ dviguṇaṃ kāryaṃ vistṛtes tu ṣaḍānana J1242upper
śākhodumbaravinyāsaṃ kartavyaṃ svapramāṇataḥ

180 gaṇeśodumbarikāyāṃ grahāṣṭau mātaras tathā
tathā nāṭyeśvaraṃ kāryaṃ vālmīkavyāsasaṃyutam

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)
β lacks 177ab

173a hastāś] HJK; hastā A • pāṇayaḥ] AJK; pālayaḥ H
173c kartavyāḥ] em.; karttavyā AHJK
173d bhūṣaṇa] AJK; bhūṣeṇa H • bhūṣitāḥ] AH; bhūṣitā JK
174a hastās] em.; hastā AHJK • gandharvā] HJK; karttavyā A
174c go] HJK; gau A 174d meṣādi] H; maiṣādi JK; śeṣādi A
175a jyeṣṭhānāṃ] AK; jyeṣṭānāṃ HJ 175c pañca] AJK; paṃtra H • śākham] HJK; śāśvam A • adhamaṃ] AJK; ādhamaṃ H
175d dvāraṃ] HJK; dvāra A 176a pattra] AHK; yatra J
• vallībhir] em.; vallībhiḥr K; vallībhiḥ AHJ
176b dvāra] AHK; dvāraṃ J • śākhā] AH; śākhāṃ JK
176c kāryaṃ] AHK; kārya J 177c iti] AH; iri JK
177d sāndhāre] HK; sādhāre AJ
• cāpy ataḥ] conj. Sanderson; vānyataḥ HJK; cānyataḥ A
178a indrāṅgulair] em.; indrāṅgulai AHJK
• jyeṣṭhaṃ] K; jyeṣṭaṃ AJ; [- -] H 178b hānyā] AJK; hānya H
178d viyadṛṣyaṅgulair hitam] conj.; viṣayaṅkāṃgulai K; viṣayaṣṭāṃgulai J; viṣaśaṅkāṃgulair A; viṣaṅkāṃgulair H
179c śākhodumbara] K; śākhādumbara J; śākhordhvebira A; śākhorddhvora[-] H
180a gaṇeśodumbarikāyāṃ] em.; gaṇeśoduṃbarīkāyāṃ H; gaṇeśauduṃbarikāyāṃ A; maṇeśoduṃbarikāyāṃ JK
180b mātaras] AHK; pataras J 180d vālmīka] HJK; valmīkaṃ A
• vyāsa] AHK; nyāsa J

173 One should put there (on the door-jambs) men, with garlands of lotuses and holding pots, and women, adorned with adornments.

174 And *gandharvas* holding *vīṇās*, and *mālādharas* and *vidyādharas* too, and pairs of cows, elephants, horse, rams and such like.

175 The plenty-bringing doorway for a superior [temple] has 9 door jambs [on each side]; that for a middling [temple] has 7 door jambs; and that for a lesser [temple] has 5 or 3 door jambs.

176 One should make the door jambs with foliage mouldings (*pattra*), *svastikas* and creepers. The depth of the door jamb is half its width.

177 In front of the door is a half moon (*ardhacandra*). Its thickness is half that [measure] (that is, its radius is half the breadth of the door). Thus has the door been described. Next, hear about it in a building with an ambulatory (*andhāra*).

178 The best [door breadth] measures 140 (*viyadindra*) *aṅgulas*. By decreasing by 10 (*paṅkti*), there is a set of 7 [door breadths]. The least door breadth measures 70 *aṅgulas*.

179 [The door] is to be made twice the breadth in height, O Ṣaḍānana (Kārttikeya). The jambs, lintel and sill are installed to fit.

180 Gaṇeśa is at the lintel (*udumbarikā*), as are the 8 *grahas* and the *mātṛs*. So too is Nāṭyeśvara, with Vālmīka (Vālmīki) and Vyāsa.

178: So, the seven door breadths are: 140, 130, 120, 110, 100, 90, 80 and 70 *aṅgulas*.
178d: viyadṛṣyaṅgulair hitam: The conjecture is made on the grounds of sense. The number 70 is clearly needed here.
180a gaṇeśodumbarikāyāṃ: There is double sandhi between *gaṇeśaḥ* and *udumbarikāyāṃ*.

181 dvārāgre cārdhacandraṃ tu dvāravistārato hitam
sārakāḥ parataḥ kāryāḥ kapitthākhyāḥ ṣaḍaṃśataḥ

182 śākhāyāś cārdhadeśe tu kartavyaṃ cārgalaṃ dṛḍham K245r
liṅgānāṃ pīṭhadhāmnāṃ ca gaṇanā ca dhvajāyunā

183 śuddhiḥ prayatnato 'nyeṣāṃ dvārāṇāṃ tu svarāyunā
śayanāsanayānānāṃ śodhanaṃ bhūtasaṃjñakaiḥ

184 vāpikūpataḍāgānāṃ śuddhir agnyāyunā hitā
sthairyaṃ dāhaṃ mahādhairyaṃ dainyaṃ ca dhanasaṃcayam

185 kleśaḥ sarvārthasaṃprāptir vyādhiś caiva dhvajādiṣu
dhruvam āpyāyanaṃ dāhoccāṭanaṃ pañcatā kramāt A279r; H265r

186ab bhūtajānāṃ guṇāḥ proktā agnyāyūnāṃ nigadyate

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

With 185c compare MY 5.137abc:
sthairyam āpyāyanaṃ dīptir gamo mādhyastham eva ca bhūtāyānāṃ guṇāḥ

At H, 183ab is written twice.

181a dvārāgre] AJK; dvārāgne H
181d kapitthākhyāḥ] AH; kapicchākhyāḥ JK
182a cārdha] JK; corddhva AH
182b cārgalaṃ] A; carggaṇaṃ H; cāgalaṃ K; cāganaṃ J
182c liṅgānāṃ] AHK; liṅgānā J
• dhāmnāṃ] AJK; dhānmaṃ H
182d dhvajāyunā] JK; dhvajāyudhā H; svadhāpunaḥ A
183a prayatnato] AHK; prayatnatau J
• 'nyeṣāṃ] AH; nyeṣā K; nyethā J
183b tu] AJK; ku H
• svarāyunā] HJK; svarādhunā A
183c yānānāṃ] JK; pānānāṃ A; nānānāṃ H
183d saṃjñakaiḥ] K; saṃjñakai J; saṃjñakeḥ H; saṃjñake A
184b agnyāyunā] JK; agnyādhunā A; agnyūpanā H
184c mahā] AJK; m[-]ā H
184d dainyaṃca] AH; dainyaṃ[-] JK
• dhana] AHK; pava J
185b vyādhiścaiva] HJK; mmādiṣvevaṃ A
185c pañcatā] JK; pacatā AH
186a jānāṃ] AHK; jānā J
• proktā] A; proktāḥ HJK
186b agnyāyūnāṃ] A; agnyāyūtāṃ JK; asmāpūjāṃ H

181 In front of the door is a half moon (*ardhacandra*) the breadth of the door. To each side of it are pinnacles (*sāraka*) called *kapittha* in 1/6 of the [height of the] door.

182 A secure bolt (*argala*) should be fixed, at the mid-point of the door jamb. For *liṅga*s and image pedestals (*pīṭhadhāman*) the calculation [of the doorway] is according to the *dhvaja āyu*.

183 But the purification of other doorways is carefully [done] according to the *svara āyu*. In the case of idols that are lying or sitting, the purification is according to the *bhūta* [*āyu*].

184ab In the case of ponds, wells and tanks, the purification according to the *agni āyu* is recommended.

184c-185b The *dhvaja*s bring: stability, fire, great fortitude, misery, the accumulation of wealth, pain, the acquisition of every goal, and disease.

185c-186b The qualities arising from the *bhūta*s are: constancy, thriving, burning, ruin, and death, in turn. Next those of the *agni āyu*s are taught.

181ab dvārāgre cārdhacandraṃ tu dvāravistārato hitam: See plate 14 for an example of an *ardhacandra* in front of a doorway.
181cd sārakāḥ parataḥ kāryāḥ kapitthākhyāḥ ṣaḍaṃśataḥ: The commentary to MY 5.134 explains that the *kapittha*s are placed at the base of the door jambs. They are presumably shaped like the fruit of the Feronia Elephantum plant.
182-189: For an account of the *āya*s, see the general introduction at section 2.1.14. In general, the term given to the formulae used to test measurements for suitability is *āya*. The *Bṛhatkālottara* sometimes uses *āya*, sometimes *āyu*. I will leave the account as it is, with both terms threaded through it. If I were to try to standardise, converting all the *āyu*s to *āya*s, I would, besides taking away from the true flavour of the text, run into metrical problems.
182d dhvajāyunā: The effects of *dhvaja āyu*s are set out at 184c-185b.
183b svarāyunā: The effects of *svara āyu*s are set out at 187.
183d bhūtasaṃjñakaiḥ: The effects of *bhūta āyu*s are set out at 185c-186a.
184b agnyāyunā: The effects of *agni āyu*s are set out at 186b-186d.
185c-186b: To get 5 *bhūta*s, we must take *dhruvaṃ* separately, in the sense of *dhrauvyam*, fixedness, firmness. By doing so, we get a list that parallels that at MY 5.137a-c. See table 5 for a full comparison of *āya* consequences according to these two texts.

186cd jñānaṃ vāsaṃ kṣayaṃ ceti vahnyāyānāṃ guṇāḥ smṛtāḥ

187 striyo dhanaṃ samṛddhiś ca yatitvam ahitaṃ tathā J1242lower
viṣadaṇḍamahābhūtiḥ phalaṃ saptasvarodbhavam

188 ity evaṃ pratibhāgaṃ tu jñātvā jñātvā samācaret
liṅgārcādvārapīṭhānāṃ gṛheṣv api bhāgādhikam

189 āyadānaṃ prakartavyaṃ nyūnatvaṃ vā prakalpayet
āyuśuddhir yathā jāyet tathā śuddhiṃ samācaret

190 na kubjaṃ nādhikaṃ nyūnaṃ taṃ dvāraṃ parivarjayet K245v
kavāṭau yatnataḥ kāryau dṛḍhadārusamudbhavau

191 kūjatsītkārasahitau tathā ca svayamudgatau
kavāṭau yatnataḥ kāryau bahukhaṇḍau gṛhe tathā

192 balipīṭhaṃ tathā kāryaṃ mūlāyatanasammitam
satriśūlāṃ vṛṣāṅkāṃ vā dhvajayaṣṭiṃ prakalpayet

193 śikharasya caturthāṃśāt kalpayet tatpradakṣiṇām A279v
mukhyadevālayārdhena tryaṃśena caraṇena ca

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

186c vāsaṃ] JK; vāsa AH
186d āyānāṃ] JK; ajānāṃ AH • smṛtāḥ] JHK; smṛtā A
187a dhanaṃ] JK; dhanaḥ AH
• samṛddhiś] em.; samṛddhi JK; saṃmṛddhi H; savṛddhiś A
187d phalaṃ] AH; phala JK
• svarodbhavam] em.; svatodbhavaṃ A; svanodbhavaṃ HJK
188a evaṃ] AHK; aivaṃ J
188c liṅgārcā] em.; limgārccār A; liṅgārthā HJK
188d api] AHJ; adhi K • bhāgādhikam] AJK; nabhāgikaṃ H
189a āyadānaṃ] HJK; ayādānaṃ A
189c āyuśuddhir] em.; āyuśuddhi JK; āyaśuddhir AH
189cd jāyet tathā] AHK; jāyehatyā J 189d śuddhiṃ] AH; śuddhi JK
190a na kubjaṃ nādhikaṃ] HJK; nakubjanādhika A
190c kavāṭau] JK; kayātau H; kacāyai A • kāryau] HJK; kāryo A
190d dṛḍha] HJK; dṛḍhā A • samudbhavau] AJK; samudbhavaṃ H
191a kūjatsītkāra] conj. Sanderson; kūjanvītkāra K; kūjanvīkāra J; kūjadhāṃkāra A; kravjathīkāra H
191b tathāca] JHK; tavāva A 191c kavāṭau] AH; kapāṭau JK
191d khaṇḍau] AJK; śaṃḍau H 192a pīṭhaṃ] AH; pīṭha JK
192c vṛṣāṅkāṃ vā] AH; vṛṣāṃkāvāṃ K; vṛṣākāvāṃ J
193a caturthāṃśāt] A; caturthāṃśā H; caturthāśāt JK
193b kalpayet] JK; kalpaye AH • pradakṣiṇām] AHK; pradakṣiṇaṃ J
193c devālayārdhena] AJK; devālayāddhena H

186cd Knowledge, abiding, and decay are the qualities taught for the *vahni* (*agni*) *āyus*.

187 Women, wealth, fortune, asceticism (*yatitvam ahitam*), poison, punishment and power (*mahābhūti*) are the consequences that arise from the seven *svaras*.

188 Knowing all this, one should perform the apportioning of *liṅgas*, images (*arcā*), doors and image pedestals (*pīṭha*), and in houses, too, with an extra portion [to allow for adjustment].

189 One should arrange augmenting or lessening of *āya* so that there will arise purity of *āyu* (*āyuśuddhi*). In such a way one accomplishes correctness.

190 Not crooked, not too big [or] small – that door one should avoid. The two door leaves (*kavāṭa* / *kapāṭa*) are to be carefully made from solid wood,

191 making a rumbling, gasping sound and spontaneously arisen. In a house, the two door leaves are to be carefully made in several parts.

192 The pedestal for the *bali* offering (*balipīṭha*) should be made in like fashion, corresponding to the main shrine (*mūlāyatana*). One should mark the flag staff (*dhvajayaṣṭi*) with a trident or bull.

193 One should make the *pradakṣiṇā* (the area around the outside of the temple for the performance of circumambulation) a quarter of the superstructure [height]. A half, a third and a quarter of the main shrine (*mukhyadevālaya*),

187d svarodbhavam: The correction is an obvious one, as the seven *svaras* are clearly required here.
190c kavāṭau: JK read *kapāṭau* at 191c. These are two versions of the same word for a door leaf.
191a kūjatsītkārasahitau: Sanderson's conjecture yields *kūjat* and *sītkāra*. Both terms appear to refer to the sound the wood makes when struck.

194 kanyasādivibhāgena tato devālayāni ca H265v
prāsādābhimukhāny eva kartavyāni ṣaḍānana

195 pañcālayāt samārabhya yāvac caiva śatāvadhi J1243upper
mūlaprāsādarūpeṇa guṇāyatanakalpanā

196 prāsādāgre maṇḍapānāṃ vibhāgaṃ leśataḥ śṛṇu
caturdvāre tu prāsāde catvāro maṇḍapā matāḥ

197 ekadvāre 'tha kartavya ekaiva tu maṇḍapaḥ
garbhaṃ tu pakṣayoḥ kṛtvā caturvaktre gṛhe hitam

198 evaṃ prayatnataḥ kuryāc caturo mukhamaṇḍapān
garbhabhittyantasuṣirāt samastād vā vivartayet K246r

199 samastaṃ pakṣayoḥ kṛtvā dairghyaṃ prakalpayet
dairghyāt tryaṃśavihīnaṃ tu vistāraṃ maṇḍape hitam

200 ekavaktrasya vinyāsas trivaktrasyoditaṃ purā
stambhato maṇḍapānāṃ ca saṃjñābhedo nigadyate A280r

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

A repeats 199ab. H lacks 198d.

194a kanyasādi] HJK; kapasādi A
194c prāsādābhi] JK; prāsādobhi A; prāsādāsti H
194d ṣaḍānana] AJK; ṣaḍān[[ā]ana H
195b śatāvadhi] JKA; svatāvadhi H
195d guṇāyatana] em. Sanderson; gaṇāyatana AHJK
196a prāsādāgre] AHK; prāsādāgrai J
196d catvāro] AH; catvā[-] JK
• matāḥ] AHK; gatāḥ J
197a eka] AJK; ekva H
• 'tha kartavya] A; prakarttavyaṃ HJK
198ab kūryāc caturo mukhamaṇḍapān] em. Sanderson;
kuryācatvāromukhamaṃḍapāḥ AH; kūryāccaturmukhamaṇḍapāḥ JK
198c garbha] AH; garbhaṃ JK
198d vā] AK; vāṃ J
199d vistāraṃ] AJK; vistāre H
200d bhedo] AHK; bhaido J

194 subsidiary shrines (*devālaya*) should be built facing the main shrine (*prāsāda*), sized from the smallest up, O Ṣaḍānana (Kārttikeya).

195 There should be from 5 up to 100 shrines (*ālayas*). The form of the subsidiary shrines (*guṇāyatana*) is like that of the main shrine (*mūlaprāsāda*).

196 Hear now in brief the apportioning of the pavilions (*maṇḍapa*) in front of the temple (*prāsāda*). In a temple with four doors, there should be four pavilions.

197 [In a temple] with one door, only one pavilion is to be built. In a temple with four doors it is correct to build [a pavilion] at the cella (*garbha*) [entrance] and the sides.

198 Thus should one carefully build 4 *mukhamaṇḍapas*. One should make them as wide as the cella (*garbha*), the wall, the ambulatory passage (*suṣira*), or all the way [to the outer wall].

199 Having made the extent to the sides, a depth of 1/3 less than the breadth is suitable in a pavilion.

200 [This is] the arrangement for a one-doored [temple]. That for a three-doored [temple] has been taught above. Pavilions are given different names according to [the number of] their columns (*stambha*).

195d guṇāyatana: Sanderson (email October 2009) suggests that *gaṇāyatana* is a corruption of *guṇāyatana*. *Gaṇāyatana* does not fit, as these subsidiary shrines are for a whole range of deities, not just the *gaṇeśvaras*. Terms such as *guṇagṛha* and *guṇakoṣṭha* are common in the literature.
In this text we see two points in support of his suggestion: first, we are in the middle of a passage describing subsidiary shrines, and, second, we may note that the term *guṇagṛha* was seen at BK pl 131.
197b ekaiva: Double sandhi between *ekaḥ* and *eva*, for metre.
198b caturo mukhamaṇḍapān: It is also possible that the original reading was *catvāro mukhamaṇḍapān*, with the *Aiśa* form *catvāro* for the accusative plural.

201 haraḥ śivas tathānanto dharmo devaḥ śikhī śaśī
priyo mahāpriyaś ceti nava proktās tu maṇḍapāḥ

202 niyojyāḥ kanyasānāṃ tu dvādaśabhyo dvivṛddhitaḥ
madhyamānāṃ punar vakṣye vasunetrordhvataḥ śubhaḥ H266r

203 sunando nandanaś caiva variṣṭho varadas tathā J1243lower
viśālaś ca suśīlaś ca śrutīśo haribhadrakau

204 madhyamānāṃ dvivṛddhyā tu ṣaṭcatvāriṃśadantikāḥ
jayaś ca jayabhadraś ca buddhir buddhivaras tathā

205 ānando nandanaś caiva puṣpabhadro 'tha puṣpakaḥ
rudraś caiva dvivṛddhyā tu catuḥṣaṣṭyantikāvadhi

206 digaṣṭaṣaṭcatuḥstambhā maṇḍapā miśrakādhamāḥ
śukanāsāgrato deyau dvau stambhau ca kumāraka

Ω = AHKJ(>D), α = KJ(>D), β = AH. (D not included in critical apparatus)

Between 202b and 202c, to fill a space in the corner of a folio, H inserts: uṃ namo bhagavate vāstudevāya.

201b dharmo] HJK; dharmmā A • śikhī] JK; śakhī HA
202a niyojyāḥ] HJK; niyojyā A • kanyasānāṃ] AHK; kalyasānāṃ J
202b dvādaśabhyo] AH; dvādaśebhyo JK
• dvivṛddhitaḥ] AH; vivṛddhitaḥ JK
203b variṣṭho] em.; variṣṭo AHJK
203d śrutīśo] H; śrutīśau A; śrutīśi JK
• bhadrakau] AH; tadakau JK
204a dvivṛddhyā] em.; vivṛddhyā AJK; tuvṛddhyā H
204b catvāriṃśadantikāḥ] HJK; calāriścodaṃvikāḥ A
204d buddhirbuddhivaras] AHK; buddhibuddhivaras J
205c dvivṛddhyā] em.; dvivuddhyā A; vivṛddhyā K; vivaddhyā J
205b puṣpakaḥ] AJK; puṣpakāḥ H
205c dvivṛddhyā] H; dvibuddhyā A; vivṛddhyā K; vivaddhyā J
• tu] AJK; tuḥ H
205d catuḥṣaṣṭyantikāvadhi] em.; catuḥṣaṣṭyaṃtikāvadhiḥ A; catuḥṣaṣṭāntikāvadhi K; catu{ḥ}ṣa[-]ntikāvadhi J; catuḥpuṣpyaṃtikādidha H
206a digaṣṭa] JK; d[[d]]ikkāṣṭa H; dikvātha A
• ṣaṭ] AJK; śaṭa H
• catuḥstambhā] em.; catustambhā HK; catuntaṃbhā A; catustaptā J
206b maṇḍapā] AJK; maṃḍa[[la]]pā H
• miśrakādhamāḥ] AJK; niśrakādhamāḥ H
206c śukanāsāgrato] JKH; sukanā[-]grato A
206cd deyau dvau stambhau] A; deṣaudvaustaṃbhau H; devostambhodvau JK
206d ca kumāraka] conj.; cakumārikā JK; cakumārike H; cakakumārike A

201 Nine [small] *maṇḍapas* are taught: *hara*, *śiva*, *ananta*, *dharma*, *deva*, *śikhī*, *śaśī*, *priya*, and *mahāpriya*.

202 They are to be used for lesser [temples]. They have from 12 [columns] up, by increments of two. I will next speak of the [pavilions] for medium [temples]. What is suitable is [a number of columns increasing] up from 28 (*vasunetra*).

203 *sunanda*, *nandana*, *variṣṭha*, *varada*, *viśāla*, *suśīla*, *śrutīśa*, *hari* and *bhadraka*.

204 These [pavilions] are for medium [temples], with increments of two [columns] up to 46 [columns]. [The pavilions for larger temples are:] *jaya*, *jaya-bhadra*, *buddhi*, *buddhivara*,

205 *ānanda*, *nandana*, *puṣpabhadra*, *puṣpaka* and *rudra*. [The column number] increases by two at a time, up to 64.

206 The very least or mixed pavilions have 10 (*diś*), 8, 6 or 4 columns. Two columns are to be set at the projection from the superstructure (*śukanāsā*), O Kumāraka (Kārttikeya).

202b dvivṛddhitaḥ: In the next few verses there are three references to increasing numbers of columns. The number of columns goes up by a pair at each step of increase. So it is tempting to take the more specific reading at β (*dvivṛddhitaḥ*) over that at α (*vivṛddhitaḥ*). However, at 204a A agrees with α in reading *vivṛddhyā*. So there is clearly some validity to the less specific reading. I will, none-the-less use *dvi-* in each of the three cases.
201a-202b: The *hara* pavilion has 12 columns, the *śiva* has 14, the *ananta* has 16, the *dharma* has 18, the *deva* has 20, the *śikhī* has 22, the *śaśī* has 24, the *priya* has 26 and the *mahāpriya* has 28.
202c-204b: The *sunanda* has 30 columns, the *nandana* has 32, the *variṣṭha* has 34, the *varada* has 36, the *viśāla* has 38, the *suśīla* has 40, the *śrutīśa* has 42, the *hari* has 44 and the *bhadraka* has 46.
204c-205d: The *jaya* has 48 columns, the *jayabhadra* has 50, the *buddhi* has 52, the *buddhivara* has 54, the *ānanda* has 56, the *nandana* has 58, the *puṣpabhadra* has 60, the *puṣpaka* has 62 and the *rudra* has 64.
201-206: See table 11 for a display of the classification of pavilions by column number in the *Bṛhatkālottara*, *Kiraṇa*, *Mayasaṃgraha* and *Piṅgalāmata*.

Devyāmata

Manuscripts:

N NAK 1.279. NGMPP reel number A 41/15. Palm-leaf, 55x4cm, 121 folios. 5 lines to a side. Newari (described as 'transitional Gupta' by Goudriaan 1981, p.33). Petech 1958, p.43, transcribes the dated colophon as follows: *aśitiyukte saśate sam[va]tsare site śubhe māghatṛtīyavāsare | nṛpānvaye śrībaladevarājake*, and verifies the date as Nepal saṁvat 180, and corresponding to January 14, 1060CE.

M NAK 1.1003. NGMPP reel number B 27/6. Palm-leaf, 30.5x4.5cm, 103 folios. 6 lines to a side. Newari. 1136 CE.

W Wellcome gamma 607 . Devanāgarī on paper, dated 1912. 6 lines to a side.

(A further palm-leaf manuscript of the DM is known (NAK 5.446. NGMPP reel number A41/13), but it does not contain the chapters on architecture edited here.)

Stemma: Ω = NM(>W)

Evidence for stemma:
Many signs indicate that W is a copy of M. As an example, at 84.51b, M moves to folio 64. W lacks the contents of M's folio 64, resuming the record as M moves to folio 65, at 85.14a.
Since W is an apograph of M, I will, on the whole, exclude it from the apparatus. I will introduce it only where M is lacking due to folio damage.
N has many fewer errors than M. The following evidence demonstrates a degree of independence between the two copies.
Examples of error at M, but not at N: M lacks 76.7.After 84.2, M repeats 2cd. M lacks 87.34a. M repeats 91.30ab.
Examples of error at N, but not at M: N lacks 77.3cd. N lacks 85.2-5b. N repeats 94.33ab after 93.33cd.
Note: in the colophon to each chapter, I have used the chapter numbering of manuscript M, for ease of discussion of the material. There is no chapter numbering in manuscript N.

Contents:

Chapter 87: temple parts [in a square temple]

1-4 introduction

5-6 establishing the *brahmasthāna* (the central point of intersection of the north-south line and the east-west line)

7-10 laying out the *sūtras*

11-23 the ground plan on a *kṣetra* divided into 4 on each side

24-29 the ground plan on a *kṣetra* divided into 5 on each side

30-31 the ground plan according to *liṅga* size

32-41 the ground plan on a *kṣetra* divided into 6 parts on each side

42 conclusion

Chapter 88: shaping the temple plan [in temples that are not square]

1-3 the shaping of a round temple

4-7b the shaping of an 8-cornered temple

7c-14 the shaping of the oblong temple

15-19 the shaping of the oval temple

20-28 different temples for different *liṅgas*

29 conclusion and introduction to chapter 89

Chapter 89: [temple] names, sizes and characteristics

1-3 the principal classification of temples into square, round, 8-cornered, oblong and oval.

4-5 the listing of square temples

6 the listing of round temples

7 the listing of 8-cornered temples

8 the listing of elongated (*Āyata*: oblong and oval) temples

9-12 classification of temples by shape and by size

13-37 a listing of temples by size

38 introduction to chapter 90

Chapter 90: [temple, image], cella and wall size

1-7 classification of temples as small, middling and large

8-30 image (*liṅga*) size and plan (*talacchanda*) type in temples of different sizes

31-40 the cella (*garbha*) and wall in temples of different sizes

Chapter 91: the features of individual temples

1 introduction

2 the *Meru* temple

3abc the *Mandara* temple

3d-4 the *Nandivardhana* temple

5-6b the *Vimāna* temple

6c-7b the *Sarvatobhadra* temple

7c-10a the *Śrītaru* temple

10b-12a the *Gaja* temple

12b-13c the *Siṃha* temple

13d-14b the *Vṛṣa* temple

14c-17a the *Nandyāvarta* temple

17b-19b the *Kailāsa* temple

19c-20b the *Valaya* temple

20c-21b the *Padma* temple

21cd the *Kumbha* temple

22 the *Samudga* temple

23ab the *Dundubhi* temple

23c-25b the *Mahāpadma* temple

25c-26b the *Haṃsa* temple

26cd the *Garuḍa* temple

27-28b the *Nandana* temple

28cd the *Ṣoḍaśa* temple

29-30b the *Vajraka* temple

30c-32b the *Bhava* temple

32c-33b the *Viśāla* temple

33c-35a the *Sāmukhya* temple

35b-37b the *Gṛharāja* temple

37c-39b the *Viśāla* temple

39b-40b the *Niṣadha* temple

40c-43b the proportions of the elevation

43c-44b the number of temples, by shape and by size.

44c-56 the number of columns in a temple

57-58 a statement that the doorway will be discussed in the next chapter

Chapter 92: the features of doorways

1-2 three sizes of doorway: small for a small temple, middling for a middling one and large for a large one.

3 3 kinds of small doorway, 3 kinds of middling doorway, 4 kinds of large doorway

4-8b the heights of those doorways in *aṅgulas*

8c-27 the height of the doorway in *aṅgulas* for each temple size in *hastas*

28 introduction to chapter 93

Chapter 93: the features of temple parts

1-6 a statement that the chapter will deal with parts of the temple, and parts in the door frame, from *vedī* base upward, according to three-fold temple size: large, medium or small.

7-10b a list of the parts of the temple:
vedī / *vedya* platform
sill (*umbara*)
lintel (*utthombara*)
talombara
jamb (*śākhā*)
upper jamb (*ūrdhvaśākhā*)
doorway and column level (*tala*)
column (*stambha*)
column base (*stambhāsana*)
column shaft (*stambhasamucchraya*)

column capital (*stambhamastika*)
tulā beam
supporting *bhāratulā* beam
upper *upatulā* beam
joist juncture (*jayantī/isaṃgraha*)
capping element (*chādyā*)
juncture protector (*sandhipāla*)
bhūmikā level (*bhūmibandha*)

10c-11 height, breadth, depth and length will be given for each element, according to the size of the doorway

12 options for number of jambs (*śākhā*)

13 3 possible breadths of *vedī* base

14 sill (*umbara*) and lintel (*ūrdhvombara*)

15 *talombara*

16 for all the above the depth is half the breadth

17 sill (*umbara*)

18-20 jambs (*śākhā*)

21-25 doorway and column level (*tala*)

26-33 doorway ornamentation

34-41 column ornamentation for 4 types of column: *padmaka*, *ghaṭṭapallava*, *kubera* and *śrīdhara*.

42-57 sizes of column parts

58-60 materials for parts of the temple

61-64 summary and introduction of next chapter

Chapter 94: shaping the temple roof elevation (*cayakarma*)

1 introduction

2-3 assembly of materials

4-7 installation of the *umbara*

8-9 installation of gold at the *umbara* midpoint

10-12 the basic proportions of the elevation

13-25 shaping the *caya*

26-28b the temple height may be 3-fold: twice the breadth, 2 ¼ times the breadth or 2 ½ times the breadth

28cd marking the central *rekhā*

29-54 shaping the *caya* up to the *vedikā*

55-65 placing the *madhukumbha* on the *vedikā*

66 above the *vedikā* are the *kaṇṭha* and *āmalāsthikā*

67-69 the *maṇigranthi*, *rathaka*, *phaṇaka* and *kapālika* at the *kaṭi*

70 the *śukanāsā* is half the height of the *śikhara*, to the height of the *vedikā*

71-76 the proportions of the *kaṇṭha* and *āmalāsthika* above the *vedikā*

77-84 the four lion's heads above the *vedikā*, at the corners

85 alignment of the roof elevation

86-87 conclusion and introduction to chapter 95

***Devyāmata, prāsādāvayavasaptāśītipaṭalaḥ*, edition**

N f100v, line 2; M f67r, line 4; W f74r, line 2.

87.1 ataḥ paraṃ pravakṣyāmi prāsādānāṃ tu lakṣaṇam
prāsādāvayavānāṃ tu bhūpramāṇam ataḥ śṛṇu

87.2 prāsādā jagatigarbhā bhittiḥ prāgrīvamaṇḍapāḥ
āyāmocchrayavistārasarveṣāṃ pravadāmy aham

87.3 śāstrakarmavidhiṃ jñātvā prājñaḥ śīlakriyānvitaḥ
prasiddhaśāstradṛṣṭāntaiś chandalakṣaṇavit sudhīḥ

87.4 lakṣyalakṣaṇo yuktārthaḥ sthapatiḥ śāstravittamaḥ
saṃlakṣyalakṣaṇenaiva vāstukarma prasādhayet

87.5 yat tat prāgaparaṃ sūtraṃ yathāvad dakṣiṇottaram M67v
tayor yo madhyasampāto brahmasthānaṃ tu sammitam

87.6 brahmasthānaṃ samāśṛtya sūtramārgeṇa yatnataḥ
madhyatas tat kramaṃ kṛtvā prāsādaṃ saṃvibhājayet W74v

Ω = NM(>W)

1b śṛṇu] N; śṛṇuḥ M
2a garbhā] em.; garbhāḥ N; garbhaḥ M
3b prājñaḥ] N; prājñā M
3cd dṛṣṭāntaiś chanda] N; dṛṣṭāntaicchanda M
3d sudhīḥ] N; sudhī M
4a lakṣya] N; lakṣyo M
• lakṣaṇo] em.; lakṣaṇaḥ M; lakṣaṇa N
• yuktārthaḥ] N; yuktārtha M
4b sthapatiḥ] N; sthapati M
5c sampāto] N; sampāta M
6c madhyatas tat] N; madhyatata M
• kramaṃ] N; kravaṃ M

Devyāmata, chapter 87, temple parts [in a square temple], translation

87.1 Next I will first declare the features of temples and the parts of temples. Then hear about the measuring of the ground.

87.2 Temples, temple bases (*jagati*), cellae (*garbha*), the wall, the projection at the wall (*prāgrīva*) and pavilions (*maṇḍapa*): I will describe each in terms of length, height and breadth.

87.3-4 The architect (*sthapati*) [should be] knowledgeable about the practices and rules of the *śāstras* (*śāstrakarmavidhiṃ jñātvā*); of good wisdom, disposition and conduct (*prājñaḥ śīlakriyānvitaḥ*); conversant with the established *śāstras*, examples, designs, features (*prasiddhaśāstradṛṣṭāntaiś chandalakṣaṇavit*); wise (*sudhīḥ*); with the sought characteristics (*lakṣyalakṣaṇo*); practical (*yuktārthaḥ*); and thoroughly knowledgeable about the *śāstras* (*śāstravittamaḥ*). He should perform the *vāstu* procedure with the required features.

87.5 The *brahmasthāna* is the central meeting point of the north-south *sūtra* (*dakṣiṇottara*) and the east-west one (*prāgapara*).

87.6 Having carefully determined the *brahmasthāna*, according to the *sūtras*, proceeding from the centre, [the *sthapati*] should apportion the temple.

87.7 prāsādo yena mānena prārabdho vistareṇa tu
vistarārdhaṃ tu saṃgṛhya prāsādaṃ samprasādhayet

87.8 brahmasthāne tu taṃ sthāpya vistārārdhena sammitam
lāñchayet madhyasūtrāṇi caturdikṣu krameṇa tu

87.9 vidikṣu tena sūtreṇa karṇaṃ samyak prasādhayet
dikcihneṣu bahiḥ sthāpya karṇān vidikṣu sādhayet

87.10 pṛthag vā samudāyena karṇaṃ kṛtvā susammitam
tataḥ paridhisūtrāṇi karṇābhyāṃ samprasādhayet

87.11 caturbhāgīkṛtaṃ kṣetraṃ caturaśre samantataḥ
bhittiḥ syād garbhavistīrṇā garbhaḥ syād ardhabhāgikaḥ

87.12 piṇḍikā bhāgavistīrṇā madhyaliṅgasamā śubhā
bahir dvibhāgavistīrṇasamantā jagatiḥ sthitā

Ω = NM(>W)

7d saṃprasādhayet] N; saṃprasāddhayet M
8c lāñchayet] em.; lācchayet NM
9b karṇaṃ] N; karṇṇa M
9c bahiḥ] N; bahi M
9d karṇān] N; karṇṇā M
10b karṇaṃ] N; karṇṇa M
• susammitam] N; susammitām M
10c tataḥ] N; tataḥ[[ā]] M
11a bhāgīkṛtaṃ] N; bhāgīkṛte M
• kṣetraṃ] N; kṣetraś M
11c vistīrṇā] N; vistīrṇṇa M
11d syād] N; syā M
11d ardha] N; garbha M
12a vistīrṇā] N; vistīrṇṇa M
12b madhyaliṅga] N; madhyeliṅga M
• śubhā] em.; śubhāḥ NM
12c bahir] N; bahi M
• dvibhāgavistīrṇa] conj.; vibhāgavistīrṇa M; vibhā[****] N
12d samantā jagatiḥ sthitā] em.; samantājagatisthitāḥ M; [********] N

87.7 Whatever the size, the temple is begun with the breadth. Taking half the breadth, he should arrange the temple.

87.8 Having established it (the temple), with half the breadth, at the *brahmasthāna*, he should mark the central *sūtras* in the four cardinal directions, in turn.

87.9 With that *sūtra*, he should correctly assign the corner[s] (*karṇa*) in the intermediate directions. Establishing them outside [the square], at the marks around the cardinal points (*dikcihneṣu*), he should make the corners in the intermediate directions.

87.10 Having measured out each corner with the intersection [of the arcs] (*samudāyena*), then he should use each pair of corners to make the boundary (*paridhi*) *sūtras*.

[The 4x4-part *talacchanda*]

87.11 On the square, the site (*kṣetra*) is divided into 4 parts along each side. The wall is the width of the cella (*garbha*). The cella is half a part.

87.12 The excellent image pedestal (*piṇḍikā*) is 1 part wide, equal to the central *liṅga*. The temple base (*jagati*) is on all sides beyond [the wall], two parts wide.

87.7-10: For direction toward further accounts of the layout described here, see section 2.1.4 of the general introduction, and figure 2.
87.8: The half breadth extends to either side of the *brahmasthāna*.
87.9: The corners, at the intermediate points (NE, SE, SW and NW), are marked at the intersections of arcs around the cardinal points. The radius of the arcs is the length of a central *sūtra*, that is, half the distance between the east and west points.
87.11-12: See figure 22 for a *talacchanda* similar to the one described here, but without representation of the *jagati*.
87.12cd dvibhāgavistīrṇasamantā: I have made the conjecture of two parts (*dvibhāga*), rather than a portion (*vibhāga*). *Vibhāga* would seem too indefinite a measure within this precise scheme, a similar exchange of *vi-* for *dvi-* is seen at DM 87.23b, and the conjecture is supported by KI 54.2-4b: *ṣoḍaśāṃśe kṛte kṣetre madhye garbhacatuṣṭayam | bhāgadvādaśakaṃ bāhye bhittyartham upakalpayet || bhittīnām ucchrayaḥ kāryaś caturbhāgasamaḥ śubhaḥ | bhittyucchrayapramāṇaṃ syād dviguṇaṃ śikharāntikam || bhāgadvayayutā kāryā nisṛtā syāt pradakṣiṇā |* 'In the centre of a site (*kṣetra*) divided into 16 (4x4 parts), is a set of 4 parts for the cella (*garbha*). Outside that, one should use 12 parts for the wall. One should make the height of the walls equal to 4 parts. The height up to the top of the superstructure (*śikhara*) is twice the height of the wall. The ambulatory around the temple (*pradakṣiṇā*) projects by 2 parts.' For further discussion of external ambulatory breadth, see section 2.2.1 of the general introduction.

87.13 bhittibhāgaṃ parikalpya caturaśraṃ likhet punaḥ
tato vibhājayed vidvān garbhaprāgrīvamaṇḍapam

87.14 āyāmaḥ śukanāsasya prāsādārdhena cāgrataḥ
tiryak tribhāgavistīrṇaṃ suśiraṃ vistareṇa tu

87.15 prāsādapañcamo bhāgaḥ karṇayor ubhayoḥ sthitaḥ N101r; M 68r
karṇayor ubhayor madhye prāgrīvo bhittisaṃvṛtaḥ

87.16 ṣaṣṭhabhāgaṃ parityajya prāsādasyāgrato bahiḥ W75r
prāsādavistarārdhena āyāmena susammitaḥ

87.17 prāsādabhittimānena prāgrīvo bhittisaṃvṛtaḥ
dvitīyāyāṃ samākhyātaḥ prāgrīvo lakṣaṇānvitaḥ

87.18 maṇḍapaś cāgrataḥ kāryaḥ prāsādavyāsavistaraḥ
prāsādād dhy ardhadairghyeṇa maṇḍapaḥ parikīrtitaḥ

87.19 evaṃ susammitān kṛtvā garbhaprāgrīvamaṇḍapān
paridhiṃ sādhayet teṣāṃ caturdikṣu pṛthak pṛthak

87.20 vidikṣu karṇasūtreṇa karṇaṃ kuryāt susammitam
sarvasusammitaṃ kṛtvā haṃsapṛṣṭhaṃ prakalpayet

87.21 jagativistarārdhena athavā tribhāgasammitam
nemī pādena vistīrṇā prāsādasya samantataḥ

Ω = NM(>W)

13ab and 17ab are illegible at N.

13b caturaśraṃ] em.; caturaśra M
13c tato vibhājayed vidvān] em.; tatovibhājayevidvā M; [******]vidvāṃ N
14a āyāmaḥ] em.; āyāma NM
14c tribhāga] em.; tṛbhāga NM
• vistīrṇaṃ] em.; vistīrṇṇa M; vistīrṇṇā N
16b bahiḥ] N; bahi M
16c prāsādavistarārdhena] M; [********] N
16c susammitaḥ] M; susammitaṃ N
17c dvitīyāyāṃ] M; [****] N
• samākhyātaḥ] N; samākhyāta M
18c dairghyeṇa] N; derghyeṇa M
9a susammitān] M; susaṃmitaṃ N
19b maṇḍapān] M; maṇḍapāḥ N
19c paridhiṃ] N; pariddhiṃ M • teṣāṃ] N; eṣāñ M
20a sūtreṇa] N; sūtreṇaḥ M
20b kuryāt] N; kuryā M • susammitam] N; susammitām M
20c sarva] M; sa[*] N
21b tri] M; tra N
• sammitam] M; saṃmita N

87.13 Having made the wall portion, one should further design the square figure. Then the wise man should apportion the cella (*garbha*), *prāgrīva* projection and pavilion (*maṇḍapa*).

87.14 In front, the length of the parrot beak projection from the superstructure (*śukanāsa*) is half the temple [width]. The *suśira* is 3 parts wide across.

87.15 The portion at each corner is a 1/5 of the temple. The *prāgrīva* projection meets the wall between the two corners.

87.16 It extends a 1/6 part of the temple to the front. Its length is measured as half the temple width.

87.17 The *prāgrīva* projection is the size (thickness) of the temple wall and is attached to it. The *prāgrīva* projection is on the second (?), and has good features.

87.18 And the *maṇḍapa* should be built in front. Its breadth is that of the temple. The *maṇḍapa* is declared to be half the temple in depth.

87.19 Making the cella (*garbha*), *prāgrīva* projection and *maṇḍapa* thus well measured, one should arrange their boundary wall (*paridhi*) in the four cardinal directions.

87.20-21b One should make the corner properly measured, with the diagonal (*karṇa*) *sūtra* in the intermediate directions, make everything well measured, and build a *haṃsapṛṣṭha* which is half the temple base (*jagati*) breadth (that is, 1 part) or 3 parts.

87.21cd The boundary wall (*nemī*) is 1 part thick, all around the temple.

87.17 dvitīyāyāṃ: I do not grasp the meaning of *dvitīyāyām* here. It may or may not be related to the statement (made at 87.26 and 87.33) that the *prāgrīva* is two-fold (*dvividha*).

87.22 haṃsapṛṣṭhānvitā jagatī nemī vivarjitā tayā
uktā yathā krameṇaiva samyak pradakṣiṇā tridhā

87.23 prāsādo 'yaṃ samākhyāto vistarād dviguṇocchrayaḥ
sapādadviguṇo vāpi athārdhadviguṇo 'pi vā

87.24 punar apy anyabhāgena prāsādaḥ procyate 'dhunā
pañcadhā bhājite kṣetre caturaśre samantataḥ

87.25 tribhir bhāgair bhaved garbho garbhamadhye tu piṇḍikā W75v
piṇḍikā bhāgavistīrṇā suśiraṃ bhāgavistaram

87.26 bhittayo bhāgavistīrṇāḥ prāgrīvaś cāgrato bahiḥ M 68v
prāgrīvo dvividhaḥ prokto maṇḍapas tasya cāgrataḥ

87.27 pūrvaval lakṣaṇopeta uktā pradakṣiṇā tridhā
prāsādavistarārdhena agrato mukhamaṇḍapaḥ

87.28 prāsādasya tribhāgena bahirbhittivinirgamam
rathakāntena mānena tiṣṭhante dikṣu devatāḥ

87.29 pañcabhāgavibhakto 'yaṃ prāsādo dviguṇocchrayaḥ
sapādadviguṇo vāpi ata ūrdhvaṃ na kārayet

87.30 punar anyena mānena prāsādaḥ procyate 'dhunā
liṅgasyocchrayavistīrṇā piṇḍikā garbhamadhyagā

Ω = NM(>W)

22d pradakṣinā] M; pradakṣiṇa N
23a prāsādo 'yaṃ] N; prāsādāyaṃ M
23b dvi] em.; vi NM
23d athārdha] em.; atharddha N; arddhārddha M
24a anya] em.; ana NM
24b prāsādaḥ] N; prāsāda M • 'dhunā] N; dhanā M
25a tribhir bhāgair] N; tribhibhāgai M
25b piṇḍikā] em.; piṇḍikāḥ NM
25c vistīrṇā] em.; vistīrṇṇo M; vistīrṇṇaṃ N
26a bhittayo] N; bhittisamayo M
26b bahiḥ] N; bahi M
26c prokto] em.; prokta N; proktau M
27a pūrvaval] N; pūrvval M
27b pradakṣiṇā] N; pradakṣiṇo M
28b bahir] N; bahi M
28c rathakāntena] N; rathakantena M
28d devatāḥ] M; devatā N 29a pañca] N; pañcā M
29b dviguṇocchrayaḥ] M; dviguṇocchray[[ā]]aḥ N
29c sapāda] conj.; prāsāda NM 30b prāsādaḥ] N; mosāda M
30d madhyagā] em.; madhyagāḥ NM

87.22 The temple base (*jagatī*) has a *haṃsapṛṣṭha*. The boundary wall (*nemī*) does not. It is described in due sequence. The *pradakṣinā* ambulatory around the temple is properly three-fold.

87.23 The temple has been described. Its height is twice the width, or 2¼ times, or 2½ times.

[The 5x5-part *talacchanda*]

87.24 Next, the temple is described with a different apportioning. On a square site (*kṣetra*) divided into 5 all around,

87.25 the cella (*garbha*) is 3 parts. The image pedestal (*piṇḍikā*) is in the centre of the cella (*garbha*). The image pedestal (*piṇḍikā*) is 1 part wide. The ambulatory passage around it (*suśira*) is 1 part wide.

87.26 The walls are 1 part thick, as is the *prāgrīva* projection beyond, to the front. The *prāgrīva* projection is said to be twofold (*dvividha*). The *maṇḍapa* is at the front.

87.27 With characteristics as before, the ambulatory around the temple (*pradakṣiṇā*) is declared to be three-fold (*tridhā*). The *mukhamaṇḍapa* is in front, half the width of the temple.

87.28 The projection from the outer wall is a third part of the temple [breadth]. Deities stand in the cardinal directions, sized according to the limits of the projections (*ratha*).

87.29 This temple, the height of which is double [the breadth], is divided into 5 [at the *talacchanda*]. Or [the height] may be 2¼ times [the breadth]; it may not be made more than that.

[The *talacchanda* according to *liṅga* size]

87.30 Next the temple is described according to yet another measure. The image pedestal (*piṇḍikā*) in the centre of the cella (*garbha*) is as wide as the height of the *liṅga*.

87.20-22: The *haṃsapṛṣṭha* is further described at verses 87.37-41.
87.21a jagativistarārdhena: At 87.12 we learned that the *jagati* extends by 2 parts from the wall on each side.
87.22a: The *pāda* is hypermetric. *Jaga* must be given the weight of a single, long, syllable.
87.24-29: For a diagram showing the *talacchanda* on a site of 5 parts by 5, see figure 21.
87.27 tridhā: The *pradakṣiṇā* is threefold in that is surrounds the temple on three sides, while the *mukha maṇḍapa* is on the fourth side, at the front.
87.29c sapādadviguṇo vāpi: The conjecture is made to bring sense to the verse, with support from a parallel statement at 87.23c.
87.30-31: For a diagram showing the proportions of the *talacchanda* according to *liṅga* height, see figure 23a.

87.31 piṇḍikārdhena garbhaḥ syād bhittiḥ syād garbhavistarā
prāsādo liṅgamānasya viśeṣeṇocyate 'dhunā

87.32 ṣaḍbhāgabhājite kṣetre bhittiḥ ṣaḍbhāgavistarā
garbhaḥ ṣaḍbhāgavistīrṇaḥ piṇḍikātra dvibhāgikā

87.33 prāgrīvaḥ pūrvam ākhyāto dvividho lakṣaṇānvitaḥ
prāgrīvasyāgrataḥ kāryo maṇḍapo lakṣaṇānvitaḥ

87.34 pūrvalakṣaṇopeto maṇḍapo dvividhaḥ smṛtaḥ
prāsādārdhena vistīrṇaḥ kartavyo mukhamaṇḍapaḥ N101v; W76r

87.35 prāsādasya tribhāgena samantāj jagatī bhavet
prāsādārdhena vā kāryā nemī pādena vistṛtā

87.36 rathakaṃ pūrvam ākhyātaṃ prāsādasya tribhāgataḥ
nirgamas tattribhāgena haṃsapṛṣṭham ataḥ śṛṇu

87.37 kṛtvā cāṣṭāṅgulaṃ bhadre dhruvakarmāṇaṃ vittamaḥ
kalpayed dhaṃsapṛṣṭhaṃ tu prāsādād dhastasaṃkhyayā

87.38 yāvad dhastair abhipretaḥ prāsādo vistareṇa tu M69r
tāvad aṅgulasaṃkhyānaṃ saṃgṛhya dhruvakārttikam

87.39 pīṭheṣu sacite ramye sopānobhayaśobhite
pīṭhaprānto paristhāpya haṃsapṛṣṭhisamantataḥ

Ω = NM(>W)

M lacks 34a

31a syād] N; syā M
31b bhittiḥ] M; bhitti N
31d 'dhunā]; dhunāḥ M
32c vistīrṇaḥ] N; vistīrṇṇāḥ M
32d bhāgikā] em.; bhāgikāḥ NM
33a prāgrīvaḥ] N; prāgrīvā M
33b lakṣaṇānvitaḥ] N; lakṣaṇāthatāḥ M
33c prāgrīvasyāgrataḥ] em.; prāgrīv[[ā]]syāgrataḥ N; prāgrīvasyāgrato M
33d lakṣaṇānvitaḥ] N; lakṣaṇopeto M
34b dvividhaḥ] N; dvidhaḥ M
34d kartavyo] N; garbhasyo M
35b samantāj] N; samantā M
35c vā] N; va M
36c tattribhāgena] N; tatribhāgena M
36d śṛṇu] N; śṛṇuḥ M
37b karmāṇaṃ] em.; karmāṇa NM
37d prāsādād] M; prāsādārd N
38b tu] M; tuḥ N
39d pṛṣṭhi] N; pṛṣṭhir M

87.31 The cella (*garbha*) (the space around the image pedestal) should be half the image pedestal. The wall should be as wide as the cella (*garbha*). [This was an account of] the temple in terms of *liṅga* size. Next it is described in a different way.

[The 6x6-part *talacchanda*]

87.32 On a site (*kṣetra*) divided into 6 parts, the wall is 6 parts wide. The cella (*garbha*) is 6 parts wide. Here, the image pedestal (*piṇḍikā*) is 2 parts.

87.33 The *prāgrīva* projection has already been described. It is two-fold (*dvividha*) and has good features. The fine *maṇḍapa* is built in front of the *prāgrīva*.

87.34 The *maṇḍapa* has the features already given, and is two-fold (*dvividha*). The *mukhamaṇḍapa* should be made half the width of the temple.

87.35 The [breadth of the] temple base (*jagatī*) should be one third of the temple [breadth] all around, or it should be made half the temple. The boundary wall (*nemī*) is a quarter [of that breadth].

87.36 The projection (*rathaka*) has already been described. [In breadth,] it is one third of the temple [breadth]. Its projection is a third of that. Next hear about the *haṃsapṛṣṭha*.

87.37 My dear, the wise man should make the *dhruvakarman* 8 *aṅgulas* [in size], and *haṃsapṛṣṭha* according to the number of *hastas* in the temple.

87.38 As many *hastas* as are intended for the temple breadth, so many *aṅgulas* are used in the *dhruvakārttika* (*dhruvakarman*).

87.39 In the case of temple bases (*pīṭhas*), one should build the edge of the temple base (*pīṭhaprānta*) with a *haṃsapṛṣṭha* all around, on a fine construction with steps at both sides.

87.32-36: For a diagram of the *talacchanda* plan in 6 by 6 parts, see figure 20.
87.32b bhittiḥ ṣaḍbhāgavistarā: The thickness of the wall is not given, but it is presumably 1 part.
87.36d-41: The *dhruvakarman* / *dhruvakārttika* and *haṃsapṛṣṭha*/*i* appear to be decorative bands around the *jagatī*. The *haṃsapṛṣṭha*, "goose back" is described as rounded (*samāvṛrtta*), which fits its name.
81.41c †jagakaroyamāsta †: I have been unable to resolve this passage. What we are seeking are descriptors of the feminine *haṃsapṛṣṭhiḥ*. *jagakaropamā*?

87.40 tataś ca tena mānena dhruvakenānvitena tu
haṃsapṛṣṭhiḥ samākāryā vistarocchrayasammitā

87.41 haṃsapṛṣṭhiḥ samāvṛttā jalanirgamabhūṣitā
†jagakaroyamāsta† syān mīnāsyajalanirgamā

87.42 prāsādāvayavānāṃ tu lakṣaṇaṃ samudāhṛtam
caturaśraḥ samākhyāto vṛttasya lakṣaṇaṃ śṛṇu

iti prāsādāvayavasaptāśītipaṭalaḥ

Devyāmata, prāsādabhūvibhāgavartanam aṣṭāśītipaṭalaḥ

88.1 ataḥ paraṃ pravakṣyāmi vṛttādīnāṃ tu vartanam W76v
sūtrapātaviśeṣeṇa vṛttasya vartanaṃ śṛṇu

88.2 kṣetraṃ susammitaṃ kṛtvā caturaśraṃ samantataḥ
kṣetrakarṇatribhāgena madhyato vṛttam ālikhet

88.3 bhittimānaṃ bahis tyajya dvitīyaṃ vṛttam ālikhet
evaṃ vṛttasamākhyātaḥ prāsādo valayākṛtiḥ

88.4 caturaśrīkṛtaṃ kṣetraṃ paridhikarṇasammitam
prāsādasyārdhasūtreṇa karṇasūtreṇa lāñchayet

88.5 ekasmin lāñchane sthāpya sūtraṃ yad ardhasammitam
jīvarekhāt tatas tena lāñcchayed digvinisṛtam M69v

88.6 likhet paridhisūtrāṇi digvidikṣu samantataḥ
bhittibhāgaṃ parityajya tadvac caivālikhet punaḥ

88.7ab aṣṭāśro 'yaṃ samākhyātaḥ prāsādaḥ sumanoramaḥ

Ω = NM(>W)

40c pṛṣṭhiḥ] conj.; pṛṣṭha NM
40d vistarocchraya] N; vistarācchraya M
41a pṛṣṭhiḥ] em.; pṛṣṭhi NM • samāvṛttā] N; samāvṛtye M
41b nirgama] N; nirgamaḥ M 41c jaga] N; rāja M • syān] N; syāt M
41d mīnāsya] conj.; mīnasyā NM • nirgamā] N; nirgamaḥ M
42d śṛṇu] N; śṛṇuḥ M
after 42 prāsādāvayavasaptāśītipaṭalaḥ] em.; prāsādāvayavapaṭalaḥ N; prādāvayavasaptāśītipaṭalaḥ M
1b vartanam] N; lakṣaṇam M 1c pāta] M; pātra N
1d śṛṇu] N; śṛṇuḥ M 3d madhyato] N; madhyate M
2a susammitaṃ] N; sammitaṃ M 3d valayākṛtiḥ] em.; valayākṛti NM
5a lāñchane] em.; lāñcchane M; lācchane N • sthāpya] N; sthapya M
5d digvinisṛtam] em.; igvinisṛtaṃ] N; igvinisṛtām M
6a sūtrāṇi] conj.; sūtraṃṇe N; sūtrāli M 6c bhitti] N; bhitiḥ M
6d tadvac] N; taddha M 7a aṣṭāśro 'yaṃ] M; aṣṭāśrāyaṃ N
7b prāsādaḥ] N; prāsāda M

87.40 Then the *haṃsapṛṣṭhi* should be built, using that measure, including the *dhruvaka*[*rman*], for breadth and height.

87.41 The *haṃsapṛṣṭhi* is rounded (*samāvṛtta*). It has a water channel (*jalanirgama*). Its water channel (*jalanirgamā*) has a fish mouth (*mīnāsya*), †...†

87.42 The features of temple parts have been given. The square [temple] has been described. [Now] hear the features of the round [temple].

Chapter 87, temple parts [in a square temple].

Chapter 88, shaping the temple plan [in temples that are not square]

88.1 Next I will recount the shaping of round, etc., [temples]. Hear about the shaping of a round [temple], with a special placement of the *sūtras*.

[Round temple base:]

88.2 Making the site (*kṣetra*) well measured, square all around, one should draw a circle around the centre with 1/3rd of the diagonal (*karṇa*) [*sūtra*] for the site (*kṣetra*).

88.3 One should draw a second circle, beyond the measure of the wall. Thus is the circular temple called 'round'.

[8-cornered temple base:]

88.4 The site (*kṣetra*) is square, with a perimeter and diagonals. One should mark it with the half *sūtra* and diagonal *sūtra* for the temple.

88.5 One should establish it in this marking. Using the half [diagonal] *sūtra*, one should mark the extent from the *jīvarekha* in the cardinal directions.

88.6 One should draw the perimeter lines, in the cardinal and intermediate directions, all around. On the other side of the wall breadth, one should draw a second [perimeter] in the same way.

88.7ab The pleasing 8-cornered temple has been described.

81.42d mīnāsya: The conjecture is made on the grounds of sense alone.
88.2-3: For a diagram of the procedure described here, see figure 6b.
88.4: The four half *sūtras* run from the centre of the site to its north, east, south and west points. The diagonal *sūtras* run through the centre of the site from the northwest corner to the southeast one, and from the northeast corner to the southwest one.
88.5 jīvarekhāt: The *jīvarekha* appears, in verse 88.9, to be another term for the *ardhasūtra*, the half *sūtra* measure between the centre and each cardinal point. In verse 88.5, the *jīvarekha* refers, more specifically, to the meeting point of the four *ardhasūtras* at the centre of the site. At 87.5, this point was termed the *brahmasthāna*.

88.7cd caturaśrāyataṃ bhadre procyate śṛṇu sāmpratam

88.8 yāvad dhastair abhipretaḥ prāsādo vistareṇa tu
vistarasyārdhadīrghas tu caturaśrāyataḥ smṛtaḥ

88.9 jīvasūtradvayaṃ bhadre dhruvaṃ kṛtvā vicakṣaṇaḥ
caturaśrāyataṃ tiryag vartayec cātra vittamaḥ

88.10 agrataḥ pṛṣṭhataś caiva ubhayapārśvatas tathā
prāsādasyārdhasūtreṇa madhyasūtrāṇi lāñchayet W77r

88.11 āyāmasyārdhasūtreṇa madhyasūtrāṇi lāñchayet
vistārād ardhasūtreṇa agrapṛṣṭhaṃ ca lāñchayet

88.12 pārśvacihne bahiḥ sūtraṃ sthāpya karṇaṃ prasādhayet
āyāmasyārdhasūtreṇa karṇeṣu matsyakāṃ likhet

88.13 matsyābhyāṃ sādhayed rekhāṃ caturdikṣu susammitām N102r
bhittibhāgaṃ parityajya dvitīyām aparāṃ likhet

88.14 rekhādvitayamadhyena bhittimārgaḥ prakīrtitaḥ
caturaśrāyatam hy evaṃ kṛtvā vṛttāyataṃ likhet

Ω = NM(>W)

N is illegible at 10cd after prāsāda, at 14ab, and at 14d.

7c sāmpratam] N; sampratam M
8a dhastair] N; dhaster M
8b vistareṇa tu] N; vistareṇatuvistareṇatu M
8c vistarasyārdha] conj.; vistarasyārgha NM
• dīrghas] em.; dīrghan NM
9b vicakṣaṇaḥ] N; dvicakṣaṇaḥ M
9c tiryag] em.; tīryak NM
9d vartayec cātra] em.; varttayecchātra N; varttayecchā M
10b ubhaya] N; ubhayo M
10d sūtrāṇi] conj.; sūtreṇa M
11a āyāmasyārdha] N; āyāmavyārddha M
11c vistārād ardha] N; vistararddha M
12a bahiḥ] N; bahi M
12b sthāpya] em.; sthāpa N; sthapya M
13a rekhāṃ] N; rekhā M
13b dikṣu] N; bhiṣu M
13d dvitīyām] N; dvitīyom M
14b bhitti] em.; bhitiḥ M
• mārgaḥ] em.; mārga M
14cd hy evaṃ kṛtvā] M; [****] N

[Oblong temple base:]

88.7cd Now hear as the oblong [temple] (*caturaśrāyata*) is described, my dear.

88.8 However many *hastas* may be desired for the temple breadth, the depth of the oblong temple (*caturaśrāyata*) is half the breadth.

88.9 My dear, here, the wise man surely doubles the *jīvasūtra* and makes the oblong temple (*caturaśrāyata*) breadth with that.

88.10 At the front and back, and at both sides, one should mark the midline *sūtras* (*madhyasūtras*) with the half *sūtra* (*ardhasūtra*) for the temple.

88.11 One should mark the midline *sūtras* with the *sūtra* at half the length. One should mark, front and back, with the half *sūtra* from the width.

88.12 Fixing the *sūtra* at the side mark, outside, one should arrange the corner. One should draw a fish figure at the corners, with a *sūtra* that is half the length.

88.13 With the 2 fish figures, one should make a line (*rekhā*), well measured, in the 4 cardinal directions. On the other side of the wall portion, one should draw another, second [line].

88.14 The wall course lies between the two lines. Having thus made the oblong temple (*caturaśrāyata*), one may make the oval temple (*vṛttāyata*).

88.9 jīvasūtradvayaṃ: The *jīvasūtra* is the distance between the cardinal point and the centre of the site. In the case of the oblong temple, the breadth extends twice that distance to each side of the centre. From 88.8, we know that the depth is half the breadth.

88.15 vistarasyārdhadīrghaṃ tu kṣetraṃ kṛtvā susammitam
madhyarekhādvayaṃ likhya caturaśrāyate śaste M70r

88.16 vistarasyārdhasūtraṃ tu saṃgṛhya yatnato budhaḥ
āyate madhyasūtre tu sthāpayet sūtram ādarāt

88.17 karṇabhāgādhikaṃ kṛtvā pārśve tu kṣetraṃ vartayet
bhittimārgaṃ parityajya vṛttaṃ ca vartayet punaḥ

88.18 evaṃ vṛttāyatasyoktaṃ vartanaṃ lakṣaṇānvitam
ukto vṛttāyato bhadre prāsādo vartanānvitaḥ

88.19 svamānavyāsavistīrṇadairghyapādādhikaḥ samaḥ
āyatānāṃ samākhyātaprāsādānāṃ tu maṇḍapaḥ W77v

88.20 caturaśraś caturdvāraś caturprāgrīvasaṃyutaḥ
caturbhir maṇḍapair yukto yathoktalakṣaṇānvitaḥ

88.21 caturmukhasya liṅgasya prāsādaḥ sumanoramaḥ
kartavyas tu prayatnena brahmaṇaś caiva suvrate

88.22 sarveṣāṃ vibudhānāṃ tu liṅgasya trimukhasya ca
ekadvāraś caturaśraḥ prāsādaḥ parikīrtitaḥ

88.23 ekavaktrasya liṅgasya pratimāyā bhavasya tu
vṛtto maheśvarasyoktaḥ prāsādo 'yaṃ na kasya cit

88.24 caturmukhasya liṅgasya caturdvāraḥ prakīrtitaḥ
prāsādo vartulaḥ prokta īśvarasya na kasya cit

88.25 ekadvāras tathāṣṭāśro viṣṇoś caiva bhavasya ca
caturdvāro yadāṣṭāśro bhavasya brahmaṇas tathā M70v

Ω = NM(>W)

15ab illegible at N

15a vistarasyārdha] conj.; vistarāghardha M
15c madhyarekhādvayaṃ] M; [*****]yaṃ N 15d śaste] conj.; śate NM
16c āyate] N; āyator M
17a bhāgādhikaṃ] em.; bhāgādhigaṃ N; bhāgādhikāṃ M
17b kṣetraṃ] em.; kṣetra NM 17c mārgaṃ] N; mārga M
18a vṛttāyatasyoktaṃ] M; vṛttāyatasyokta N
18d vartanānvitaḥ] em.; varttanānvitāḥ M; [*****] N
19b dairghya] em.; derghya M; [**] N
20a aśraś] N; aśra M 20b catur] N; catu M
20c caturbhir maṇḍapair] em.; caturbhimāṇḍapai NM
20d lakṣaṇānvitaḥ] N; lakṣaṇānvit[[ā]]aḥ M
21b prāsādaḥ] em.; prāsāda NM 21d brahmaṇaś] N; brāhmaṇaś M
23c vṛtto] N; vṛkto M • maheśvarasyoktaḥ] N; maheśvarasyoktā M
23d prāsādo 'yaṃ] N; prāsādoya M • na kasya cit] N; vasya cit M
25c catur] N; catu M 25d brahmaṇas] em.; brāhmaṇas NM

[Oval temple base:]

88.15 Making the site (*kṣetra*) well measured, with a depth that is half its breadth, and drawing a pair of midline *sūtras* (*madhyarekhā*) in the commended oblong temple *(caturaśrāyata)*,

88.16 the wise man should take from it the half *sūtra* of the width and carefully establish the *sūtra* on the midline *sūtra* in the oblong temple ([*caturaśr*]*āyata*).

88.17 One should make the site (*kṣetra*) a part bigger at the corner and side, and, beyond the wall course, one should make the circuit.

88.18 The shaping of the oval temple (*vṛttāyata*) is described thus. My dear, the oval temple (*vṛttāyata*), which has fine shaping, has been declared.

88.19 The *maṇḍapa* for temples called *āyata* (oblong and oval temples) is a quarter larger in size, in breadth, length and depth.

88.20-21 The pleasing temple for a 4-faced *liṅga* has 4 corners, 4 doors, 4 *prāgrīva* projections, 4 *maṇḍapas*, and the aforesaid good qualities. It should be carefully built for Brahmā, O virtuous one.

88.22 The temple for a 3-faced *liṅga* is declared to have 1 door and 4 corners, and is for all the deities.

88.23 The round temple for a 1-faced *liṅga*, is for an image of Bhava, for Maheśvara, not for anyone [else].

88.24 The round temple with 4 doors for a 4-faced *liṅga* is for Īśvara, not for anyone [else].

88.25 The 8-cornered [temple] with 1 door is for Viṣṇu and Bhava. When the 8-cornered [temple] has 4 doors, it is for Bhava and Brahmā.

88.26 caturaśrāyato ye ca tathā vṛttāyatā 'pare
ekadvārāḥ smṛtāḥ sarve prāsādā lakṣaṇānvitāḥ

88.27 muktvā liṅgaṃ maheśasya tathā ca kamalāsanam
sarvāsāṃ pratimānāṃ tu prāsādāḥ samudāhṛtāḥ

88.28 yasya devasya yaḥ proktaḥ prāsādo lakṣaṇānvitaḥ
tasya sa kathito bhadre prāsādo yasya yo bhavet W78r

88.29 prāsādānāṃ viśeṣeṇa vartanaṃ samudāhṛtam
nāmapramāṇabhedena prāsādaṃ śṛṇu sāmpratam

iti prāsādabhūvibhāgavartanam aṣṭāśītipaṭalaḥ

Devyāmata,nāmapramāṇalakṣaṇa ekūnanavatipaṭalaḥ

89.1 ataḥ paraṃ pravakṣyāmi prāsādānāṃ krameṇa tu
nāmasaṃsthānabhedena pañcadhā yonir uttamā

89.2 caturaśras tathā vṛtta aṣṭāśraṃ vāyato dvidhā
prāsādāḥ pañcadhā proktā bhedena bahudhā smṛtāḥ

89.3 nāmapramāṇabhedena ekaikaṃ tu pṛthak pṛthak N102v
kathayāmi viśeṣeṇa prāsādān śṛṇu sāmpratam

Ω = NM(>W)

26b vṛttāyatā] N; vṛttāyathā M
26c smṛtāḥ] N; smṛtā M
27a liṅgaṃ maheśasya] conj.; liṅgamaheśasya N; liṅgāmaheśasya M
27c pratimānāṃ] N; pratimāsān M
27d prāsādāḥ] em.; prāsāda NM
28d yo] N; yā M
29a prāsādānāṃ] N; prāsād[**] M
29b vartanaṃ] N; varttana M
29c pramāṇabhedena] N; pramānabhadrena M
29d prāsādaṃ] N; prāsāṃvaṃ M
after 29 iti prāsādabhūvibhāgavartanam aṣṭāśītipaṭalaḥ] em.;
itiprāsādabhūvibhāgavarttanapaṭalaḥ N;
itidevyāmateprāsādabhūvibhāgavarttanaṃaṣṭaśītipaṭalaḥ M
1a paraṃ] M; praraṃ N
1b krameṇa] N; pramāna M
2a aśras] em.; aśrā NM
2b aṣṭāśraṃ] M; aṣṭaśraṃ N
2c prāsādāḥ] N; prāsādā M
3a bhedena] N; bhededena M
3d prāsādān] N; prāsādā M

88.26 The oblong (*caturaśrāyata*) and oval (*vṛttāyata*) temples all have 1 door and good features.

88.27 Except for the *liṅga* for Maheśa, and the lotus seat, the temples for all images have been declared.

88.28 I have taught you, my dear, which fine temple is for which deity.

88.29 The particular shaping for the temples has been given. Next hear about the temple in terms of name and size.

Chapter 88, shaping the temple plan [in temples that are not square].

Devyāmata, chapter 89, [temple] names, sizes and characteristics

89.1 Now I will first describe, in due sequence, the 5-fold principal classification (*yoni*) of temples in terms of their name and shape.

89.2 There are square (*caturaśra*), round (*vṛtta*), 8-cornered (*aṣṭāśra*) and the two types of elongated (*āyata*: oblong and oval). The temples are described as being of 5 types. They are taught as being many in terms of [further] differences.

89.3 Hear now about the temples, as I discuss them one by one, variously, particularly, in terms of name and size.

89.4 meruś ca mandaraś caiva prāsādo nandivardhanaḥ
vimānaḥ sarvatobhadraḥ śrītaruś ca tathā gajaḥ

89.5 siṃhaś caiva vṛṣākhyaś ca nandyāvartas tathā paraḥ
caturaśrāḥ samākhyātāḥ prāsādā daśasaṃkhyayā M71r

89.6 kailāso valayaś caiva padmākhyaḥ kumbhakas tathā
samudgo dundubhiś caiva vṛttākārās tu ṣaṭ smṛtāḥ

89.7 mahāpadmaś ca haṃsaś ca garuḍo nandanas tathā
ṣoḍaśāśraś ca vajraś ca aṣṭāśrāḥ parikīrtitāḥ

89.8 bhavo viśālasaṃjñaś ca sāmukhyo gṛharājakaḥ W78v
vilāso niṣadhaś caiva āyatāḥ ṣaṭ prakīrtitāḥ

89.9 caturaśrās tathā vṛttā aṣṭāśrā vāyatā dvidhā
pañcadhā yonir ākhyātā prāsādānāṃ krameṇa tu

89.10 aṣṭāviṃśat samākhyātā nāmasaṃsthānabhedataḥ
teṣāṃ pramāṇabhedena uktā dvāviṃśasaṃkhyayā

89.11 pṛthak pramāṇabhedena vibhinnā bahudhā punaḥ
nāmapramāṇabhedena procyate bahudhā punaḥ

89.12 ūrdhvād adho gatā bhūmau saṃjñāmālā prakārayet
svasaṃjñānte tatas tiryag aṅkamālāṃ tu vinyaset

89.13 meruś ca mandaraś caiva tathā ca nandivardhanaḥ
pañcāśapañcahīnaś ca tathā dvātriṃśatikramāt

Ω = NM(>W)

4b prāsādo] N; prāsādā M • vardhanaḥ] N; varddhanam M
4c vimānaḥ] N; vimāna M • bhadraḥ] N; bhadra M
4d taruś] N; ḍamaruś M
5b nandyāvartas] N; nandyāvartta M • tathā] N; tā M
5c aśrāḥ] N; aśrā M • samākhyātāḥ] N; samākhyātā M
5d saṃkhyayā] N; saṃkhyayāḥ M 6a kailāso] N; kailā M
6b padmākhyaḥ] N; padmākhya M
6c dundubhiś] N; du[[o]]ndubhiś M
7a mahā] N; maha M 7c vajraś] N; vajrāś M 8a saṃjñaś] N; saṃjñāś M
8b rājakaḥ] N; rākakaḥ M
8c niṣadhaś] M; nisardaś N 8d āyatāḥ] em.; āyatā N; āyātā M 9a aśrās] M; aśrā N 9b vāyatā] N; yāyatā M
9c yonir] N; [[kh]]yonir M • ākhyātā] em.; ākhyātāḥ NM
10b nāma] N; nama M • bhedataḥ] N; bhedata M
10c bhedena] M; bhena N 10d viṃśa] N; vinsaśa M
12a ūrdhvā adho gatā] N; prāsādovāthatā M
12d aṅkamālāṃ] N; aṅkamālā M
13a mandaraś] N; maraś M 13d triṃśati] N; triśati M

89.4-5 *Meru*, *Mandara*, the *Nandivardhana* temple, *Vimāna*, *Sarvatobhadra*, *Śrītaru*, *Gaja*, *Siṃha*, *Vṛṣa* and *Nandyāvarta*: these 10 temples are called square (*caturaśra*).

89.6 *Kailāsa*, *Valaya*, *Padma*, *Kumbhaka*, *Samudga*, and *Dundubhi* : these 6 are said to be round (*vṛttākāra*) [temples].

89.7 *Mahāpadma*, *Haṃsa*, *Garuḍa*, *Nandana*, *Ṣoḍaśāśra* and *Vajra* are declared to be 8-cornered (*aṣṭāśra*) [temples].

89.8 *Bhava*, *Viśāla*, *Sāmukhya*, *Gṛharājaka*, *Vilāsa* and *Niṣadha* are the 6 termed elongated (*āyata*: oblong and oval).

89.9 Square, round, 8-cornered, and the 2-fold elongated [temples] (oblong and oval): the 5-fold classification of temples has been given in turn.

89.10 [The temples] are 28 in number, according to name and shape. They are taught to be 22 in number, according to their size.

89.11 They are divided variously by size. They are classified by name and size.

89.12 One should give the series of names from the top down [in terms of size]. Then, after the names, one should set out the plan shapes.

89.13 *Meru*, *Mandara*, and *Nandivardhana* are [from] 50 [*hastas*] by reduction of 5, or from 32.

89.4d śrītaruś: Note the reading at M: *śrīḍamaruś*.
89.8c niṣadhaś: The reading at M has been given precedence because it is supported at DM 89.30b by both manuscripts.
89.10: We will be shown the 22 sizes at verses 32c-37, below.

89.14 hastaiḥ susammitāḥ sarve prāsādāḥ samudāhṛtāḥ
aṣṭabhir adhikā sarve catvāriṃśatibhiḥ kramāḥ

89.15 meru ṣaṭtriṃśahastaṃ tu merutulyaś ca mandaraḥ
catuḥtriṃśatsmṛto merur mandaraṃ merusammitam

89.16 catvāriṃśatibhir hastair vādhikair nandivardhanaḥ
prāsādo vātha kartavyaḥ ṣaṭtriṃśaddhastasammitaḥ

89.17 vimānasarvatobhadraḥ śrītaruś ca gajas tathā
siṃho vṛṣaś ca vijñeyāḥ ṣaṭtriṃśāḥ ṣaṭ pramāṇataḥ M71v; W 79r

89.18 catvāriṃśatibhir hastaiḥ pañcatriṃśatibhiḥ samāḥ
triṃśahastās tathā sarve prāsādāḥ parikīrtitāḥ

89.19 śrītaruś ca gajasiṃho hastaiḥ ṣoḍaśabhiḥ samāḥ
punaḥ parādhikair hastaiḥ daśabhiḥ parikīrtitāḥ

89.20 tathā cāṣṭādaśair hastair navabhis te tu kīrtitāḥ
vṛṣas tu dvādaśair hastair nandyāvartam ataḥ śṛṇu

Ω = NM(>W)

14a hastaiḥ] N; hastai M • susammitāḥ] N; saṃmmitā M
14b prāsādāḥ] N; prāsādā M
14c aṣṭabhir] N; aṣṭabhiḥr M
14d kramāḥ] N; samā M
15a triṃśahastaṃ] em.; triṃśaha[[ntu]]stan M; tṛṃśahastaṃ N
15c catuḥ] catu NM • merur] N; meru M
15d mandaraṃ] M; madaraṃ N
16a hastair] N; hastai M
16b vādhikair] em.; vādikair N; vādikai M
16d ṣaṭtriṃśaddhastasammitaḥ] N; ṣaṭtriṃśadhastassamitaḥ M
17a bhadraḥ] N; bhadra M
17b śrītaruś] N; śītaruś M
17c vijñeyāḥ] em.; vijñeyā M; vijñeyoḥ N
17d ṣaṭtriṃśāḥ] conj.; śaṭṛśāḥ N; ṣaṭṛśā M
18a catvāriṃśatibhir] N; catvāriṃśatibhi M
18b triṃśatibhiḥ samāḥ] N; triṃśatibhissamā M
18d prāsādāḥ] N; prāsādā M
19a śrī] N; śī M • siṃho] N; siṃhoḥ M
19b ṣoḍaśabhiḥ samāḥ] N; ṣoḍaṣabhissamā M
19c parādhikair] N; pārādhikai M • hastaiḥ] N; hastai M
20a tathā] M; stathā N
• cāṣṭādaśair] em.; cāṣṭādasai M; ścādaśai N
• hastair] em.; hastai NM
20b navabhis] conj.; navatis NM
20c dvādaśair hastair] N; dvādaśaihastai M
20d nandyāvartam] em.; nandyāvartta[*] N; nadyāvarttam M
• ataḥ śṛṇu] em.; ataḥśṛṇuḥ M; [****] N

89.14 All the temples are measured in terms of *hastas*. They commence at 40 plus 8.

89.15 The *Meru* has 36 *hastas*, the *Mandara* is the same as the *Meru*. [Or] the *Meru* is 34 *hastas*, the *Mandara* is the same as the *Meru*.

89.16 The *Nandivardhana* is 40 *hastas* or more. Or [that] temple should be built with 36 *hastas*.

89.17 The *Vimāna*, *Sarvatobhadra*, *Śrītaru*, *Gaja*, *Siṃha* and *Vṛṣa*. These 6 are 36 [*hastas*] in size.

89.18 [Or] all [these] temples are declared to be 40, 35, and 30 *hastas*.

89.19 [Or] the *Śrītaru*, *Gaja* and *Siṃha* are 16 *hastas* plus 10 more *hastas*.

89.20 Or they may be 18 *hastas* with 9 more. The *Vṛṣa* is 12 *hastas*. Next hear about the *Nandyāvarta*.

89.19 onward: Beginning at verse 19 we are several times given a temple size in terms of a base size with an additional number of *hastas*. Beyond offering a range of sizes, I do not know the significance of this approach.
89.15a meru ṣaṭtriṃśahastaṃ tu: The *Meru* is treated as a neuter here, whereas it is treated as a masculine in 89.15c.
89.20b navabhis: The conjecture is made on the grounds that *navatis*, 90, is simply too large a number and in the wrong case.

89.21 nandyāvartaś caturviṃśair hastair aṣṭādaśaiḥ smṛtaḥ
catvāriṃśatibhir hastaiḥ kailāso valayas tathā

89.22 valayaś ca tathā padmo viṃśahastāv ubhāv api
kailāso valayaḥ padmaḥ kumbhakaś ca samudgakaḥ

89.23 hastaiḥ ṣoḍaśabhiḥ proktā dundubhiś ca prakīrtitaḥ
te punar dvādaśair hastais tathā cāṣṭādaśāḥ samāḥ N103r

89.24 vṛttākārāḥ samākhyātā aṣṭāśraṃ śṛṇu sāmpratam
caturdvāro mahāpadmo hy aṣṭāśraḥ sa vidhīyate

89.25 hastair dvātriṃśatir jñeyo hy aṣṭāviṃśatibhis tathā
caturviṃśatibhir hastais tais tadvat sa tridhā smṛtaḥ

89.26 daśahastaḥ punar haṃsaś caturdvīparikīrtitaḥ
haṃsavad garuḍo jñeyo hy aṣṭahastais tridhā sthitaḥ W79v

89.27 tridhā ca haṃso vijñeyas triṃśahastas tu nandanaḥ
pañcatriṃśatibhir hastaiḥ ṣoḍaśāśraḥ prakīrtitaḥ

Ω = NM(>W)

21 and 25 are illegible at N

21a viṃśair] em.; viṃśai M
21b daśaiḥ] em.; daśai M
21d valayas] conj.; valayaś DM 89.6a; valayaḥ DM 89.22c; valaśas M
22a valayaś ca tathā] em.; valaścatathā M; [***]tathā N
22b ubhāv] N; abhāv M
23a dundubhiś] N; dundubhi[[ḥ]]ś M
23c punar] N; puna M • dvādaśair] em.; dvādaśai NM • hastais] N; hastai M
23d tathā] em.; tathāś NM • cāṣṭādaśāḥ] em.; cāṣṭādaśā N; vāṣṭādaśā M
• samāḥ] N; samā M
24a vṛttākārāḥ] conj.; vṛttākāra NM
24b śṛṇu] N; śṛṇus M
24c mahā] M; [*]hā N
24d aṣṭāśraḥ] em.; aṣṭāśaḥ NM • sa vidhīyate] M; [*****] N
25a hastair] em.; hastai M • dvātriṃśatibhir jñeyo] em.; dvātriṃśatibhjñeyā M
25c viṃśatibhir] em.; viṃśatibhi M
25d tais tadvat sa tridhā smṛtaḥ] conj.; taistadadvadaśatridhāsmṛtāḥ M
26a daśahastaḥ punar] em.; daśahastapuna M; [******] N
• haṃsaś] em.; hastaś N; hasta M
26b dvī] N; dvāra M
26d hastais] em.; hastas N; ha M
27a tridhā ca] M; triṣadhā ca N • haṃso] em.; haṃsa NM
• vijñeyas] N; vijñeyās M
27c triṃśatibhir] N; triṃśatibhi M
27d prakīrtitaḥ] M; pakīrttitaḥ N

89.21 The *Nandyāvarta* is 24 *hastas* plus 18. The *Kailāsa* is 40 *hastas*, as is the *Valaya*.

89.22-23 [Or] the *Valaya* and the *Padma* are both 20 *hastas*. The *Kailāsa*, *Valaya*, *Padma*, *Kumbhaka*, *Samudga*, and the *Dundubhi* are 16 *hastas*. They have a further 12 *hastas* or are 18 [*hastas*].

89.24 The round [temples] have been declared. Now hear about the 8-cornered ones. The *Mahāpadma* has 4 doors and is 8-cornered.

89.25 It has three sizes: 32, 28, or 24 *hastas*.

89.26 The *Haṃsa* is 10 *hastas*, with [a cella of] 4 [parts flanked by] two [further cellae]. The *Garuḍa* is, like the *Haṃsa*, threefold, with 8 *hastas*.

89.27 The *Haṃsa* is threefold. The *Nandana* is 30 *hastas*. The *Ṣoḍaśāśra* is 35 *hastas*.

89.25d tais tadvat sa tridhā smṛtaḥ: My conjecture is tentative.
89.26a haṃsaś: At N, M and W, the temple name, *Haṃsa*, has here become muddled with the similar word, *hasta*.
89.26b caturdvī / dvāra: We see an example of the mention of a *dvāra*, for the *Mahāpadma* temple, at verse 24. But, here, the *dvī* at N is a better fit on two counts. First, it fits the metre, not requiring us to alter *parikīrtitaḥ* to *prakīrtitaḥ* in order to cut a syllable. Second, it picks up on the discussion, seen in other accounts (for example, at BK pl 114), of the three part structure of the *haṃsa* temple plan, with a 4 by 4 part central cella which is flanked on either side by two more cellae.

89.28 aṣṭāviṃśaiś caturviṃśair hastais tu vajrakaḥ smṛtaḥ
vajrakaḥ ṣoḍaśāśraṃ vā prāsādo nandanas tathā

89.29 hastaiḥ ṣoḍaśabhis tulyās tathā dvādaśabhis samāḥ
bhavaḥ ṣoḍaśahastais tu hastair dvādaśabhiḥ smṛtaḥ M72r

89.30 gṛharājaviśālaś ca niṣadhākhyas tathā paraḥ
bhavatulyās trayaḥ proktaḥ prāsādāḥ sumanoramāḥ

89.31 bhavaś caiva viśālaś ca sāmukhyākhyo vilāsakaḥ
caturaśrāyato hy ete gṛharājaś ca pañcamaḥ

89.32ab ṣaṣṭho vṛttāyatas teṣāṃ prāsādo niṣadhāṅkayaḥ

Ω = NM(>W)

28a viṃśaiś] N; viṃśeś M
• viṃśair] N; viśe M
29a hastaiḥ] N; hastai M
29b dvādaśabhiḥ] em.; dvāśabhiḥ N; dvadiśabhis M
• samāḥ] N; samā M
29c hastais] N; hastas M
29d hastair] N; hastai M
• smṛtaḥ] N; smṛt[[ā]]aḥ M
30a viśālaś ca] N; viśālastu M
30c bhava] em.; bhavas NM
• trayaḥ] N; traya M
• proktaḥ] N; proktā M
30d prāsādāḥ] N; prāsādā M
• sumanoramāḥ] N; sumanoramā M
31a caiva] N; cai M
31b sāmukhyākhyo vilāsakaḥ] N; samāmukhyāvikalāsakaḥ M
31d gṛha] M; gṛhā N
32b niṣadhāṅkayaḥ] em.; niṣadāṅkayaḥ NM

89.28-29b The *Vajraka* is 28 and 24 *hastas*. Or the *Vajraka*, *Ṣoḍaśāśra* and *Nandana* temples are 16 and 12 *hastas*.

89.29cd The *Bhava* is 16 *hastas* and 12 *hastas*.

89.30 The *Gṛharāja*, *Viśāla*, and *Niṣadha*, these three pleasing temples are the same size as the *Bhava*.

89.31 The *Bhava*, *Viśāla*, *Sāmukhya*, and *Vilāsaka* are oblong (*caturaśrāyata*). *Gṛharāja* is the fifth.

89.32ab The sixth oval (*vṛttāyata*) [temple] among them is that called *Niṣadha*.

89.32cd caturbhir aṣṭabhir hastair navabhir daśabhis tathā

89.33 hastair dvādaśabhiś caiva daśabhiḥ pañcādhikaiḥ tathā
hastaiḥ ṣoḍaśabhiś caiva daśabhir aṣṭādhikaiḥ paraiḥ

89.34 viṃśatibhiś caturviṃśais tathā ca pañcaviṃśabhiḥ
aṣṭāviṃśatibhir hastais triṃśadvātriṃśabhiḥ punaḥ

89.35 catuḥpañcādhikair hastais triṃśabhiḥ ṣaṭsamanvitaiḥ
catvāriṃśatibhiś caiva dvipañcāṣṭādhikaiḥ kramāt

89.36 hastaiḥ pañcāśabhiś caiva prāsādāḥ saṃprakīrtitāḥ
caturhastaṃ samārabhya yāvat pañcāśahastakam

89.37 dvāviṃśatiḥ samākhyātāḥ prāsādā mānabhedataḥ
mānapramāṇabhedena prāsādāḥ samudāhṛtāḥ W80r

89.38 garbhabhittipramāṇena procyate śṛṇu sāmpratam

iti nāmapramāṇalakṣaṇa ekūnanavatipaṭalaḥ

Ω = NM(>W)

32c aṣṭabhir] N; aṣṭabhi M
• hastair] N; haste M
32d navabhir] N; navabhi M
33a hastair] em.; hastai NM
• caiva] N; ceva M
33b daśabhiḥ] N; daśaḥ M
33c hastaiḥ] N; hastai M
• ṣoḍaśabhiś] N; śoḍaśabhi[[ḥ]]ś M
33d daśabhir] N; d[[ā]]aśabhiḥr M
34c aṣṭāviṃśatibhir] N; aṣṭāviṣatibhi M
• hastais] N; haste M
35a catuḥpañcādhikair] em.; catupañcādhikair N; catupañcādhikai M
35d dvi] N; dhi M
36a hastaiḥ] N; haste M
36b prāsādāḥ] N; prāsāda M
• saṃprakīrtitāḥ] N; saṃprakīrttitā M
36c caturhastaṃ] N; catuhasta M
37a dvāviṃśatiḥ] em.; pramāṇabhedena uktā dvāviṃśasaṃkhyayā DM 89.10cd; dvātriṃśatiḥ N; dvātriṃśati M
• samākhyātāḥ] N; samākhyātā M 37d prāsādāḥ] N; prāsādā M
after 38 iti nāmapramāṇalakṣaṇa ekūnanavatipaṭalaḥ] em.; itināmapramāṇalakṣaṇapaṭalaḥ N; itināmapramānalakṣaṇekūnanavaripaṭalaḥ M

89.32c –36b Temples are taught with 4, 8, 9, 10, 12, 15, 16, 18, 20, 24, 25, 28, 30, 32, 34, 35, 36, 40, 42, 45, 48, and with 50 *hastas* (a measure of temple breadth) in turn.

89.36c-37 From 4 to 50 *hastas*, the temples are 22 in number, in terms of size. Temples have been given in terms of name and size.

89.38 Now hear as [the temples] are given in terms of the measurements of cella (*garbha*) and wall.

Chapter 89, on [temple] characteristics by name and size.

33b and 33d: In each case, the *pāda*, as presented by the two manuscripts, is hypermetric. The two syllables of *daśa* are perhaps to be uttered as one.
37a dvāviṃśatiḥ: I have corrected from *dvātriṃśatiḥ* to *dvāviṃśatiḥ* on the grounds that, when I count up the size options listed above, they come to 22. The correction is supported at DM 89.10cd.

Devyāmata, garbhabhittipramāṇaniyamanavatipaṭalaḥ

90.1 ataḥ paraṃ viśeṣeṇa prāsādān pravadāmy aham
kanyasādikrameṇaiva garbhabhittiprabhedataḥ

90.2 caturhastaṃ samārabhya yāvat pañcadaśāntagaḥ
prāsādāḥ kanyasāḥ proktā madhyamān śṛṇu sāmpratam

90.3 ṣoḍaśahastam ārabhya yāvat syāt triṃśahastakaḥ M72v
madhyamātra samākhyātā jyeṣṭhānāṃ mānam ucyate

90.4 tataś cordhvaṃ samārabhya yāvat pañcāśaddhastakaḥ
jyeṣṭhā hy ete samākhyātāḥ prāsādāḥ svapramāṇataḥ

90.5 jyeṣṭheṣu jyeṣṭhaliṅgāni madhyame madhyamāni tu N103v
kanyasāni tathā bhadre kanyaseṣu niveśayet

90.6 madhyame ‡ ‡ jyeṣṭhaṃ prāsāde liṅgam iṣyate
kanyase madhyamaṃ śastaṃ yadi tan mānasammitam

90.7 kanyasādiprabhedena prāsādāḥ samudāhṛtāḥ
garbhabhittivibhāgena procyate śṛṇu sāmpratam

Ω = NM(>W)

1c krameṇaiva] N; krameṇeva M
2a catur] N; catu M
• hastaṃ] em.; hasta NM
2b pañca] M; pañcā N
2c prāsādāḥ] N; prāsādā M
• kanyasāḥ] N; kanyasā M
2d madhyamān] em.; madhyamā NM
4a tataś] N; tataḥś M
• cordhvaṃ] N; corddhva M
4b pañcāśaddhastakaḥ] N; pañcāsahastakaḥ M
5a jyeṣṭheṣu] N; jeṣṭhaye M
• jyeṣṭha] N; jeṣṭayai M
6a cakṣavij] N; cakṣani[[ṣṭha]] M
• jyeṣṭhaṃ] N; jeṣṭha M
6c kanyase] em.; kanyaset NM
6d tanmāna] em.; tatmāna M; tatpāna N
7a kanyasādi] N; kanyasā M
7b prāsādāḥ] em.; prāsādā NM

Devyāmata, chapter 90, [temple, image], cella and wall size

90.1 Next, I describe, in terms of cella (*garbha*) and wall, temples that are small and [middling and large], etc., in turn.

90.2 Small temples are described from 4 *hastas* to 15. Now hear about middling ones.

90.3 Middling ones are described from 16 to 30 *hastas*. Next the sizing of large ones is given.

90.4 Large temples are from above that (from 32) to 50 *hastas* in size.

90.5 One should install the largest images (*liṅga*) in large [temples], middling ones in middling [temples], and lesser ones in lesser [temples], my dear.

90.6 ‡ ‡ A large image is permitted in a middling temple, and a middling one is approved in a small [temple], if the sizing is suitable.

90.7 Temples have been listed according to the classification of lesser, etc. Now hear [the temple] discussed in terms of cella (*garbha*) and wall.

90.3 madhyamātra: Irregular sandhi is applied between *madhyamāḥ* and *atra* to maintain metre.
90.4: The next temple size up from 30 is 32, see DM 89.34.
90.6 ‡ ‡: This portion has not been resolved.

90.8 meruḥ pañcāśahastas tu pañcadhā saṃvibhājitaḥ W80v
bhittirandhrānvite tasmin prāsāde sumanorame

90.9 jālagavākṣakopete sammite lakṣaṇānvite
icchāsiddhipradaṃ liṅgaṃ navahastaṃ praśasyate

90.10 pañcahastādhikais yas tu catvāriṃśatibhiḥ karaiḥ
pūrvavat pañcadhā bhajya liṅgaṃ tatra prakalpayet

90.11 bhittirandhrānvite tasmin ṣaḍbhāgabhittisammite
tadvat prakalpayel liṅgaṃ navahastaṃ śāstravittamaḥ

90.12 triṃśahastais tathā liṅgaṃ caturdhā parikalpayet
prāsādārdhena garbhaṃ tu vibhajyaṃ pañcadhā punaḥ

90.13 bhāgadvayaṃ parityajya piṇḍikāṃ tatra kalpayet
bhittirandhrānvite tasmin navahastaṃ liṅgam iṣyate

90.14 caturdhā vibhajya yatnena dvātriṃśaddhastasammitam
aṣṭahastaṃ tu yal liṅgaṃ tasmin samparikalpayet

90.15 catvāriṃśatibhir hastaiḥ prāsādo yaḥ prakīrtitaḥ M73r
pañcadhābhajya tat tasminn aṣṭahastaṃ prakalpayet

90.16 aṣṭāviṃśatibhir hastaiḥ prāsādo yaḥ parkīrtitaḥ
caturdhā bhajya tat tasmin saptahastaṃ prakalpayet

90.17 caturdhā bhajya yatnena viṃśahastasusammitam W81r
garbhabhāgadvayaṃ tyajya garbhe ṣaḍḍhastaṃ kalpayet

Ω = NM(>W)

8a meruḥ] em.; meru NM • hastas] N; hastan M
8b saṃvibhājitaḥ] N; saṃvibhājitāḥ M
8c randhrānvite] N; ratprānvite M
8d su] em.; tu N; sa M 9a jāla] em.; jalā N; jālā M
10a hastādhikais] conj.; hastāddhike N; hastākako M
10b catvāriṃśatibhiḥ] N; catvāriṃśatibhi M 10c bhajya] N; bhajyā M
10d liṅgaṃ tatra] N; liṅgantata M
11a bhittirandhrānvite] N; bhittinvinvite M
11c prakalpayel] N; prakalpaye M
12a hastais] em.; hastes N; haste M • liṅgaṃ] em.; liṅga N; liṅgā M
13b piṇḍikāṃ] N; piṇḍikā M
13c bhittirandhrānvite] N; bhittir[[ā]]andhranvite M
14c aṣṭahastaṃ] N; aṣṭāhastan M • yal liṅgaṃ] N; yaliṅgaṃ M
14d samparikalpayet] N; saparikalpayet M
15a catvāriṃśatibhir] N; catvāriṃśati M
16a aṣṭāviṃśatibhir] N; aṣṭāviṃśatibhi M 16b yaḥ] N; sam M
16c bhajya tat tasmin] em.; vibhajyatattasmiṃ NM
17d ṣaḍḍhastaṃ kalpayet] M; ṣaḍaṣṭakaṃnyaset N

90.8-9 The *Meru* is 50 *hastas*, divided into 5. A 9-*hasta* image (*liṅga*), bringing desires and powers, is recommended in this pleasing temple with an ambulatory between two sets of walls (*bhittirandhra*), grille windows (*jāla*), *gavākṣa* openings, and good features.

90.10 When the temple is 45 *hastas*, one should divide [the plan] into 5, as before, and install the image (*liṅga*) there.

90.11 When [that temple] has an ambulatory (*bhittirandhra*) and a 6-part wall (that is, a 6x6 plan), the learned man should similarly install a 9-*hasta* image (*liṅga*).

90.12abc [In a temple] that is 30 *hastas*, the *liṅga* is the same (9 *hastas*), and one should divide [the plan] into 4. The cella (*garbha*) is half the temple.

90.12d-13 Or, dividing [the plan] into 5, one should make the pedestal (*piṇḍikā*) [on one part], leaving out 2 parts [to each side of it]. A 9-*hasta* image (*liṅga*) is wanted in [this temple] with an ambulatory (*bhittirandhra*).

90.14 Dividing the 32-*hasta* [temple plan] carefully into 4, one should there place an 8-*hasta* image (*liṅga*).

90.15 Dividing the 40-*hasta* temple [plan] into 5, one should install there an 8-*hasta* [image].

90.16 Dividing the 28-*hasta* temple [plan] into 4, one should install there a 7-*hasta* [image].

90.17 Carefully dividing the 20-*hasta* [temple plan] into 4, leaving out 2 parts of the cella (*garbha*), one should install a 6-*hasta* [image] in the cella.

90.8b pañcadhā, 11b ṣaḍbhāga, and 12b caturdhā: Here, and in the following account, temples will be discussed in terms of a division into 4 parts, 5 parts or 6 parts. The division refers to plans (*talacchanda*) of 4x4 parts, 5x5 parts or 6x6 parts, as described in DM 87 and illustrated in figures 22 (the 4x4 part plan), 21 (the 5x5 part plan) and 20 (the 6x6 part plan). See also the account in the general introduction, section 2.2.4.
90.8-30: Note that there is not strict adherence to the broad pattern of descending size of temple.
90.11a bhittirandhrānvite: At 90.37, it is made clear that the *randhra* is a space running between two sets of walls around the temple.
90.16c bhajya: The emendation from *vibhajya* is made to yield the correct number of syllables for the metre. The emendation is supported by *bhajya* at, for example, verse 15c. The same emendation will be made at verse 22.
90.17d ṣaḍḍhastakaṃ: The reading at N, *ṣaḍaṣṭakaṃ* offers an option: 6 or 8. Such an option is anomalous. The form I propose is a better fit with the habits of rest of the passage.

90.18 caturdhā viṃśahastaṃ tu vibhajya pūrvavad budhaḥ
pañcahastaṃ tu yal liṅgaṃ sammitaṃ parikalpayet

90.19 pañcaviṃśatibhir hastaiḥ prāsādo yaḥ prakīrtitaḥ
pañcahastaṃ punar liṅgaṃ sammitaṃ parikalpayet

90.20 ‡ ‡ hastakaṃ bhajya caturdhā sūtrasammitam
tato vibhājite tasmin caturhastaṃ prakalpayet

90.21 viṃśahastaṃ tathā vidvān pañcadhā parikalpite
caturhastaṃ tato liṅgaṃ tasmin tat parikalpayet

90.22 hastair dvādaśabhir yas tu prāsādaḥ parikīrtitaḥ
caturdhā bhajya tat tasmin trihastaṃ parikalpayet

90.23 daśapañcādhikair hastaiḥ prāsādo yas tu kīrtitaḥ
pañcadhā bhajya tat tasmin trihastaṃ parikalpayet

90.24 daśahastaṃ tathā bhajya caturdhā lakṣaṇānvitam
prāsādārdhena garbhaṃ tu vibhajya pañcadhā punaḥ

90.25 bhāgadvayaṃ parityajya garbhasyaivobhayor budhaḥ
trihastaṃ kalpayet tasmin garbhamānena deśikaḥ M73v

90.26 aṣṭahastas tu yaḥ proktaḥ prāsādo lakṣaṇānvitaḥ W81v
caturdhā bhājite tasmin dvihastaṃ liṅgam iṣyate

90.27 tadvad dvihastakaṃ liṅgaṃ prāsāde daśapañcake
pañcadhā kalpite tasminn ācāryaḥ samprakalpayet

90.28 ekahastaṃ caturhaste caturdhā saṃvibhājite
liṅgaṃ saṃkalpayet asmin tathā pañcahastake

Ω = NM(>W)

N is illegible from 24b-25a and from 28c-29c.

18a caturdhā] N; catuddha M 18c hastaṃ tu yal] N; hastantuya M
19c punar] N; puna M • liṅgaṃ] N; liṅga M
20a sa[*]aṃśa] N; saṃdaśaka M 20b caturdhā] N; caturddhāra M
20d catur] N; catu M 21a hastaṃ] em.; hasta N; hastā M
21b parikalpite] N; parikalpayet M 21c catur] N; catu M
• hastaṃ] em.; hasta NM 21d tasmin tat] em.; tasmiṃtaṃ N; tam M
22b prāsādaḥ] N; prāsāda M 22c bhajya] em.; vibhajya NM
23a pañcādhikair] N; pañcādhikai M 24a bhajya] M; bha[*] N
25a dvayaṃ] em.; [[ya]]yaṃ M 25b garbhasyaivobhayor budhaḥ] conj.; garbhasyaivobhayodbudhaḥ M; [**]aivobhayo[*]dhaḥ N
25c hastaṃ] N; hasta M 25d deśikaḥ] N; [–]śikaḥ M
27a tadvad dvihastakaṃ] em.; tadvadvihastakaṃ N; tadvadvih[[i]]astake M
• liṅgaṃ] N; liṅge M 27d ācāryaḥ] N; ācārya M
28c liṅgaṃ] em.; liṅga M • saṃkalpayet] em.; sakalpayet M

90.18 [Or] the wise man, dividing the 20-*hasta* [temple plan] into 4, as before, should install a 5-*hasta* image (*liṅga*).

90.19 [In] a 25-*hasta* temple, one should place a 5-*hasta* image (*liṅga*).

90.20 Dividing a ‡ ‡-*hasta* [temple plan], as measured with the cord (*sūtra*), into 4, one should then install a 4-*hasta* [image].

90.21 The wise man should divide a 20-*hasta* [temple plan] into 5 and then place a 4-*hasta* [image] there.

90.22 Dividing the 12-*hasta* temple [plan] into 4, one should install a 3-*hasta* [image] there.

90.23 Dividing the 15-*hasta* temple [plan] into 5, one should install a 3-*hasta* [image] there.

90.24abc Dividing the fine 10-*hasta* [temple plan] into 4, the cella (*garbha*) is half the temple.

90.24d-25 Or, dividing it into 5, leaving out 2 parts of the cella (*garbha*) on each [side], the wise officiant (*deśika*) should install a 3-*hasta* [image] there, in accordance with the cella (*garbha*) size.

90.26 Dividing the fine 8-*hasta* temple [plan] into 4, a 2-*hasta* image (*liṅga*) is wanted there.

90.27 Similarly, the officiant (*ācārya*) should arrange a 2-*hasta* image (*liṅga*) in a 15-[*hasta*] temple [plan] which is divided into 5.

90.28 There is a 1-*hasta* [image] in a 4-*hasta* [temple plan] divided into 4. One should install an image (*liṅga*) of that size (*tathā*) in a 5-*hasta* [temple plan], similarly (*tathā*) [divided into 4].

90.18a caturdhā: At W, we will see confusion between the *dha* and *va akṣaras* several times in the following passage.
90.20a ‡ ‡: I have not come up with a reliable conjecture. A number of *hastas* is needed, probably a number in the twenties. In that case, according to DM 89.32c-36b, the number could be 20, 24, 25, or 28.
90.25a bhāgadvayaṃ: The conjecture is made on the lines of the pattern seen at, for example, verse 17c.
90.25b garbhasyaivobhayor budhaḥ: The conjecture is tentative.

90.29 pañcadhā bhajya yatnena prāsādaṃ pañcahastakam
ekahastaṃ tato liṅgaṃ tasmiṃ samyak prakalpayet

90.30 navahastādikānāṃ tu liṅgānāṃ svapramāṇataḥ
procyate saviśeṣeṇa prāsādo yasya yo bhavet

90.31 liṅgadairghyeṇa yo bhadre triguṇāvistareṇa tu
tasmin vibhājite kṣetre ṣaḍbhāgaṃ bhittisammite

90.32 jālagavākṣakopete svamānalakṣaṇānvite
navahastādikaṃ liṅgaṃ kalpayet mānavittamaḥ

90.33 bhittirandhrānvitaḥ kaś cit svamānabhittisammitaḥ
jñātvayaḥ saviśeṣeṇa prāsādo lakṣaṇānvitaḥ

90.34 caturdhā bhājito jñeyaḥ prāsādaḥ pañcadhā tridhā
caturbhāgapañcabhāgaṃ liṅgaṃ teṣāṃ tribhāgikam

90.35 catuḥṣaṭpañcabhāgena bhittayas trividhāḥ smṛtāḥ W82r
aṣṭaṣaṭpañcabhāgena kramād garbhaḥ prakīrtitaḥ M74r

Ω = NM(>W)

N is illegible from 28c-29c.

29c hastaṃ] em.; hasta M
29d tasmin] M; [**] N
• samyak prakalpayet] M; [***]kalpayet N
31a yo] M; yoyo N
31d ṣaḍ] M; yad N
32a jāla] em.; jālā NM
33ab kaś cit svamānabhittisammitaḥ] em.; kaścitsvamānabhittisammitam M; kaścitkaścitsvamānasaṃmitaḥ N
33c jñātavyaḥ] N; jñātavya M
34a bhājito] em.; vibhājitā N; vibhājite M
34b prāsādaḥ] N; prāsāda M
34c caturbhāga] N; catubhāgaṃ M
• pañcabhāgaṃ] N; pañcabhāga M
34d liṅgaṃ teṣāṃ] M; liṅgaṃteṣaḥ N
• tribhāgikam] N; tribhāgikām M
35a catuḥ] N; catu M
35b bhittayas] em.; bhittayaḥ N; bhittayan M
35d garbhaḥ] em.; garbhas N; garbha M

90.29 Dividing the 5-*hasta* temple [plan] carefully into 5, one should then install a 1-*hasta* image (liṅga) there.

90.30 The sizing of temple for each image (*liṅga*), 9 *hastas*, etc. has been described.

90.31 My dear, when the temple has a breadth (*vistara*) that is three times the length (*dairghya*) of the image (liṅga), one should divide the site (*kṣetra*) into 6.

90.32 In [a temple] with grille windows (*jāla*) and *gavākṣaka* openings, with its particular size and features, the man skilled in measurement should make an image (*liṅga*) of 9, etc.*hastas*.

90.33 Any fine temple with an ambulatory (*bhittirandhra*) should be understood to be measured out (*sammita*) according to its wall size.

90.34 The temple [plan] is divided into 4, 5 or 3. For those [temples] the image (*liṅga*) is 4, 5 or 3 parts.

90.35 The walls are of three sizes: 4, 6 or 5 parts. The cella (*garbha*) is, in turn, 8, 6 or 5 parts.

90.36 prāsādasyaikadeśe tu pramāṇaṃ bhittigarbhayoḥ
krameṇa trividhaṃ proktaṃ liṅgaṃ ca trividhaṃ smṛtam

90.37 bhittigarbhādhikaṃ mānaṃ tadbhittyubhayamadhyagam
randhrārthaṃ taṃ vijānīyāt sarandhrā bhittayas tathā

90.38 yatraiva bhāgikaṃ mānaṃ randhraṃ tatraiva kalpayet
bhittiṃ vāpy athavā garbhaṃ randhrārthaṃ copajīvayet

90.39 na nyūnam aṣṭamād bhāgād garbhaṃ kuryād vicakṣaṇaḥ
na bhittiṃ ṣaṣṭhamād dhīnāṃ caturthān nādhikāṃ budhaḥ

90.40 garbhabhittipramāṇaṃ tu prāsādānām udāhṛtam
bhūmibhāgaprasaṅgeṇa dvārān teṣām ihāgatam

90.41 cayakarma tathā proktaṃ yugapat prāsādalakṣaṇam
prāsādānāṃ prasaṅgo 'tra balavān dṛśyate yataḥ

90.42 pṛthak saṃsthānabhedena prāsādāḥ śṛṇu sāmpratam

iti garbhabhittipramāṇaniyamanavatipaṭalaḥ

Ω = NM(>W)

36c trividhaṃ] N; tridhaṃ M
37ab garbhādhikaṃ mānaṃ tad] N; gabhādhikammāntad M
37c vijānīyāt] N; vaijānīyā M
38c bhittiṃ] N; bhiti M
• athavā] N; avā M
• garbhaṃ] M; garbha N
38cd randhrārthaṃ] N; randhrārtha M
39a aṣṭamād bhāgād] N; aṣṭamādbhāgā M
39b garbhaṃ] N; garbha M
39c bhittiṃ] em.; bhittiḥ N; bhiti M
• ṣaṣṭhamād] N; ṣṭhayā M
39d caturthān nādhikāṃ] em.; caturthānnāṃdhikāṃ M; caturthānnākāṃ N
40c prasaṅgeṇa] N; prabhedena M
40d dvārān] N; dvāran M
42a saṃsthāna] M; sāṃsthāna N
42b prāsādāḥ] N; prāsādā M
after 42 iti garbhabhittipramāṇaniyamanavatipaṭalaḥ] em.;
itidevyāmategarbhabhittipramāṇaniyamanavaripaṭalaḥ M;
itigarbhabhittipramāṇaniyamapaṭalaḥ N

90.36 The size of the wall and *garbha* are in one part (*ekadeśa*) of the temple. The size is said to be of 3 kinds, in turn. And the *liṅga* is taught as having 3 sizes.

90.37 One should understand that to make an ambulatory (*randhra*) between the two walls, there is a measure in addition to that of the wall and cella (*garbha*). Thus the walls are made with an ambulatory (*randhra*).

90.38 When there is a one-part measure (*bhāgikaṃ mānaṃ*) [available], one should put the ambulatory (*randhra*) there. Or, otherwise, one may use the wall or the cella (*garbha*) for the ambulatory (*randhra*).

90.39 The wise man should not make the cella (*garbha*) less than an 1/8th part. He should not make the wall less than a 1/6th part or more than a ¼.

90.40 The sizes of the cella (*garbha*) and wall for temples have been given. Their doorways, in association with the ground level, will be reported.

90.41 The building of the shaping of the roof elevation (*caya*) is also discussed, along with the features of the temple, since its strong connection to the temples is apparent.

90.42 Next, hear about the different temple shapes.

Chapter 90, the rules concerning the size of the cella (*garbha*) and wall.

Devyāmata, prāsādaviśeṣalakṣaṇa ekanavatipaṭalaḥ

N f104r; M f64r; W f82r.

91.1 ataḥ paraṃ samāsena prāsādān lakṣaṇānvitān
nāmasaṃsthānabhedena kathayāmi viśeṣataḥ

91.2 śataśṛṅgo bhaved merur bhūmikāṣoḍaśānvitaḥ W82v
vicitraśikharākīrṇaś caturdvāro manoramaḥ

91.3 bahubhiḥ śikharair yukto bhūmikādvādaśānvitaḥ
mandaro 'yaṃ samākhyātaḥ procyate nandivardhanaḥ N104v

91.4 anekaśikharākīrṇo hy aṣṭabhūmiś caturmukhaḥ
saṃkṣepeṇa mayā tubhyam ukto 'yaṃ nandivardhanaḥ

91.5 aṣṭabhūmiś caturdvāraḥ śikharair bahubhir vṛtaḥ
vimānacchandakaḥ proktaḥ prāsādaḥ sumanoramaḥ M74v

91.6 tṛtīye 'lindakaḥ kāryo bhittibhiḥ parivāritaḥ
anekaśikharākīrṇaś candraśālāvibhūṣitaḥ

91.7ab pañcabhūmisamākhyātaḥ sarvatobhadrakaḥ priye

Ω = NM(>W)

1a paraṃ] N; para M
1b prāsādān] N; prāsāda M
2a śṛṅgo] em.; śṛṅga N; śṛṅgād M
• merur] em.; meruṃ NM
3a śikharair] em.; śikharai N; śikhare M
3c 'yaṃ] N; pa M
4a śikharākīrṇo] em.; śikharākīrṇṇā N; śikhārokirṇṇā M
4c mayā] M; samā N
4d ukto 'yaṃ] conj.; yuktoyaṃ N; muktoyan M
5a bhūmiś] N; bhūmi M
• dvāraḥ] em.; dvāra NM
5b śikharair] N; śikhare M
• bahubhir] N; bahubhi M
5c proktaḥ] em.; prokta NM
5d prāsādaḥ] N; prāsāda M
6a tṛtīye 'lindakaḥ] em.; tṛtīyolindakaḥ NM
6d vibhūṣitaḥ] N; vibhūṣitāḥ M
7a bhūmi] em.; bhūmi{ḥ} N; bhū[[ṣa]] M
• samākhyātaḥ] em.; samākhyātā NM

Devyāmata, chapter 91, the features of individual temples

91.1 Next I will discuss in brief temples, with their particular features, in terms of name and shape.

91.2 The *Meru* should have 100 pinnacles (*śṛṅga*) and 16 *bhūmikās*. It is covered in a variety of pinnacles (*śikhara*), has 4 doors and is pleasing.

91.3 The *Mandara* is described with many pinnacles (*śikhara*) and 12 *bhūmikās*. The *Nandivardhana* is given next.

91.4 In short, I'll describe the *Nandivardhana* to you as having many pinnacles (*śikhara*), 8 *bhūmi*s and 4 doorways (*mukha*).

91.5-6b The fine *Vimānacchandaka* temple is described with 8 *bhūmi*s, 4 doorways and many pinnacles (*śikhara*). On the third [level] there is a terrace (*ālinda*), which is surrounded by walls.

91.6c-7b My dear, the *Sarvatobhadraka* is covered in many pinnacles (*śikhara*), and adorned with *candraśālās*. It has 5 *bhūmi*s.

91.4d ukto 'yam: The conjecture is made on the grounds of sense alone.
91.6a tṛtīye 'lindakaḥ kāryo: A similar statement will be repeated several times in the next few verses. At 8c we see confirmation that a locative is what is wanted. There is *aiśa* sandhi between *tṛtīye* and *ālindakaḥ*.
Of the texts under study here, only the *Devyāmata* discusses the *ālinda*, making note of it in a number of the temple types.

91.7cd ekāṇḍaḥ śrītaruḥ kāryas tṛbhūmo lakṣaṇānvitaḥ

91.8 catuḥprāgrīvakair yukta ālindo bhittiveṣṭitaḥ
dvitīye 'lindakas tasya samantāt sumanoramaḥ

91.9 tṛtīye 'lindakaḥ kāryo bhittibhiḥ parivāritaḥ
jālagavākṣakalpitā bhittayas tasya kīrtitāḥ

91.10 prāsādaḥ śrītaruḥ prokto gajākhyaṃ śṛṇu sāmpratam
ālindadvitayaṃ tasya samantād bhittiveṣṭitam

91.11 saptabhūmaḥ samākhyātaś candraśālāvibhūṣitaḥ W83r
kartavyaḥ saviśeṣeṇa karṇalāṅgalakair bahiḥ

91.12 gajaprāsāda evoktaḥ siṃhākhyaṃ śṛṇu sāmpratam
anekacandraśālābhiḥ prāsādaḥ suvibhūṣitaḥ

91.13 gajatulyaḥ samākhyātaḥ siṃhākhyaḥ sumanoramaḥ
saptabhūmaḥ samākhyāto vṛṣākhyaḥ procyate 'dhunā

91.14ab pañcāṇḍako vṛṣākhyas tu tribhūmo lakṣaṇānvitaḥ

Ω = NM(>W)

7c ekāṇḍaḥ] em.; ekaṇḍaḥ NM
• kāryas] em.; kāryās NM
8a catuḥ] N; catu M
• yukta ālindo] conj.; yuktasalindo N; yuktāsanindo M
8c dvitīye 'lindakas] N; dvitīyeliṅgakas M
9a tṛtīye 'lindakaḥ] em.; tṛtīyolindakaḥ NM
9c jāla] M; jālā N
• kalpitā] em.; kalpatā N; tā M
10a taruḥ] N; taru M
10b gajākhyaṃ] N; gajjakhyaṃ M
10d samantād] em.; samantā NM
11a bhūmaḥ] N; bhūma M
11c kartavyaḥ] N; karttavya M
• saviśeṣeṇa] N; [[ya]]viśeṣeṇa M
11d lāṅgalakair] N; lāṅga[[ka]]kai M
• bahiḥ] N; bahi M
12a evoktaḥ] N; evokta M
12c aneka] N; anekaś M
12d prāsādaḥ] M; [***] N
• suvibhūṣitaḥ] N; subhūṣitaḥ M
13a gaja] M; jaga N • tulyaḥ] N; tulya M • samākhyātaḥ] N; samākhyātā M
13b siṃhākhyaḥ] N; siṃhākhya M
13c bhūmaḥ] N; bhūma M
13d vṛṣākhyaḥ] em.; vrṣākhya NM
14a vṛṣākhyas tu] N; vṛṣākṣaśca M

91.7c-8 The pleasing *Śrītaru* has 1 pinnacle (*aṇḍa*), 3 *bhūmas* and good features. It has 4 *prāgrīva* projections, and a walled terrace (*ālinda*) all around the second [level].

91.9-10a A terrace (*ālinda*) surrounded by walls should be built on the third [level]. The walls are to be made with grilles (*jālas*) and *gavākṣa* openings. The *Śrītaru* temple has been described.

91.10b-d Next hear about the *Gaja* [temple]. It has a pair of walled terraces (*ālinda*) all around.

91.11 It has 7 *bhūmas* and *candraśālās*. It should be built with special *karṇa-lāṅgalaka* beams on the exterior.

91.12a The *Gaja* temple is thus described.

91.12b-d Now hear about the *Siṃha* [temple]. It is well ornamented with many *candraśālās*.

91.13a-c The fine *Siṃha* is like the *Gaja*. It has 7 *bhūmas*.

91.13d-14b Now the *Vṛṣa* [temple] is described. The fine *Vṛṣa* has 5 pinnacles (*aṇḍaka*) and 3 *bhūmas*.

91.11 karṇalāṅgalakair bahiḥ: The term *karṇalāṅgalaka* describes plough-shaped beams at the corners. We are not told more about them.

91.14cd nandyāvartas tu pañcāṇḍaḥ saptabhūmaś ca kīrtitaḥ

91.15 bāhyatas tasya sālindā śālā kāryā manoramā
bahirbhittiparikṣiptā caturdikṣu dharair yutā

91.16 dvābhyāṃ dvābhyāṃ gavākṣābhyāṃ ṣaḍbhiḥ ṣaḍbhir dharair yutā
catuḥprāgrīvakair yuktaḥ prāsādaḥ sumanoramaḥ

91.17 nandyāvartaḥ samākhyātaḥ kailāsaṃ śṛṇu sāmpratam M75r
navabhūmaś caturdvāraś catuḥśālāvibhūṣitaḥ

91.18 stambhair aṣṭabhir ālindaḥ samantāt tasya bāhyataḥ
dvābhyāṃ dvābhyāṃ dharābhyāṃ tu catuḥprāgrīvakānvitaḥ

91.19 kailāso 'yaṃ samākhyāto hy aṣṭabhiḥ śikharair yutaḥ
valayo valayākāra ekāṇḍakas tribhūmikaḥ

91.20 siṃhakarṇavibhūṣādyo vṛttacchādyasamanvitaḥ W83v
ekāṇḍako bhavet padmaḥ padmākāro dvibhūmikaḥ

91.21 catuḥprāgrīvakair yuktaḥ padmākhyaḥ parikīrtitaḥ
catuḥśālānvitaḥ kumbha ucchrayo navabhūmikaḥ

91.22 aṇḍakaiḥ pañcabhir yuktaḥ ṣaḍbhūmaś ca samudgakaḥ
prāgrīvas tu yadā bhadre stambhābhyāṃ tu samanvitaḥ

91.23 dundubhiḥ saptabhūmo syād aṇḍakaiḥ pañcabhir yutaḥ N105r
aṣṭāśraś ca mahāpadmaś catuḥprāgrīvakānvitaḥ

Ω = NM(>W)N is illegible at 20cd

14c pañcāṇḍaḥ] N; paścāṇḍa M 14c bhūmaś] N; bhūmañ M
15a sālindā] N; mālindā M 15c bahir] N; bahi M
15d dharair] M; dharai N • yutā] em.; yutāḥ N; yatāḥ M
16b ṣaḍbhiḥ ṣaḍbhir] em.; ṣaḍbhiṣaḍbhi N; ṣaḍbhi M
16c prāgrīvakair yuktaḥ] em.; prāgrīvakairyuktāḥ M; prāgrīva[***] N
16d prāsādaḥ sumanoramaḥ] em.; prāsādasumanoramam M; [*****]noramaḥ N
17a nandyāvartaḥ] em.; nandyāvartta NM 17c bhūmas] M; bhūmi N • catur] N; catu M 17d catuḥ] em.; catu NM 18a stambhair] M; [*]air N • ālindaḥ] em.; ālinda NM 18b tasya] N; asya M 18d catuḥ] N; catu M
• prāgrīvakānvitaḥ] N; prāgrīkānvitaḥ M 19a 'yaṃ] N; ya M
19b aṣṭabhiḥ] N; aṣṭabhi M • yutaḥ] N; yut[[ā]]aḥ M 19d ekāṇḍakas] N; ekāṇḍaka M 20b vṛtta] M; vṛttaḥ N • samanvitaḥ] em.; samaṃnvitaḥ M; [****] N
20d padmākāro] em.; padmākāra M 21a catuḥprāgrīvakair] conj.; candaprāgrīvakair] M; [***]grīvakair N • yuktaḥ] N; yuktāḥ M 21c catuḥśālānvitaḥ] em.; catuśālānvita N; śālānvitaḥcatuḥśālānvitaḥ M 21cd kumbha ucchrayo navabhūmikaḥ] conj.; kumbhadracchayānabhīmikaḥ M; kumbha[****]vabhūmikaḥ N
23a dundubhiḥ] em.; dundubhi NM
• bhūmo syād aṇḍakaiḥ] conj.; bhūmāsyādaṇḍakaiḥ M; bhūmoyaḥsyāṇḍakaiḥ N 23c mahāpadmaś] N; mahā[[bhā]]dmaś M

91.14cd The *Nandyāvarta* [temple] has 5 pinnacles (*aṇḍa*) and 7 *bhūmas*.

91.15 On its exterior, one should construct a fine [*candra*]*śālā* with a terrace (*ālinda*), a surrounding wall, and supports (*dhara*) in the 4 cardinal directions.

91.16-17a [The *candraśālā* has] paired *gavākṣa* openings and sets of six supports (*dhara*). The fine temple has 4 *prāgrīva* projections. The *Nandyāvarta* has been described.

91.17b-d Next hear about the *Kailāsa*. It has 9 *bhūmis*, 4 doors, 4 [*candra*]*śālās*,

91.18 and 8 columns. There is a terrace (*ālinda*), all around the outside. [The temple] has pairs of supports (*dhara*), and 4 *prāgrīva* projections.

91.19ab This is the [temple] called *Kailāsa*. It has 8 pinnacles (*śikhara*).

91.19c-20b The *Valaya* is round, with 1 pinnacle (*aṇḍa*) and 3 *bhūmikās*. It is ornamented with *siṃhakarṇas*, and has a round roof.

91.20c-21b The *Padma*, in the shape of a lotus, has 1 pinnacle (*aṇḍa*), 2 *bhūmikās*, and 4 *prāgrīva* projections.

91.21cd The *Kumbha* [temple] has 4 [*candra*]*śālās* and is 9 *bhūmikās* high.

91.22 The *Samudgaka* has 5 pinnacles (*aṇḍa*) and 6 *bhūmas*. My dear, when there is a *prāgrīva* projection, it is accompanied by 2 columns.

91.23ab The *Dundubhi* [temple] has 7 *bhūmas* and 5 pinnacles (*aṇḍa*).

91.23cd The *Aṣṭāśra Mahāpadma* has 4 *prāgrīva* projections.

91.15b śālā: The term *śālā* is used elsewhere in the literature as a synonym for *ratha* or *bhadra*. In this context, however, amidst accounts of temples with *candraśālās*, I understand the term *śālā* to be equivalent to *candraśālā*.
91.15 and 16 dhara: The *dhara* must be a supporting element.
91.20a siṃhakarṇavibhūṣādyo: *Siṃhakarṇas*, which appear to be *candraśālās* with lion head figuring, are mentioned at the *Devyāmata* only – here and at 91.32.
91.21a catuḥ: The *canda* transmitted at M lacks specificity. I therefore propose *catuḥ* in its place. The conjecture is supported by repetition of *catuḥprāgrīva-* in the ensuing verses. If we did not have a plural form here, the conjecture would rendered insecure by the fact that the remaining round temples are never assigned more than one *prāgrīva*.
91.21d ucchrayo navabhūmikaḥ and 24d sālindaḥ pañcabhūmikaḥ: My conjectures are grounded in the need for the number of *bhūmis* in each case.

91.24 ālindena caturdikṣu samantāt pariśobhitaḥ
pañcāṇḍaś caturdvāraś ca sālindaḥ pañcabhūmikaḥ

91.25 mahāpadmasamākhyātaś catuḥprāgrīvabhūṣitaḥ
aṣṭāśro hi bhaved dhaṃsaḥ prāgrīvaiś caturbhir yutaḥ

91.26 ālindadvitayo yutaḥ pañcāṇḍas tu tribhūmikaḥ
daśabhūmaḥ smṛto garuḍaś candraśālāvibhūṣitaḥ

91.27 aṣṭāśro yat samākhyātaṃ nandanaṃ śṛṇu sāmpratam
ālindena vicitreṇa prāgrīveṇa vibhūṣitaḥ

91.28 ṣaḍbhūmakaḥ samākhyāto nandanaḥ ṣoḍaśāṇḍakaḥ M75?v
sarvo hy ābhyantare jñeyaḥ ṣoḍaśāśraḥ samantataḥ

91.29 pañcāṇḍakas tṛbhūmas tu candraśālāvibhūṣitaḥ W84r
ālindena vicitreṇa sālindo vajrakaḥ smṛtaḥ

91.30 aṣṭāśrapañcabhūmaś ca pañcāṇḍo vajrakaḥ smṛtaḥ
caturaśrāyato jñeyo valibhicchandako bhavaḥ

91.31 prāgrīvaś cāgratas tasya stambhābhyāṃ toraṇānvitaḥ
pañcabhūmasamākhyāto vedikājālasaṃvṛtaḥ

91.32 bhavākhyo 'yaṃ samākhyātaḥ siṃhakarṇavibhūṣitaḥ
tadvad viśāla evoktaḥ prāgrīveṇa samanvitaḥ

91.33ab saptabhūmasamākhyāto valabhicchandakānvitaḥ

Ω = NM(>W)

At M, the folio marking between 91.28 and the end of the chapter is irregular.
M repeats 30ab.
M and W lack 91.32b-40a

24cd dvāraś ca] conj.; dvāra NM
24d sālindaḥ pañcabhūmikaḥ] conj.; śālinda[****]mikaḥ N;
sālindapañca[[sāra]]mikā M
25a samākhyātaś] em.; samākhyātāś NM 25b catuḥ] N; catu M
25d prāgrīvaiś] em.; prāgrīvaś NM 26a yutaḥ] N; petaḥ M
26b pañcāṇḍas] N; p[[ā]]ñcāṇḍas M 27a aṣṭāśro] N; aṣṭāṃśro M
27b nandanaṃ] N; nandana M 28a bhūmakaḥ] N; bhūmaka M
28b nandanaḥ] em.; nandaḥ N; nandaś M
28c sarvo] em.; savā M; sa[*] N • jñeyaḥ] N; jñey[[ā]]aḥ M
28d ṣoḍaśāśraḥ samantataḥ] em.; ṣoḍaśāsrasamantataḥ NM
29a tu] em.; tuś NM 30a aṣṭāśra] N; āṣṭāśra M
30b pañcāṇḍo] N; pāśāṇḍo M 30c caturaśrāyato] M; catuśrāyato N
30d valabhicchandako] em.; valibhicchandako M; valibhiścchandako N
31d jāla] N; la M 32a 'yaṃ] N; ya M • samākhyātaḥ] M; samākhyāta N
32c evoktaḥ] em.; evokta N 33b valabhi] em.; valibhi N

91.24 It is graced with a terrace (*ālinda*) on all four sides. It has 5 pinnacles (*aṇḍa*), 4 doors, a terrace (*ālinda*) and 5 *bhūmikās*.

91.25ab [The temple] called *Mahāpadma* has 4 *prāgrīva* projections.

91.25c-26b The *Haṃsa*, which is *aṣṭāśra*, has 4 *prāgrīvas*, 5 pinnacles (*aṇḍa*), 3 *bhūmikās*, and a pair of terraces (*ālinda*).

91.26cd The *Garuḍa* [temple] has 10 *bhūmas*, and *candraśālās*.

91.27 Now hear about the *aṣṭāśra* [temple] which is called *Nandana*. It is adorned with an elegant terrace (*ālinda*) and a *prāgrīva* projection.

91.28ab The *Nandana* has 6 *bhūmakas* and 16 pinnacles (*aṇḍa*).

91.28cd The whole *Ṣoḍaśāśra*, within and without,

91.29ab has 5 pinnacles (*aṇḍa*), 3 *bhūmas* and a *candraśālā*.

91.29cd The *Vajraka* is taught with a fine terrace (*ālinda*).

91.30ab The *Vajraka* has 8 corners, 5 *bhūmas*, 5 pinnacles (*aṇḍas*).

91.30cd The *Bhava* is an oblong (*caturaśrāyata*) [temple] shaped like (*chandaka*) a *valabhi*

91.31 Its *prāgrīva* projection, in the front, has an archway (*toraṇa*) with 2 columns. [The temple] has 5 *bhūmas*, a *vedikā* platform and grilles (*jālas*).

91.32ab The [temple] called *Bhava* is adorned with *siṃhakarṇas*.

91.32c-33b The *Viśāla* is described similarly. It has a *prāgrīva* projection, 7 *bhūmas* and is shaped like (chandaka) a *valabhi*.

91.33cd sāmukhyaḥ pūrvavaj jñeyo prāgrīveṇa samanvitaḥ

91.34 dvābhyāṃ dvābhyāṃ gavākṣābhyāṃ bhittayas tasya dikṣu tu
pañcabhūmasamākhyātaḥ ṣaḍdārukasamanvitaḥ

91.35 valabhicchandako prokto gṛharājam ataḥ śṛṇu
prāgrīveṇa viśālena toraṇenānvitena tu

91.36 ālindena vicitreṇa bhittibhiḥ pariśobhitaḥ
jālagavākṣakopetaś candraśālāvibhūṣitaḥ

91.37 gṛharājasamākhyāto bhūmikāṣaṭsamucchrayaḥ
ālindena vicitreṇa bhittiprāgrīvabhūṣitaḥ

91.38 jālāgavākṣakair yukto hy agre ṣaḍdārukānvitaḥ
ṣaḍbhūmaḥ pañcabhūmo vā prāsādo lakṣaṇānvitaḥ

91.39 viśālākhyaḥ samākhyāto niṣadhaṃ śṛṇu sāmpratam
prāgrīveṇa vicitreṇa ālindena manoramaḥ

91.40ab niṣadhākhyasamākhyātaḥ prāsādaḥ pañcabhūmikaḥ

Ω = NM(>W)

M and W lack 91.32b-40a

33c jñeyo] em.; jñeyoḥ N
34b dikṣu tu] conj.; dikriṣu N
36c and 38a jāla] em.; jālā N
38b ṣaḍdārukānvitaḥ] conj.; ṣaṃdārukānvitaḥ N
39a viśālākhyaḥ] em.; viśālākhya N
39b niṣadhaṃ] em.; niṣadaṃ N
40a niṣadhākhya] em.; niṣadākhya N
40b prāsādaḥ] N; prāsāda M

91.33cd The *Sāmukhya* is as before, with a *prāgrīva* projection.

91.34-35a In the cardinal directions, its walls have paired *gavākṣa* openings. It has 5 *bhūmas* and 6 *dārukas*. It is shaped like (*chandaka*) a *Valabhi*.

91.35b-d Next hear about the *Gṛharāja*. It has a wide *prāgrīva* projection with an archway (*toraṇa*).

91.36 It is adorned with an elegant, walled terrace (*ālinda*), grilles (*jālas*), *gavākṣas* and a *candraśālā*.

91.37ab The [temple] called *Gṛharāja* has 6 *bhūmikās* in its elevation.

91.37c-39a The *Viśāla* [temple] has an elegant terrace (*ālinda*); is adorned with *prāgrīva* projections in its walls; has grilles (*jālas*) and *gavākṣaka* openings; has 5 or 6 *bhūmas*; has good features; and 6 *dārukas* at the front.

91.39b-d Now hear about the *Niṣadha* [temple]. Pleasing, it has a *prāgrīva* projection and fine terrace (*ālinda*).

91.40ab The temple called *Niṣadha* has 5 *bhūmikās*.

91.34d ṣaḍdāruka: The *dārukas* are not defined elsewhere. I am presuming they are specific timbers.
91.38b ṣaḍdārukānvitaḥ: I make the conjecture with support from the reading at 91.34d.

91.40cd prāsādānāṃ tu sarveṣāṃ vistarād dviguṇocchrayaḥ

91.41 sapādadviguṇo vāpi apy ārdhadviguṇo 'thavā
ucchrayasya tribhāgena kaṭibhāgaḥ prakīrtitaḥ

91.42 śukanāsā tribhāgena tribhāgārdhena vedikā
kaṇṭhabhāgo dvayenordhvaṃ tribhiś caiva 'malāsthikaḥ N105v

91.43 prāsādasyocchrayaḥ proktas tadūrdhvaṃ kalaśo 'dhikaḥ
aṣṭāviṃśasamākhyātāḥ pṛthak saṃsthānabhedataḥ

91.44 dvāviṃśabhedasaṃbhinnāḥ prāsādā mānabhedataḥ
teṣāṃ pramāṇabhedena prāsādānāṃ krameṇa tu

91.45 pañcāśahastam ārabhya stambhasaṃkhyāṃ vadāmy aham
hastaiḥ pañcāśabhir yas tu prāsādaḥ parikīrtitaḥ

91.46 stambhaiḥ pañcāśabhir yuktas tathā tasyāparaḥ smṛtaḥ
adhastād ye samākhyātāḥ prāsādāḥ svapramāṇataḥ

91.47 stambhasaṃkhyā tatas teṣāṃ stambhadvitayavarjitā M76?v; W84v
stambhā ye ca samuddiṣṭāḥ pañcadhādaśasaṃkhyayā

91.48 dvau dvau hastau parityajya śeṣāṇāṃ tān prakalpayet
dvābhyāṃ dvābhyāṃ krameṇaiva saṃtyajya dvyadhikaṃ kramāt

91.49ab dvayor dvayos tathā sā tu saṃkhyā prāsādayoḥ samā

Ω = NM(>W)

41a sapāda] M; prāsāda N 41d bhāgaḥ] em.; bhāgaṃ NM
42a nāsā] em.; nāsa NM 42b vedikā] em.; vedikāḥ NM
42c kaṇṭha] N; kaṇṭa M • bhāgo] em.; bhāga NM
• dvayenordhvaṃ] em.; dvayonorddhvaṃ N; dvayoṇorddhvaṃ M
42d caiva] M; cai N • 'malāsthikaḥ] em.; malācchikaḥ N; malācchikam M
43b ūrdhvaṃ] N; ūrdhva M • 'dhikaḥ] N; ddhikaḥ M
43c samākhyātāḥ] em.; samākhyātā NM 44a saṃbhinnāḥ] em.; saṃbhinnā NM
44b māna] em.; nāma NM 45a ārabhya] N; ā M
45b saṃkhyāṃ] N; saṃkhyā M • vadāmy aham] N; vadāham M
45c pañcāśabhir] N; pañcāsabhi M 45d parikīrtitaḥ] N; prakīrttitaḥ M
46a yuktas] N; yuktās M 46b tasyāparaḥ] M; stasyāparaḥ N
46c samākhyātāḥ] N; śasamākhyātā M
47a stambhasaṃkhyā] M; tambhasaṅkhyās N
47b varjitā] em.; varjitāḥ NM 47c samuddiṣṭāḥ] em.; samuddiṣṭā NM
47d saṃkhyayā] M; saṃkhyayāḥ N 48b prakalpayet] N; rakalpayet M
48c krameṇaiva] N; krameṇeva M
48d saṃtyajya dvyadhikaṃ kramāt] N; stambhanāyāvivarjitāḥ M
49b prāsādayoḥ] em.; prāsādayo N; prāsādaye M

91.40cd For all temples, the height is twice the breadth.

91.41 Or it may be 2¼ times or 2½ times [the breadth]. The hip (*kaṭi*) is 1/3rd of the height.

91.42 The parrot beak projection from the superstructure (*śukanāsa*) is 3 parts, the *vedikā* platform is 3½ parts, the neck (*kaṇṭha*) is 2 parts above that, and the myrobalan and pinnacle (*amalāsthika*) is 3 parts.

91.43ab The height of the temple has been declared. Above that, the pot finial (*kalaśa*) is in addition.

91.43c-44b The [temples] are 28 in number by shape and 22 in number by size.

91.44c-45b Beginning at 50 *hasta*s, I will give the number of columns for these [22] temples in turn, according to size.

91.45c-46b The 50-*hasta* temple has 50 columns. It works in the same way for the next [temple] down.

91.46c-47b The ensuing temples are listed according to their size. Their column number is reduced by 2 columns [at a time].

91.47c-48b The columns are taught to number five-fold ten (50). Subtracting two *hasta*s at a time, one should make [the columns] for the remaining [temples].

91.48c-49b Reducing by 2 at a time by degrees, two more in turn, for each pair the number is the same as for the pair of temples.

91.41a sapāda: The reading at M has been chosen, since that at N fails to hold sense.
91.42d 'malāsthikaḥ: Both manuscripts, N and M, use the *aiśa* form amalācchika-. I have debated whether or not to make the emendation to *'malāsthikaḥ*. In the end, I decided to do so for the ease of the reader, since the standard spelling is seen at, for example, 94.66.
91.44b māna: I have corrected to *māna* from *nāma*. At 89.4-9 we were given 28 names for the 28 temple shapes. At 89.32c-37 we were given 22 temple sizes, without associated names. This two-fold classification has been maintained in the text. It seems clear, then, that 22 sizes are meant here, not 22 names. The change requires only the swapping of two *akṣara*s.

91.49cd ekasaṃkhyā samākhyātā prāsādadvitayasya tu

91.50 stambhasaṃkhyā samākhyātā prāsādānāṃ krameṇa tu
athavā ṣaṣṭibhiḥ stambhair uktapañcāśahastakaiḥ

91.51 pūrvavad aparā jñeyāḥ prāsādāḥ stambhasaṃkhyayā
ṣaṣṭisaṃkhyāṃ samārabhya stambhadvitayavarjitāḥ

91.52 dvayor dvayoḥ samākhyātā saṃkhyā prāsādayoḥ samā
daśaviṃśat tathā triṃśacatvāriṃśat tathā punaḥ

91.53 pañcāśādikrameṇaiva saṃtyajya dvyadhikaṃ kramāt
yāvaddhastaiḥ samārabhya prāsādo vistareṇa tu

91.54 stambhasaṃkhyā tatas tasya pūrvavat parikalpayet
prāgrīve maṇḍape vāpi tathā cālindake budhaḥ

91.55 jñātvā stambhāntaraṃ samyak stambhān tatra niveśayet
prāsāde yatra yā saṃkhyā stambhānāṃ samudāhṛtā W85r

91.56 tayā tatraiva tān stambhān yojayel lakṣaṇānvitān
stambhasaṃkhyā samākhyātā prāsādānāṃ viśeṣataḥ

91.57 dvāraṃ teṣāṃ tridhā jñeyaṃ jyeṣṭhamadhyamakanyasam
prāsādā ye tridhā khyātā jyeṣṭhamadhyamakanyasāḥ

91.58 mānabhedena saṃbhinnā dvāraṃ teṣām ihocyate

iti prāsādaviśeṣalakṣaṇa ekanavatipaṭalaḥ M77?v

Ω = NM(>W)

49d prāsāda] em.; prāsādaṃ NM 50a samākhyātā] N; samātākhyātā M
50b prāsādānāṃ] N; prāsādānā M
50c ṣaṣṭibhiḥ] em.; ṣaṣṭibhi N; yaṣṭibhi M
50d ukta] N; uktairukte M 51a aparā] N; aprarā M • jñeyāḥ] em.; jñeyā NM
51b prāsādāḥ] em.; prāsādā NM
51c saṃkhyām] em.; saṃkhyā NM • samārabhya] M; samāra N
52a dvayor dvayoḥ] N; dvayodvayo M 52b prāsādayoḥ] em.; prāsādayo NM
52d catvāriṃśat] em.; catvāriṃśa NM 53a pañcāśādi] N; pañcāsādhi M
53b dvyadhikaṃ] N; dvyaddhikaṃ M 53c yāvaddhastaiḥ] N; yāvaddhastai M
54c maṇḍape] em.; maṇḍapam NM 55b stambhān] N; stambhan M
55c yatra] M; [*]tra N 55d samudāhṛtā] N; samudāhṛtāḥ M
56a tān stambhān] em.; tāstambhā NM
56b yojayel] N; yojaye M • lakṣaṇānvitān] M; lakṣaṇānvitā N
57a dvāraṃ] N; dvāra M • jñeyaṃ] em.; jñeyā NM
57d kanyasāḥ] em.; kanyasā NM
after 58 iti prāsādaviśeṣalakṣaṇa ekanavatipaṭalaḥ] em.;
itiprāsādaviśeṣalakṣaṇapaṭalaḥ N;
itidevyāmateprāsādaviṣeṣalakṣaṇaëkanavatipaṭalaḥ M

91.49c-50b One calculation has been given for a pair of temples. The number of columns for temples in due sequence has been declared.

91.50cd Or [the temple] with 50 *hastas* has 60 columns.

91.51 The other temples are as before in terms of number of columns. Starting from 60, they are reduced by 2 columns [at a time].

91.52-53ab And so the number [of columns] for each pair of temples is declared to be [reduced] by 2 at a time [for temples of] 10-, 20-, 30-, then 40-, 50- [*hastas*], etc., in sequence, reducing 2 more each time.

91.53cd-54 Starting from the number of *hastas* in the breadth of the temple, from that, the wise man then assigns, as before, the number of columns at the *prāgrīva* projection, the pavilion (*maṇḍapa*), and terrace (*ālinda*).

91.55-56 Having correctly determined the relevant number of columns, he should install the columns there. He should employ the number of choice columns prescribed for the temple. The specific number of columns for temples has been given.

91.57 Temples are said to be of 3 types: best, middling and least. The doorway for those [temples] is of 3 types: best, middling and least.

91.58 [Temples] are divided up [into those 3 types] according to size. Their doorway is discussed next.

Chapter 91, the features of individual temples.

91.49c-50d: At this point, a second set of column numbers is given. Again the column number drops by two at each step in the reduction of the temple size, but the starting point is now 60 columns, rather than 50.

Devyāmata, dvāralakṣaṇadvānavatipaṭalaḥ

92.1 ataḥ paraṃ pravakṣyāmi prāsādāś caiva lakṣaṇam
jyeṣṭhādyānukrameṇaiva prāsādānāṃ viśeṣataḥ

92.2 kanyasaṃ kanyasānāṃ tu madhyamānāṃ tu madhyamam
jyeṣṭhānām uttamadvāraṃ prāsādānām udāhṛtam

92.3 kanyasaṃ trividhaṃ jñeyaṃ madhyamaṃ tathā
jyeṣṭhaṃ caturvidhaṃ dvāram ucchrayeṇa prakīrtitam

92.4 prāsādānāṃ tu sarveṣāṃ dvārāṇi daśasaṃkhyayā
saṣaṣṭaṃ ca sapañcāśacatvāriṃśādhikaṃ śatam

92.5 tathā triṃśottaraṃ caiva dvārāṇy aṅgulasaṃkhyayā
uktāny etāni catvāri ucchrayeṇottamāni tu

92.6 caturdhā hy uttamadvāraṃ kathitaṃ madhyamaṃ śṛṇu W85v
śataviṃśottaraṃ jñeyaṃ tathā daśottaraṃ śatam

92.7 aṅgulānāṃ śataṃ cānyaṃ trividhamadhyamaṃ matam
navaty evāṅgulānāṃ tu tathā cāśītisamkhyayā N106r

92.8 trividhaṃ dvāram ākhyātaṃ prāsādārdhasya kanyasam
śataṣaṣṭyantaraṃ dvāram aṅgulānāṃ tu saṃkhyayā

92.9 prāsāde tat samākhyātaṃ pañcāśahastasammite
aṅgulānāṃ śataṃ sārdhaṃ dvāraṃ yad ucchrayeṇa tu

92.10ab pañcahastādhike tad dhi catvāriṃśatisammite

Ω = NM(>W)

1d prāsādānāṃ] N; prāsāṇāṃ M • viśeṣataḥ] N; viśletaṃḥ M
2c uttama] M; uttamā N 2d udāhṛtam] M; udāhṛt[[ā]]aṃ N
3a kanyasaṃ] em.; kanyasa NM • tri] M; tṛ N • jñeyaṃ] N; jñeya M
3b madhyamaṃ] em.; madhyama NM 3d prakīrtitam] em.; prakīrttitaḥ NM
4a prāsādānāṃ tu sarveṣāṃ] em.; prāsādānāṃtusarvveṣā M; prāsādā[*****] N
4b dvārāṇi] M; [***] N 4c saṣaṣṭaṃ] M; sa[**] N
4bc sapañcāśacatvāriṃśādhikaṃ] N; sapañcāśādhikaṃ M
6a uttama] N; rottamaṃ M 6b śṛṇu] N; śṛṇuḥ M
6c jñeyaṃ] N; jñeya M 6d śatam] N; śam M
7a cānyaṃ] N; cā[[trya]]nyaṃ M
7b madhyamaṃ matam] N; madhyasaṃsmṛtam M
7c navaty evāṅgulānāṃ] N; navatvecāṃgulānān M
8b kanyasyam] em.; kanyasaṃ M; kanya[*] N
8c śataṣaṣṭyantaraṃ] M; [******] N
9b pañcāśahasta] conj.; pasahasta M; [*****] N
9c sārdhaṃ] N; śārddha M 10a hastādhike tad dhi] N; hastādhitātaddhi M

Devyāmata, chapter 92, the features of doorways

92.1 Next I will describe temples and the particular features of temples according to [size], large, etc.

92.2 The doorway for a temple is declared to be small for small [temples], middling for middling ones and large for large ones.

92.3 In terms of height, the small doorway is of 3 kinds, the middling one is similarly [of 3 kinds] and the large one of 4 kinds.

92.4ab [Thus] there are 10 sizes of doorway for all temples.

92.4c-5 The 4 best doorways are 160, 150, 140 and 130 *aṅgulas* in height.

92.6-7b For the best doorway is of 4 kinds. [Now] hear the middling one discussed. The 3-fold middling [doorway] is 120, 110, and 100 *aṅgulas*.

92.7c-8b The small doorway is of 3 kinds: 90 *aṅgulas* [high], 80 *aṅgulas* [high], and half the temple [breadth high].

92.8c-9b The 160-*aṅgula* doorway is used in a 50-*hasta* temple.

92.9c-10b The doorway that is 150 *aṅgulas* high is used in a 45-*hasta* [temple].

92.9b pañcāśahasta: The conjecture seems secure, fitting as it does into the sequence of temple sizes that ensues.

92.10cd dvārasamucchrayeṇaiva catvāriṃśādhikaṃ śatam

92.11 prāsāde tat samākhyātaṃ catvāriṃśativistṛte
śatatriṃśottaraṃ dvāraṃ pañcatriṃśatisammite

92.12 caturdvāraṃ samākhyātam uttamaṃ saviśeṣataḥ
śataviṃśottaraṃ dvāraṃ prāsāde triṃśahastake M78r

92.13 śatadaśottaraṃ jñeyaṃ pañcaviṃśativistṛte
viṃśahaste śataṃ dvāram aṅgulānāṃ tu ucchritam

92.14 trividhaṃ dvāram ākhyātaṃ madhyamaṃ kanyasaṃ śṛṇu
daśapañcakare dvāraṃ prāsāde kanyase priye

92.15 ucchrayeṇa samākhyātaṃ navatyaṅgulasammitam W86r
aśīti cāṅgulānāṃ tu prāsāde daśahastake

92.16 ṣaḍḍhastādiṣu śeṣeṣu dvāraṃ prāsādasammitam
prāsādavistarārdhena dvāraṃ samucchrayaṃ smṛtam

92.17 kanyasaṃ trividhaṃ proktaṃ dvāraṃ samucchrayeṇa tu
dvārānām ucchrayaṃ proktam ucchrayārdhena vistaraḥ

92.18 daśadvārāṇi coktāni vyāptiṃ teṣāṃ vadāmy aham
pañcāśahastam ārabhya yāvat syād daśahastakaḥ

92.19 pañcahastavihīnāḥ syuḥ prāsādānāṃ prakīrtitāḥ
saṣaṣṭaṃ śatam ārabhya aṅgulānāṃ tu saṃkhyayā

92.20 dvārasamucchrayaṃ teṣāṃ kramād daśāṅgulacyutam
adhastād ye sthitās teṣāṃ prāsādā hastasammitāḥ

Ω = NM(>W)

After dvāraṃ, in 16d, M repeats 12d-13d in the place of 16d-17d, rejoining the text, at the very end of 17d, with vistaraḥ.

11a samākhyātaṃ] em.; samāḳhyātā NM 11c dvāraṃ] N; [- -] M
11d sammite] N; satisammite M 12a catur] M; catu N • dvāraṃ] N; dvāra M
13b pañcaviṃśati] M; pa[***]ti N • vistṛte] N; vistṛtai M
13c śataṃ] N; śata M 13d aṅgulānāṃ] N; aṅgulanān M
14b śṛṇu] N; śṛṇuḥ M 15b sammitam] M; saṃmite N
17a kanyasaṃ] em.; kanyasa N 17b tu] conj.; [*] N
17d vistaraḥ] M; vistarat N 18b vyāptiṃ] N; vyāpti M
18d syād daśa] em.; syādaśa NM 19a vihīnāḥ syuḥ] N; vihīnāsyu M
19b prakīrtitāḥ] em.; prakīrttitaḥ NM 19c saṣaṣṭaṃ] N; saśaṣṭhaṃ M
20a teṣāṃ] N; teṣā M
20b kramād daśāṅgulacyutam] em.; kramādaśāṅgulācyutām M; kramādaśāṃgulācyutāṃ N
20d sammitāḥ] N; sammitā M

92.10c-11b The 140-[*aṅgula*]-high doorway is used in the 40-[*hasta*] temple.

92.11cd The 130-[*aṅgula* door is used] in the 35-[*hasta* temple].

92.12ab The 4 large doorways have been described individually.

92.12c-13b The 120-[*aṅgula*] door is used in the 30-*hasta* [temple]. The 110-[*aṅgula* doorway] is used in the 25-[*hasta* temple].

92.13cd The 100-*aṅgula*-high doorway is used in the 20-*hasta* [temple].

92.14ab The 3-fold middling doorway has been described. [Next] hear about the small [doorway].

92.14c-15b My dear, the 90-*aṅgula*-high doorway is used in the small 15-*hasta* temple.

92.15cd And the 80-*aṅgula* [doorway] is used in the 10-*hasta* temple.

92.16 In other [temples], from 6 *hasta*s [down in size], the doorway corresponds to the temple. The height of the doorway is half the temple width.

92.17 The 3-fold small doorway has been declared in terms of height. The height of the doorways has been given. The width is half the height.

92.18ab 10 doorways have been given. [Next] I will give the general rule (*vyāpti*).

92.18c-19b From 50 to 10 *hasta*s, temple [breadths] are successively reduced by 5 *hasta*s.

92.19c-20 For those temples that are smaller than that in terms of *hasta*s, the doorway height, measured in *aṅgula*s, is successively reduced by 10 *aṅgula*s from 160.

92.21 dvāraṃ teṣāṃ krameṇaiva procyate lakṣanānvitam
pañcāśahastam ārabhya prāsādā ye prakīrtitāḥ

92.22 yasyādhastāt tu yo hīnas tathā dvāraṃ tu tasya vai
jñātvā mānāntaras tasya dvāraṃ cāṅgulasaṃkhyayā

92.23 dvyaṅgulaṃ dvyaṅgulaṃ dvāraṃ haste haste parityajet
dvārasamucchrayaṃ proktam ucchrayārdhena vistaram

92.24 vistarād adhikaṃ kāryam ucchrayād vādhikaṃ tu yat M78v; W86v
caturbhir aṅgulair vāpi dvāraṃ samucchrayeṇa tu

92.25 aṣṭābhir vādhikaṃ kāryaṃ daśabhir vā praśasyate
navadvārāṇi coktāni adhastād vyāpakāni ca

92.26 daśapañcaparaṃ dvāraṃ supramāṇena kīrtitam
prāsādārdhena tad dvāraṃ daśamaṃ tat prakīrtitam

92.27 ṣaḍḍhastāt tu samārabhya adhastād vyāpakaṃ smṛtam
dvāraṃ vai ucchrayaiḥ proktam ucchrayārdhena vistaram

92.28 dvāradravyāṇi yojyāni procyate śṛṇu sāmpratam N106v
iti dvāralakṣaṇadvānavatipaṭalaḥ

Ω = NM(>W)

21a teṣāṃ] N; teṣā M
21d prāsādā] N; prāsāda M
22a yasyādhastāt tu] em.; yasyādhastātu N; yasyadhastātu M
• hīnas] em.; hīna NM
22b tathā] conj.; tasya NM
22c mānāntaras] em.; mānantaras NM
23b haste haste] M; hastaṃhasta N
23c dvārasamucchrayaṃ] N; dvādaśamucchrayaṃ M
24a vistarād adhikaṃ] conj.; vistārānādhikaṃ NM
24b ucchrayādvādhikaṃ] N; ucchrayādvādhika M
• yat] conj.; yā NM
25a aṣṭābhir] N; aṣṭabhir M
• vādhikaṃ] em.; vādhikā NM
25c adhastād] N; adhastā M
• vyāpakāni] N; vyāyakāni M
26a pañcaparaṃ] N; pañcāparaṃ M
26c tad dvāraṃ] em.; tadvāraṃ NM
27a ṣaḍḍhastāt] N; ṣaḍḍhastā M
27b smṛtam] em.; smṛtaḥ NM
27c ucchrayaiḥ] em.; mucchrayai N; mucchraye M
• proktam] N; proktām M
after 28 iti dvāralakṣaṇadvānavatipaṭalaḥ] em.; iti dvāralakṣaṇapaṭalaḥ N; iti devyāmate dvāralakṣaṇaṃ dvānavaripaṭalaḥ M

92.21 The doorways for those temples that are declared to have from 50 *hastas* on have been discussed, with their features.

92.22 That [temple] which is smaller has a smaller doorway. Knowing [the temple's] particular size, [one should make] the doorway in terms of *aṅgulas*.

92.23 One should reduce the door by 2 *aṅgulas* at a time for each *hasta* [reduction in the temple breadth]. The height of the doorway has been stated. The breadth is half the height.

92.24-25b If the breadth is increased, the height is increased. The height of the doorway may be increased by 4 *aṅgulas*, or by 8 or 10.

92.25cd 9 lesser, generic (*vyāpaka*) doorways have been given.

92.26 [Or] the doorway is 15 more [*aṅgulas*] in size. The 10th doorway is ½ the temple.

92.27 The generic form (*vyāpaka*) starts from [temples that are] 6 *hastas* down. The doorway has been described, with its heights. The breadth is half the height.

92.28 [Next] hear as the elements (*dravya*) to be used in doorways are given.

Chapter 92, the features of doorways.

Devyāmata, prāsādadravyalakṣaṇatrayonavatipaṭalaḥ

93.1 ataḥ paraṃ pravakṣyāmi prāsādadravyalakṣaṇam
jyeṣṭhādyānukrameṇaiva dvāradravyāṇi saṃcayaḥ

93.2 prāsādānāṃ svamānena dravyamānaṃ viśeṣataḥ
ekaikasya krameṇaiva vedyādīnām ihocyate

93.3 prāsādasyocchrayaṃ jñātvā trividhaṃ tat tulocchrayam
lakṣyaṃ tulaṃ vanenaiva dravyāṇāṃ lakṣayet kṣitau

93.4 prāsādānāṃ tu sarveṣām ekaikasya krameṇa tu
vedyādīnāṃ tu lakṣyārthaṃ prastāraṃ trividhaṃ śṛṇu W87r

93.5 prāsādavistaraṃ tyaktvā dvārasyocchrayavistaram
ekaikasyaikadhā nyasya svasaṃjñānyaṅkasaṃyutam

93.6 ūrdhvād adho gatam ādau saṃjñāmālāṃ tu vinyaset
vedyādīnāṃ tatas tiryak svasaṃkhyayā tridhā nyaset

Ω = NM(>W)

2d vedyādīnām] N; yedyādīnām M
3c lakṣyaṃ] N; lakṣyas M
3d lakṣayet] N; kṣalayet M
4c vedyādīnāṃ] N; yedyādīnān M
• lakṣyārthaṃ] em.; lakṣyārtha NM
4d śṛṇu] N; śṛṇuḥ M
5a vistaraṃ] N; vistara M
6a urdhvād adho gatam ādau] M; ūrddhvādadhomādau N
6b mālāṃ] em.; mālā NM
6c vedyādīnāṃ] N; yedyādīnān M
6d saṃkhyayā] N; saṃkhyāyā M

Devyāmata, chapter 93, the features of temple parts

93.1 Next I will discuss the features of the parts that make up temples (*prāsādadravya*). The set of doorway parts (*dvāradravya*) are in accord with [temple size]: large, [medium and small].

93.2 The particular size of a part accords with the size of the temple. [The sizes] of each, in turn, from *vedī* platform up, will be given next.

93.3 Having determined the height of the temple, the height of the *tula* beam is threefold. The *tula* beam should be made of wood. One should establish it at the base (*kṣiti*) of the parts.

93.4 For each temple individually, in turn, hear about the 3-fold breadth (*prastāra*) for the fashioning of the *vedī* platform, etc.

93.5 Having assigned the temple breadth (*vistara*), one thereby attains the doorway height and breadth (*ucchrayavistara*), for each [temple] individually, according to its size (*nyaṅka*) and name.

93.6 One should arrange the list of names [of temples] from top to bottom (largest to smallest). Then one should establish the 3-fold horizontal (*tiryak*) [measures] of the *vedī* platform, etc., according to size.

93.2d vedyādīnām: The *vedī* is a platform at the very base of the doorway, over which all the other parts are placed.
93.3b tulocchrayam: The *tulā* / *tula* is a beam over the lintel at the top of the doorway. Here, my understanding is that, in referring to the height of the *tula* beam, we are considering the height of its position above the *vedī*, rather than the thickness of the *tula* beam itself. Thus we are establishing the height of the entire doorway. Verse 2 points out that doorway breadths, commencing with the breadth of the *vedī* at the base of the doorway, are threefold, according to the three broad measures of temple size: large, medium and small. Here in verse 3 it is pointed out that doorway heights, as marked by the height of the *tula* over the top of the doorway, are also threefold.

93.7 vedyaś caivombaraś caiva utthas talombaras tathā
śākhā caivordhvaśākhā caiva tathā talocchrayaḥ M79r

93.8 stambhānāṃ talapadaś ca stambhastambhāsanas tathā
stambhasamucchrayaś caiva stambhamastika eva ca

93.9 tulā bhāratulā caiva tathā copatulā parā
jayantisaṃgrahaṃ cchādyaṃ sandhipālāś cayas tathā

93.10 tulordhvaṃ bhūmibandhaś ca prāsādadravyasaṃcayaḥ
vedyādīnāṃ tu sarveṣāṃ dvāramānena lakṣayet

93.11 eṣām ucchrayavistāraṃ bāhalyadairghyam eva ca
yathāpāṭhakrameṇaiva kathyante saviśeṣataḥ

93.12 ekatṛpañcaśākhyaṃ vā saptaśākhas tathā paraḥ
pañcamanavaśākhaṃ tu dvāraṃ nātaḥ paraṃ bhavet

93.13 dvārasya vistarārdhena vedīvistaram iṣyate
athavāṣṭāṃśahīnaṃ syād athavā pādavarjitam W87v

93.14 tadvac caivombaro jñeyas tadvad ūrdhvombaraḥ smṛtaḥ
tathā śākhāvaśenaiva dairghyaṃ tasya prakīrtitam

Ω = NM(>W)

7a vedyaś] N; yedyañ M • caivombaraś] N; caivombaraṃ M
7b utthas talombaras] N; utthastalaumbaras M
7c caivordhvaśākhā] M; caivorddhvaśākṣā N 7d caiva] N; cai M
8a stambhānāṃ] N; lambanan M
• talapadaś] em.; talapa[*]aś N; talapadgaś M
8b stambhāsanas] conj.; stambhāyanas N; stambhāyaṇas M
9c saṃgrahaṃ] N; saṃgraha M
• cchādyaṃ] em.; cchādyaṃ DM 93.55; cchādyā NM
9d sandhi] N; s[[ā]]andhi M 11b bāhalya] N; bāhalyaṃ M
12a śākhyaṃ] N; śākhā M 13b vedī] N; vedya M
13c hīnaṃ] em.; hīna NM 13d varjitam] em.; varjitān NM
14a tadvac] em.; tadva NM • jñeyas] N; jñeya M
14b ūrdhvombaraḥ] em.; ūrddhvombara NM

93.7-10 The following is the set of temple parts (*prāsādadravyasaṃcaya*). There is the *vedya* (*vedī*) platform, the sill (*umbara*), the lintel (*uttha* [*umbara*]), the *talombara*, the jamb (*śākhā*), the upper jamb (*ūrdhvaśākhā*), the height of the *tala*, the column level (*stambhānāṃ talapada*), the column itself (*stambha*), the column base (*stambhāsana*), the column shaft (*stambhasamucchraya*), the column capital (*stambhamastika*), the *tulā*, the *bhāratulā*, and the *upatulā* above that. Then (*tathā*), there are the *jayantisaṃgraha*, the *chādya*, the *sandhipāla*s, and the shaping of the elevation of the roof (*caya*). Above the *tulā* is the level of the *bhūmikā*s (*bhūmibandha*). For all of them, from *vedī* onward, one must mark out according to the size of the doorway.

93.11 The height (*ucchraya*), breadth (*vistara*), depth (*bāhalya*) and length / height (*dairghya*) will be given for each in due sequence.

93.12 The doorway may have 1, 3, 5, 7 or, as a fifth type, 9, *śākhā*s, not more than that.

93.13 The breadth (*vistara*) of the *vedī* is ½ the breadth (*vistara*) of the doorway. Or it may be 1/8 or ¼ less than that.

93.14 The sill (*umbara*) and lintel (*ūrdhvombara*) are likewise (*tadvat*) [in breadth]. Their height (*dairghya*) is according to the jambs (*śākhā*).

93.7a umbara: The *umbara* could be a sill or a lintel. Since it is listed directly after the *vedī*, I understand the *umbara* as the sill.
93.7b utthas: This I take as an *utthombara*, lintel.
93.7b talombaras: I consider it most likely that the *talombara* is a further *umbara* over the sill, so-called because it is the *umbara* at the *tala*.
93.7d and 8a tala: the *tala* is the level of the temple elevation that holds the doorway and columns.
93.8b stambhāsanas: the conjecture is supported at verses 42-47. It also makes sense as the first of three column divisions: base, shaft and capital.
93.9a tulā: As established at verse 3b, the *tulā* / *tula* is a beam over the lintel at the top of the doorway and column level.
93.9a bhāratulā: I take the *bhāratulā* to be a supporting beam under the *tulā*. It is described at verse 50 below.
93.9b upatulā: The *upatulā*, presumably a beam over the *tulā*, is described at verse 51 below.
93.9c jayanti saṃgrahaṃ cchādyaṃ: The two *jayanti/ī* elements, and the juncture between then, the *jayantisaṃgraha*, are described at verses 52-54 below. The *chādya* is described at verse 55.
93.9d sandhipāla: The *sandhipāla* element is described at verse 56.
93.11: In the following passage, I will, in general, translate *vistara* / *vistāra*/ *pravistara*/ *vyāsa* as breadth; *bāhalya* as depth; *ucchraya* / *dairghya* as height / length.
93.13: When we are told that the *vedī* is half the breadth of the doorway, the breadth of the jambs must be included in that breadth.

93.15 umbarasārdhavistāraṃ talombarasya kīrtitam
vistāraṃ tasya dairghyaṃ ca kuryāc chākhāvaśena tu

93.16 vistāraṃ tu samākhyātaṃ vedyādīnāṃ krameṇa tu
vistārārdhena bāhalyaṃ sarveṣāṃ parikīrtitam

93.17 vedyasaṃpādavistīrṇa umbarasya pravistaraḥ
tṛbhāgapādahīnaṃ vā bāhalyaṃ tasya kīrtitam

93.18 vedyasampādavistāraṃ rūpaśākhāpravistaraḥ
aṣṭamāṃśādhikāḥ śeṣāḥ vedyā vistāravistarāḥ

93.19 śākhāvistaravistīrṇā ūrdhvaśākhāḥ prakīrtitāḥ
dvāraśākhāvaśenaiva dairghyaṃ teṣāṃ vidhīyate M79v

93.20 ūrdhvaśākhāvaśenaiva śākhānāṃ dairghyam iṣyate
trividhaṃ dvāramānena śākhānāṃ vistaraṃ smṛtam

93.21 ucchrayasya tribhāgena prāsādasya talocchrayaḥ
etat talocchrayaṃ proktaṃ garbhe caiva tu maṇḍape N107r

93.22ab ekaikasya vidhā jñeyaḥ prāsādānāṃ talocchrayaḥ

Ω = NM(>W)

N is illegible at 19ab.

15a umbara] em.; umbarā NM
15b talombarasya] em.; talaumbarasya NM
15c daighyaṃ] N; dairghyaś M
16b vedyādīnāṃ] N; yedyādīnāṃ M
17a vedyasaṃpāda] N; yedyasampāda M
18a vedya] N; yedya M
18c aṣṭamāṃśādhikāḥ] em.; aṣṭamāṃṣādhikāḥ N; aṣamāṃṣādhikāḥ M
18d vistāravistarāḥ] N; vistaravistarā M
19ab śākhāvistaravistīrṇā ūrdhvaśākhāḥ prakīrtitāḥ] em.;
śākhāvistaravistī[[ū]]rṇaūrdhvaśākhāḥprakīrttitāḥ M
19d teṣāṃ] em.; tasya NM
20c tri] N; tṛ M 21a tri] N; tṛ M
21c talocchrayaṃ proktaṃ] N; talocchrayaprokta M
21d garbhe] conj.; garbhaṃ N; garbhaś M
22a jñeyaḥ] em.; jñeya N; jñey[[ā]]a M

93.15 The breadth (*vistāra*) of the *talombara* is 1½ times that of the sill (*umbara*). One should make its height (*dairghya*) in accordance with the *śākhā*(s).

93.16 The breadth (*vistāra*) of the *vedī*, etc. has been given, in due sequence. For all of them, the depth (*bāhalya*) is half the breadth (*vistāra*).

93.17 The breadth (*pravistara*) of the sill (*umbara*) is the same as that of the *vedya*. Its depth (*bāhalya*) is 1/3 or ¼ less.

93.18 The breadth (*pravistara*) of the figured jambs (*rūpaśākhā*) is the same as that of the *vedya*. The breadths of the rest are 1/8 part greater than the breadth of the *vedī*.

93.19 The upper jambs (*ūrdhvaśākhā*) are as broad as the lower jambs (*śākhā*). Their length (*dairghya*) is made to fit the doorway jambs (*śākhā*) [in their entirety].

93.20 The length (*dairghya*) of the lower jambs (*śākhā*) is according to the upper jambs (*ūrdhvaśākhā*). The breadth (*vistara*) of the jambs (*śākhā*) is 3-fold, according to the doorway size.

93.21-22b The height of the doorway level (*tala*) is 1/3rd of the height of the temple. The height of the doorway level (*tala*) has been given for the cella (*garbha*) and pavilion (*maṇḍapa*). For each, one should know the height of the doorway level (*tala*) for the temple.

93.18-20: The jambs are divided into *śākhā* (the lower portion of the jamb) and *ūrdhvaśākhā* (the upper portion of the jamb). The innermost lower jambs are termed *rūpaśākhā*, since they are more heavily figured.

93.22cd maṇḍapordhvaṃ tato madhye rūpakarma samārabhet W88r

93.23 catuṣṭe maṇḍalaṃ cordhvaṃ tuṅgikā kamalopamā
madhye vṛttasamā kāryā rūpakarmasamanvitā

93.24 pattrakair vividhākāraiḥ puṣpamālāvibhūṣitā
lumākarmajvalā bhadrā karṇikā keśarānvitā

93.25 rūpakāṇi vicitrāṇi tasmin kuryāt samantataḥ
talaśobhā samākhyātā dvāraśobhām ataḥ śṛṇu

93.26 śākhādhastāc caturthāṃśaṃ parityajya susammitam
pīṭhabandhaṃ tataḥ kāryaṃ rūpaśākhāsamanvitam

93.27 śrīvṛkṣapattravallībhir bharaṇair lakṣaṇānvitaiḥ
pīṭhabandhaṃ tataḥ kṛtvā pratihārau niveśayet

93.28 yathoktalakṣaṇopetau sarvābharaṇabhūṣitau
ubhayaśākhayor vidvān vinyaset tau samasthitau

Ω = NM(>W)

N is illegible at 23abc, and at 27c.

22c maṇḍapordhvaṃ] em.; maṇḍaporddhva NM
24a vividhākāraiḥ] M; vividhādhāraiḥ N
24b vibhūṣitā] em.; vibhūṣitaḥ NM
24d keśarānvitā] N; keśarānvitāḥ M
25d śṛṇu] em.; śṛṇuḥ NM
26a śākhādhastāc] em.; śākhāddhastāc NM
• caturthāṃśaṃ] em.; caturthāṅśa N; caturkāṅga M
26b susammitam] N; susaṃsmitām M
26c tataḥ] N; tata M
• kāryaṃ] N; kārya M
27a vallībhir] N; pallīvṛ M
27b bharaṇair lakṣaṇānvitaiḥ] em.;
bharaṇailakṣaṇānvitai M; bharaṇai[*****] N
27c bandhaṃ] em.; bandha M
27d pratihārau niveśayet] M; [****]niveśayet N
28a lakṣaṇopetau] N; laṇopetau M
28c śākhayor] N; sākhato M
28d vinyaset tau] em.; vinyasetau NM
• samasthitau] em.; samasthitauḥ M; samanvitau N

93.22cd Then, above the pavilion (*maṇḍapa*), in the centre, one should commence the ornamentation (*rūpakarma*).

93.23-24 There is a circle (*maṇḍala*) in a square (*catuṣṭa*). Over them, in the centre, one should fashion a *tuṅgikā* flower which is lotus-like (*kamalopamā*), rounded (*vṛttasamā*), ornamented (*rūpakarmasamanvitā*), with various leaves and flower garlands (*pattrakair vividhākāraiḥ puṣpamālāvibhūṣitā*), blazing with carvings (*lumākarmajvalā*), charming (*bhadrā*), with a pericarp (*karṇikā*) and stamens (*keśarānvitā*).

93.25 One should make elegant designs all around it. The doorway and column level ornamentation (*talaśobhā*) has been described. Now hear about the doorway ornamentation (*dvāraśobhā*).

93.26 In the bottom quarter of the jamb (*śākhā*) is the base (*pīṭhabandha*), above that (*tataḥ*) is the *rūpaśākhā*.

93.27 Making the base (*pīṭhabandha*) with fine supports which have *śrīvṛkṣa* creepers and leaves, one should install the two doorway guardians (*pratihāra*) above (*tataḥ*).

93.28 They have the described properties and are ornamented with every adornment. The wise man should install them at both jambs (*śākhā*).

93.24c lumā: This term is also seen at *Samarāṅgaṇasūtradhāra* 44.11.

93.29 umbaravedyatulyāni siṃhavaktrāṇi suvrate
kārayet saviśeṣeṇa pattrakāṇi viśeṣataḥ

93.30 dvārasya madhyaśākhāyāṃ śriyaṃ svalakṣaṇāṃ nyaset
padme padmāsanā devī varadā padmakarī śubhā

93.31 snāpayantī gajābhyāṃ tu kalaśābhyāṃ salakṣaṇā W88v
evaṃ nyastvā tato devīṃ pratihārau lakṣaṇānvitau M80r

93.32 tato vidyādharaīḥ śubhaiḥ prathamair mithunais tathā
maṅgalyavihagair vṛkṣaiḥ pattravallighaṭais tathā

93.33 śeṣaṃ prapūrayed vidvān śākhāsthānaṃ nirantaram
dvāraśobhā samākhyātā stambhaśobhām ataḥ śṛṇu

93.34 vibhajya stambham ucchraye caturaśraṃ susammitam
rūpakarmānvitaṃ kuryād yatnato lakṣaṇānvitam

93.35 kuryāt pravālanastambhe nirgamaṃ ca masūrakaḥ W89v
pattrakāni vicitrāṇi lambanaṃ kaṇṭhakopamam

Ω = NM(>W)

At W, verses 91.31c to 56b are out of order.

29a vedya] conj.; yedya NM
29b siṃhavaktrāṇi] N; siṃvaktrāṇa M
30b svalakṣaṇāṃ] N; śulakṣaṇā M
30c devī] N; daiv[[i]]ī M
30d śubhā] em.; śubhām NM
31a gajābhyāṃ] M; [[ja]]gajābhyāṃ N
31b kalaśābhyāṃ salakṣaṇā] conj.; kalaśābhyāṃlakṣaṇānvitā N; kalalakṣaṇānvitāḥ M
31c devīṃ] em.; devī NM
32a tato] N; tataḥ M
• dharaīḥ] N; dharai M
32b prathamair] N; prathamai M
• mithunais] N; mithunis M
32c vihagair] N; vihagai M
33a śeṣaṃ] em.; śeṣa NM
33b śākhāsthānaṃ] em.; śākhāsthāna N; [[khā]]khāsthā M
33d ataḥ] N; ata M • śṛṇu] N; śṛṇuḥ M
34a ucchraye] em.; ucchrayethā N; ucchrethā M
34b caturaśraṃ] em.; caturaśrā NM
• susammitam] N; susaṃsmitaḥ M
34c karmānvitaṃ] N; karmānvita M
35a stambhe] N; stambha M
35d lambanaṃ] N; lambana M
• kaṇṭhakopamam] N; kaṇṭatopamam M

93.29 O virtuous one, one should carefully install lion heads (*siṃhavaktra*) and foliage designs (*pattraka*) that are the size of the sill (*umbara*) and *vedya* base.

93.30 At the doorway's inner (*madhya*) jamb (*śākhā*), one should position *Śrī* with her own features. The goddess is on a lotus (*padma*), with a lotus throne (*padmāsanā*), she is beautiful (*śubhā*), bestowing gifts (*varadā*) and holding a lotus in her hand (*padmakarī*).

93.31 Pouring water (*snāpayantī*), she is accompanied by 2 elephants and 2 pots. Having thus installed the goddess and 2 fine doorway guardians (*pratihāra*),

93.32-33b the wise man should completely fill in the rest of the jamb (*śākhā*) with fine *vidyādhara* figures, elegant couples (*mithuna*), auspicious birds (*maṅgalavihaga*), trees (*vṛkṣa*), and pots of leaves and creepers (*pattravallighaṭa*).

93.33cd The ornamentation of the doorway (*dvāraśobhā*) has been given. Next hear about the ornamentation of columns (*stambhaśobhā*).

[The four-sided *padmaka* column type]

93.34 Dividing the length of the well measured 4-cornered (sided) column, one should carefully shape and ornament it.

93.35 In the lotus (*pravālana*) column, one should make a *masūraka* projection (*nirgama*), various creepers and a pendant element (*lambana*) reaching down to the neck (*kaṇṭha*).

93.31d salakṣaṇā: the conjecture is a possible treatment for a *pāda* which is hypermetric at N, hypometric at W. Another possibility would be *kalaśa-lakṣaṇānvitā*. But, in the latter version, the clear dual of *kalaśābhyām* would be lost.
93.35b masūrakaḥ: The *masūraka* is a projecting moulding, lentil-like, or pillow-like, here placed at the base of the column shaft. At BK pl 46-49 a *masūraka* was placed at the base of the shank (*jaṅghā*).
93.35a pravālanastambhe: In verse 36 below the column will be given the synonym *padmaka*.

93.36 svarūpakānvitaṃ kāryaṃ stambho 'yaṃ padmakasmṛtaḥ
caturaśrasamākhyāto hy aṣṭāśraṃ śṛṇu sāmpratam

93.37 vibhajya pūrvavat stambhaṃ kāryo vā ghaṭṭapallavaḥ
stambhaṃ vibhajya dairghyeṇa kuryāt pallavikānvitam

93.38 pallavaiḥ puṣpamālābhiḥ ghaṭikābhiḥ suśobhitāt
ghaṭṭapallavako nāma stambho 'yaṃ sumanoramaḥ

93.39 kuberākhyo 'thavā kāryaḥ ṣoḍaśāśro manoramaḥ
ūrdhvataḥ pallavopeto mūle cāgre caturaśrakaḥ

93.40 śrīdharo vātha kartavyaḥ kuberasyaiva kalpanā
śrīdharo 'yaṃ samākhyātaḥ saṃkṣepād ramakānvitaḥ

93.41 ete stambhāḥ samākhyātāś catvāraś ca viśeṣataḥ
stambhadravyakrameṇaiva stambhasamucchrayaṃ śṛṇu

Ω = NM(>W)

36a svarūpakānvitaṃ] N; nirūpakānitaṃ M
36b padmakasmṛtaḥ] N; padmasaṃsmṛtaḥ M
37a stambhaṃ] em.; stambha NM
37c stambhaṃ] em.; stambhā NM
38a pallavaiḥ] N; pallavai M
• mālābhiḥ] N; mālābhi M
38b ghaṭikābhiḥ] N; ghaṭikābhi M
• suśobhitāt] N; suśobhitāṃ M
39a kuberākhyo] N; kuberākhya M
• 'thavā] N; tha M
39b ṣoḍaśāśro] em.; ṣoḍaśāṃśro N; śoḍaśāṃśro M
39c ūrdhvataḥ] N; ūrddhvata M
• pallavopeto] em.; pallavopetā M; palatopetā N
39d mūle] N; mūlañ M
• cāgre] N; cāgrai M
• caturaśrakaḥ] N; catuśrakaḥ M
40c samākhyātaḥ] N; samākhyāta M
40d ramakānvitaḥ] M: ramakānvit[[ā]]aḥ N
41a stambhāḥ] N; stambhā M
41b catvāraś ca] N; catvārasya M
41d śṛnu] N; śṛnuḥ M

93.36abc It should be made with lotus designs (*svarūpakānvita*). This is 4-sided column, called *padmaka.*

[The 8-sided *ghaṭṭapallava* column type]

93.36d Next hear about the 8-cornered (sided) [column].

93.37 Or the *ghaṭṭapallava*, should be made, dividing the column as before. Dividing the column along its length, it should be given horizontal bands of ornament (*pallavikā*).

93.38 Because it is graced with decorative bands (*pallava*), with garlands and pots, this pleasing column is called *ghaṭṭapallavaka.*

[The 16-sided *kubera* column type]

93.39 Or one should make the fine, 16-cornered (sided) [column] called *kubera.* It has decorative bands (*pallava*) as it ascends. At the top and bottom it is 4-cornered.

[The *śrīdhara* column type]

93.40 Or a *śrīdhara* should be made. [Its] design is like that of the *kubera.* The *śrīdhara*, which is ornamented with *aśoka* flowers (*ramakānvita*), has been described in brief.

93.41 The 4 column [types] have been given. Next hear about the elevation of the column according to its constituent parts.

93.39c pallavopeto: The reading at M is favoured over that at N because it yields a recognisable architectural element, while that at N does not. Furthermore, the shape of the to character at N does not conform to the norm for the manuscript.
93.40: The number of corners in the *śrīdhara* is not carefully specified. It may be the same as in the *kubera.* See table 10 for a listing of column types across the texts.
93.41-49: For the column proportions as given here, see figure 57a.

93.42 stambhamastikabāhalyaṃ tathā stambhāsanasya ca
tulānāṃ caiva bāhalyaṃ jñātvā samyak tulocchrayaḥ N107v

93.43 evaṃ samucchrayaṃ samyag ekīkṛtya vicakṣaṇaḥ
tataḥ susammitaṃ kṛtvā stambhadairghyaṃ prakalpayet M80v

93.44 dvārasyocchrayapādena stambhasyaiva pravistaraḥ
trividhaḥ stambhavistāraḥ vedyavat parikīrtitaḥ

93.45 vyāsapādādhikaḥ kāryo rūpakarmānvito dharaḥ
tataḥ stambhāsanaṃ bhadre procyate saviśeṣataḥ

93.46 vistarasyāṣṭabhāgena vyāsaḥ stambhāsanasya tu
uktaṃ stambhāsanaṃ tubhyam ucchrayeṇārdhasaṃmitam

93.47 stambhāsanasya pādena talapaṭṭasya vistaram
stambhavistārapādena hīno bāhalyaḥ sa smṛtaḥ

93.48 stambhasya cāṣṭamāṃśena mastikasya pravistaraḥ
triguṇaṃ stambhavistāraṃ dairghyaṃ tasya prakīrtitam

Ω = NM(>W)

42a mastika] N; stisrika M
42c bāhalyaṃ] N; bāhalya M
42d tulocchrayaḥ] N; kulocchrayam M
44a pādena] N; ṣādena M
44c trividhaḥ] N; trividha M
• vistāraḥ] N; vistāra M
44d vedyavat] N; yedyavat M
45a pādādhikaḥ] em.; pādādhikā N; yadodhikā M
• kāryo] N; kāyo M
45c tataḥ] em.; tata NM
45d saviśeṣataḥ] N; saviśeṣaḥ M
46b vyāsaḥ] em.; vyāsa NM
• stambhāsanasya] em.; staṃbhāsanasya N; stambhāsamasya M
46c uktaṃ] em.; ukta N; uktā M
48a cāṣṭamāṃśena] M; cāṣṭamāsena N

93.42 Knowing depth (*bāhalya*) of the column capital (*mastika*), base (*āsana*) and beams (*tulā*), [one may] properly [make] the height of the beams (*tulā*).

93.43 Thus putting together the height (*samucchraya*), and making it properly measured, the wise man should assign the column height (*dairghya*).

93.44 The breadth (*pravistara*) of the column is ¼ of the height (*ucchraya*) of the doorway. The breadth (*vistāra*) of the column is 3-fold, according to the [3 possible sizes of] *vedya* base.

93.45 The ornamented support (*dhara*) should expand out by a ¼ part (*vyāsa-pādādhika*). Next, the column base (*āsana*) is particularly described, my dear.

93.46 The expansion (*vyāsa*) of the column base (*āsana*) is 1/8 of the breadth [of the column]. Its height is half [the column length]. The column base (*āsana*) has been described to you.

93.47 The breadth (*vistara*) of the moulding on the shaft (*talapaṭṭa*) is ¼ [that of the] column base (*stambhāsana*). [The *talapaṭṭa*] depth (*bāhalya*) is ¼ less than the column breadth (*vistāra*).

93.48 The breadth (*pravistara*) of the capital (*mastika*) is 1/8 [beyond the breadth] of the column. Its height (*dairghya*) is 3 times the column breadth (*vistara*).

93.44 vedyavat: The three-fold breadth of the *vedya*, or *vedī*, was discussed at verses 4-6 above.
93.45a and 46b vyāsa: I understand the term *vyāsa* to denote an expansion beyond the column breadth at the shaft.
93.45b dharaḥ: The *dharaḥ* is, presumably, a support below the column base (*āsana*).

93.49 vistārārdhena bāhalyaṃ mastikasya vidhīyate
mastikalakṣaṇaṃ proktaṃ tulānāṃ lakṣaṇaṃ śṛṇu

93.50 sāṣṭabhāgena vistīrṇā stambhavistarasammitam
bāhalyād aṣṭabhāgena hīnā bhāratulā smṛtā

93.51 tadvac caivāṣṭamāṃśena tasyāś cāvyadhikā tulā
stambhavyāsārdhabāhalyā tadvad upatulādhikā W89r

93.52 tulābāhalyapādūno jayantīvistaraḥ smṛtaḥ
vistarapādahīnaṃ tu bāhalyaṃ parikīrtitam

93.53 jayantīvyāsavistīrṇam athavā pādavarjitam
jayantīvistarārdham vā jayantyantaram iṣyate

93.54 jayantīnāṃ dairghyaṃ cātra tulapaṭṭobhayāntagam
jayantivistarapāde jayantisaṃgrhahaḥ smṛtaḥ

93.55 cchādyaṃ dviguṇavistīrṇajayantivyāsasaṃmitam
jayantipādabāhalyam uktaṃ cchādyasya lakṣaṇam

Ω = NM(>W)

49a bāhalyaṃ] em.; bāhalya NM
49b mastikasya vidhīyate] N; mastikasyavidhīyatemastikasyavidhīyate M
49c proktaṃ] N; prokta M
49d śṛṇu] N; śṛṇuḥ M
50b sammitam] em.; sammitaḥ NM
50c aṣṭabhāgena] N; aṣṭamāṃśena M
50d hīnā] em.; hīna NM
• bhāra] N; nabhāra M
• smṛtā] em.; smṛtāḥ NM
51a tadvac] N; tadva M
51b tasyāś cāvyadhikā] em.; tasyāccāvyadhikā N; tasmācāvyadhikā M
51d upatulādhikā] N; upa[[la]]lādhikā M
52a tulā] em.; tula M; tulya N
• pādūno] em.; pādūnāṃ NM
52b jayantī] N; jāyatī M
52c vistara] N; vistaraḥ M
52d parikīrtitam] M; parikīrttit[[ā]]aṃ N
53d jayanty] M; jayaty N
54a dairghyaṃ] em.; dairghya NM
54b paṭṭobhayāntagam] M; paṭṭobhayontagaṃ N
54c vistara] N; vistaram M
54d saṃgrahaḥ] N; saṃgraha M
55b vyāsa] M; vyāsaḥ N
55c bāhalyam] N; bāhalyām M

93.49 The depth (*bāhalya*) of the capital (*mastika*) is ½ its breadth. The features of the capital (*mastika*) have been given. [Next] hear the features of the *tulā* beams.

93.50 The breadth (*vistīrṇa*) of the *bhāratulā* is 1/8 more than that of the column. In depth (*bāhalya*) it is 1/8 smaller.

93.51 Similarly, the [breadth of the] *tulā* is no more than 1/8 greater than that of [the *bhāratulā*]. Its depth (*bāhalya*) is ½ the expansion (*vyāsa*) of the column. The *upatulā* is similarly broader.

93.52 The breadth (*vistara*) of the joist (*jayantī*) is ¼ less than the depth (*bāhalya*) of the *tulā*. Its depth (*bāhalya*) is 1/4 less than its breadth (*vistara*).

93.53 The other joist (*jayantī*) extends as far as the [first] joist (*jayantī*), or ¼ less than that, or ½ the breadth of the [first] joist (*jayantī*).

93.54 The length (*dairghya*) of the joists (*jayantī*) reaches the ends of both *tulā* mouldings (*tulapaṭṭa*). The joist juncture (*jayantisaṃgraha*) is in ¼ of the joist (*jayanti*) breadth.

93.55 The capping element (*chādya*) is twice the breadth of the joist (*jayanti*). Its depth is ¼ that of the joist (*jayanti*). The features of the capping element (*chādya*) have been given.

93.52-54 jayantī: The term *jayantī* is translated as 'joist' in Dagens 1984, p. 163. I will follow course.
93.55 chādya: The *chādya* appears to be a capping piece above the column composite.

93.56 cchādyasaṃnichadāḥ kāryāḥ sandhipālāḥ susaṃcitāḥ M81r
sarvasusaṃcitaṃ kṛtvā nirandhraṃ sutalaṃ samam

93.57 sarvasuniścalaṃ kṛtvā lohakaṇṭakapattritam W90r
bhūmibandhas tataś cordhvaṃ kartavyo lakṣaṇānvitaḥ

93.58 ukto yathākrameṇaiva prāsādadravyasaṃcayaḥ
ādraṃ pūrvopayuktaṃ ca miśraṃ vai cādharottaram

93.59 dagdhaṃ purāṇasaṃyuktaṃ tad dravyaṃ na prapūjyate
ādracchinnam anādraṃ ca samabhraṃ pariniṣṭhitam

93.60 nopayuktam adagdhaṃ ca praśastaṃ tat prapūjyate
dāravāṇāṃ tu sarveṣāṃ śailānāṃ ca samāsataḥ

93.61 vedyādīnāṃ krameṇaiva dravyāṇāṃ lakṣaṇaṃ smṛtam
dvārād anantaraṃ bhadre cayakarma samāgatam

93.62 dvāramokṣaprasaṅgena dvāradravyam udāhṛtam
yathā dravyaprasaṅgena prāsādadravyalakṣaṇam

93.63 krameṇa sarvam ākhyātaṃ sambandhena yathāgatam
uktaṃ kramāgataṃ sarvaṃ niḥsaṃdigdhaṃ suniścitam N108r

93.64 krameṇaiveha saṃprāptaṃ prāsādacayalakṣaṇam

iti prāsādadravyalakṣaṇatrayonavatipaṭalaḥ

Ω = NM(>W)

N is illegible at 56c.

56a chādya] em.; chādyaṃ NM 56b sandhipālāḥ] em.; sandhipālā N; sannipālā M
• susaṃcitāḥ] em.; susañcitān N; susañcitam M
56d nirandhraṃ sutalaṃ] em.; nirandhraṃsutala M; [****]talaṃ N
57a niścalaṃ] N; niścala M 57b lohakaṇṭakapattritam] em.; lohakaṇṭākapattritam M; lohakaṇṭhakapatritaṃ N 57c bandhas] em.; bandha NM
• tataś] N; tataḥś M • cordhvaṃ] em.; corddhva NM
59b tad] em.; taṃ N; ta M • prapūjyate] N; prapujyate M
59c ādra] conj.; āla N; ala M 60a nopayuktam] N; noyayuktam M
60b praśastaṃ] em.; praśastan M; prasaṃstaṃ N
• prapūjyate] N; prapujyate M 60c sarveṣāṃ] M; [***] N
60d śailānāṃ ca samāsataḥ] em.; śelāñcasamāsataḥ M; [********] N
61a vedyādīnāṃ] N; yedyādīnāṃ M 61b smṛtam] N; smṛtaḥ M
63b sambandhena] N; sambatvena M
63c kramāgataṃ] N; kramāgata M • sarvaṃ] em.; sarvan N; sarva M
63d niḥsaṃdigdhaṃ] em.; nisandigdhaṃ N; nisandigdha M
64a saṃprāptaṃ] N; saṃprāpta M 64b prāsādacaya] conj.; prāsādañcaya NM
after 64 iti prāsādadravyalakṣaṇatrayonavatipaṭalaḥ] em.; itiprāsādadravyalakṣaṇapaṭalaḥ N; itidevyāmateprāsādadravyalakṣaṇapaṭalatrayonavari M

93.56-57 The juncture protectors (*sandhipāla*) are together covered by the capping element (*chādya*). Making everything properly, without any gaps, level, straight, and altogether stable, [one should] install] a *lohakaṇṭaka* foliage [design], with the fine *bhūmikā* level (*bhūmibandha*) above.

93.58 The set of parts of the temple has been described in due sequence. Stone (*ādra*) is used at the front, with mixed material elsewhere.

93.59 Fired [brick] was used formerly. That material is not commended. Broken stone (*ādrachinna*), non-stone (*anādra*), and mica are approved.

93.60ab It is taught that unfired [brick] should not be used.

93.60c-61 The features of the parts (*dravya*), from *vedī*, on, in wood or stone, have been given in brief. My dear, the shaping of the elevation of the roof (*cayakarma*) comes straight after the doorway.

93.62 The elements of the doorway have been given in due order (*dvāramokṣaprasaṅgena*) just as the features of the elements of the temple have been given in due order (*prāsādadravyaprasaṅgena*).

93.63 Everything has been declared in order, as it arose in sequence. Everything in its turn, without uncertainties and well settled.

93.64 The features of the elevation of the temple roof (*prāsādacaya*) are next, in their turn.

Chapter 93, the characteristics of temple parts.

93.56 sandhipālāḥ: The *sandhipāla*s perhaps protect the juncture between the joists.
93.59c ādra: The conjecture removes the puzzle of the transmitted *ala* and *āla*, and is backed up by the use of *ādra* in verse 58.

Devyāmata, prāsādānāṃ viśeṣeṇa sāmānyacayalakṣaṇacaturnavatipaṭalaḥ

N f108r; M f81r; W f90r.

94.1 athātaḥ sampravakṣyāmi saviśeṣeṣu suvrate
umbarādikrameṇaiva prāsādacayalakṣaṇam W90v

94.2 śuklapakṣe sunakṣatre sugrahe śakunānvite
kartuś caivānukūle tu gītavāditranisvanaiḥ

94.3 saṃhṛtya sarvasambhāraṃ sthapatir vāthavā guruḥ
susnātaśuklavāsaś ca gandhapuṣpaiḥ subhūṣitaḥ

94.4 bhittirekhādvayor madhye tasyordhvam upari nyaset M81v
samaṃ susaṃcitaṃ kuryād vajralepena niścalam

94.5 uktasyombaravinyāsaṃ cayakarma kramaṃ śṛṇu
pratiṣṭhā pūrvam ākhyātā brahmasthāne bhavasya tu

94.6 piṇḍikāmānasaṃsthānaprajñārekhāsamanvitam
jñātvā karmaviśeṣajñaḥ praveśanirgamaṃ tathā

94.7 prāsādasyocchrayaṃ bhrājya dvāramokṣasya madhyataḥ
talapaṭṭasamaṃ kṛtvā umbaraṃ sutalaṃ samam

Ω = NM(>W)

1b saviśeṣeṣu] M; saviśeṣ[*] N
2c tu] N; vātu M
3b sthapatir] em.; sthapati N; sth[[ā]]apati M
• guruḥ] em.; gurum NM
3c śuklavāsaś ca] em.; śuklavāsāca N; śuklavāsāva M
3d puṣpaiḥ] N; puṣpai M
4b tasyordhvam] M; tasyerddhvam N
• upari] N; utpara M
4c samaṃ] N; sama M
• kuryād] N; kuryā M 5a vinyāsaṃ] N; vinyāsa M
5b kramaṃ śṛṇu] N; kramaśṛṇuḥ M
5d bhavasya] N; cavasya M
6c jñaḥ] em.; jñāḥ NM
7a prāsādasyocchrayaṃ] N; prāsādasyocchraṃ M

Devyāmata, chapter 94, the general features of the shaping of the roof elevation (*cayakarma*), specific to temples

94.1 And next, O virtuous one, I will describe in detail the features of the shaping of the temple elevation (*caya*), from sill (*umbara*) up.

94.2-3 In the half of the month in which the moon waxes, on a good *nakṣatra*, under a beneficent star, when there is a good augury, at a time suitable for the patron (*kartṛ*), the architect (*sthapati*) or officiant (*guru*), bathed, dressed in white, and ornamented with perfumes and flowers, should gather the necessary materials, to the accompaniment of song and instrumental music.

94.4 Then he should install [the sill] over the midpoint of the two lines (*rekhās*) for the wall. With cement (*vajralepa*), he should make it level, well set, and stable.

94.5 [Thus is] the installation of the sill (*umbara*) for the said [temple doorway]. [Now] hear about the shaping of the superstructure elevation (*caya*) in due sequence. The installation (*pratiṣṭhā*) for the deity (*bhava*), at the central point (*brahmasthāna*), has already been described.

94.6-7 Knowing the measurements of the image pedestal, the shape, design, the lines (*rekhās*), and the recess (*praveśa*) and projection (*nirgama*) too, he who knows the particulars of the procedure should make the elevation of the temple brilliant. He should set the *umbara*, level and straight, in line with the fillet at ground level (*talapaṭṭa*), in the centre of the doorway opening (*dvāramokṣa*).

94.5cd: This installation has been described in a portion of the text not given in this edition.

94.8 rekhādvitayamadhye tu dvāramadhye susammitam
jātarūpaṃ nyaset tatra talapaṭṭasya copari

94.9 kṛtvā cānulbaṇaṃ śvabhraṃ vajralepena saṃcitam
bhittirekhādvayor madhye prāsādacayam ārabhet

94.10 ucchrayasya tribhāgena prāsādasya kaṭir bhavet W91r
kaṭyūrdhvaṃ dviguṇaṃ jñeyaṃ prāsādaśikharocchrayaḥ

94.11 kaṭyūrdhvaṃ śukanāsasya kaṭitulyasamucchrayaḥ
tasmād ūrdhvaṃ tribhāgena vedīkaṇṭhāmalāsthikam

94.12 evaṃ bhāgatrayaṃ jñātvā prāsādasya vicakṣaṇaḥ
prārabhec chastravit prājñaḥ prāsādacayam ādarāt

94.13 sthānamānaṃ vibhāgaṃ ca samyag jñātvā yathākramam
saṃharec chikharaṃ vidvān kaṭyurdhvaṃ sāmalāsthikam

94.14 kaṭyūrdhvaṃ vedikādhastād bhūmikās tatra kalpayet
yāvantyo bhūmayas tatra bhāgasaṃkhyā yatāvatī

Ω = NM(>W)

8b susammitam] N; susammite M
8c rūpaṃ] em.; rūpa NM
• nyaset tatra] N; nyasetatra M
9b saṃcitam] N; sanvitam M
9c dvayor] N; dvayo M
10a tri] N; tṛ M
10b prāsādasya] M; prāsādāsya N
11a ūrdhvaṃ] em.; ūrddhva NM
11c ūrdhvaṃ] em.; ūrddhva NM
11d kaṇṭhāmalāsthikam] N; kaṇṭhomalācchikam M
12a trayaṃ] N; traya M
12c prājñaḥ] em.; prājñāḥ N; [- -] M
13a mānaṃ] N; nāmaṃ M
13b samyag] N; samyak M
13c vidvān] N; vidvā M
13d ūrdhvaṃ] em.; ūrddhva NM
• sāmalāsthikam] N; sāmalacchikam M
14a ūrdhvaṃ] em.; ūrddhva NM
• vedikādhastād] em.; [*]dikādhastā N; vedikādhasthā M

94.8 At the midpoint between the 2 lines (*rekhās*), right in the centre of the doorway, he should install gold, over the ground level fillet (*talapaṭṭa*).

94.9 Having filled the hole at the midpoint between the 2 wall lines (*rekhās*) with cement (*vajralepa*), not in excess, he should commence the shaping of the superstructure (*caya*).

94.10 The hip (*kaṭi*) should be a 1/3 of the temple height. Above the hip (*kaṭi*), the height of the *śikhara* is twice that amount.

94.11 Above the hip (*kaṭi*) is the parrot beak projection from the superstructure (*śukanāsa*), its height the same as that of the hip (*kaṭi*). Above that, in the [last] 1/3 are the *vedī* platform, neck (*kaṇṭha*) and myrobalan and pinnacle (*āmalāsthika*).

94.12 Knowing the 3 parts of the temple to be thus, the wise and learned man should commence the shaping of the superstructure (*caya*) with care.

94.13 Knowing the proper shape, size and proportions, the wise man should bring together (*saṃharet*) the superstructure (*śikhara*) from hip (*kaṭi*) to myrobalan and pinnacle (*āmalāsthika*).

94.14 Between the hip (*kaṭi*) and the *vedikā* platform he should make miniature-building-shaped structures (*bhūmikās*). There are as many parts as there are miniature-building-shaped structures (*bhūmis*).

94.15 bhūmikāsaṃkhyayā bhāgāḥ kartavyāś cocchrayasya tu
upary upari bhāgas tu hīnahīnataro bhavet

94.16 caturaṅgulamānena bhāgas tu punar ucyate
bhūmau bhūmau tatordhvaṃ tu bhāgaikaikaṃ samāharet M82r

94.17 bhāgānāṃ kṛṣya bhūmīṣu samaṃ kṛtvā tu nikṣipet
saṃhāram ucchrayasyoktaṃ vistarasyocyate 'dhunā

94.18 prāsādavistarārdhena vedikā samudāhṛtā
kiṃcid vā vyadhikā kāryā bhāgānām adhikānvitā

94.19 prāsādavistaraṃ samyak kaṭyūrdhvaṃ śikharopari W91v
vedikāyā bahis tyajya bhūmikānāṃ tu saṃkhyayā

94.20 bhāgānāṃ sadṛśaṃ kṛtvā bhūmau bhūmau bahis tyajet
bhāgaṃ bhāgottaraṃ tiryag upary upari saṃharet

94.21 jñātvā toyāntaraṃ tyajya rathakasyobhayor bahiḥ N108v
rathakād vārdhavistīrṇaṃ kartavyam udakāntaram

Ω = NM(>W)

16b punar] N; panar M
16c bhūmau bhūmau] em.; bhūmaubhūmaus NM
17a bhāgānāṃ] em.; bhāgānā NM
17b samaṃ] N; sama M
18b vedikā] N; dikā M
18c kiṃcid vā vyadhikā] em.; kiñci[[ā]]vāvyadhikā N; kiñcicāvyavadhikā M
18d adhikānvitā] N; adhikānvitāḥ M
19b ūrdhvaṃ] em.; ūrddhva NM
20cd tiryag upary] N; tiryaṅgupary M
21a toyāntaraṃ] N; toyāntara M
21b bahiḥ] em.; bahi NM
21c vārdhavistīrṇaṃ] N; vārddhavistīrṇṇa M

94.15 The parts of the height are to be assigned according to the number of *bhūmikās*. As one ascends, the part[s] are smaller and smaller.

94.16 A part is said to be 4 *aṅgulas* in size. In the ascent from *bhūmi*[*kā*] to *bhūmi*[*kā*], 1 part after another is subtracted.

94.17 One should make the reduction, subtracting parts at the *bhūmi*[*kā*]s in proportion. The contraction (*saṃhāra*) in height has been described. Next [the reduction] in breadth is given.

94.18 The *vedikā* platform is said to be ½ the breadth of the temple, or it should be made a little more than that, with added parts.

94.19 One should properly reduce the temple breadth above the hip (*kaṭi*), ascending the superstructure (*śikhara*), as far as the *vedikā* platform, according to the number of *bhūmikās*.

94.20 Making the parts equal, one should reduce [the breadth] at *bhūmi* after *bhūmi*. One contracts (*saṃharet*) horizontally as one ascends, part by part.

94.21 Knowing that, one should make a gap for the water channel recess (*toyāntara*), at both outer [edges] of the projection (*rathaka*). Or one should make the water channel recess (*udakāntara*) half its breadth from the *rathaka*.

94.17a bhūmīṣu: *i* is lengthened to *ī* to fit the metre.
94.21cd rathakād vārdhavistīrṇaṃ kartavyam udakāntaram: I am assuming here that the half breadth is half of the breadth of the water channel recess only because I cannot see that any other half measure would be useful.

94.22 paridhikarṇasūtreṇa lambanena samanvitam
nirūpya vistarārdhaṃ tu saṃharet svavibhāgataḥ

94.23 praveśanirgamaṃ jñātvā ūnaṃ vā vyadhikaṃ budhaḥ
kapālikāsamaṃ kūryāt saṃhared ubhayor bahiḥ

94.24 tiryagbhāgādhikādhastāt bhāgahīnaṃ tathopari
tadvad yad ucchrayeṇaiva bhūmayaḥ parikīrtitāḥ

94.25 bhāgasaṃkhyāparichinnāḥ pūrvavat procyate punaḥ
bhūmiṃ vāstusamaṃ kṛtvā ucchrayaṃ sārdhavistṛtam

94.26 lakṣārthaṃ vartayet tatra prāsādaṃ lakṣaṇānvitam
abhinno vistareṇaiva ucchrayeṇa tridhā smṛtaḥ

94.27 eko 'py ucchrayabhedena prāsādas trividhocyate
vistarād dviguṇo hy ekaḥ sapādadviguṇo 'paraḥ

94.28 adhyardhadviguṇo vāpi prāsādas trividhocchrayaḥ M82v; W92r
khaṭikāghṛṣṭasūtreṇa madhyarekhāṃ samālikhet

Ω = NM(>W)

22b samanvitam] em.; samanvitaḥ NM
23c kapālikāsamaṃ] em.; kapālikāthāsamaṃ N; kapālikā M
• kuryāt] N; [[kā]]ry{ā}t M
23d bahiḥ] em.; bahi NM
24a bhāgādhikādhastāt] em.; bhāgādhikādhastā N; bhāgādhikāddhastā M
24c tadvad yad] em.; tadvayad N; tadvattad M
• ucchrayeṇaiva] N; ucchrayeṇeva M
24d parikīrtitāḥ] em.; parikīrttitaḥ NM
25a paricchinnāḥ] em.; paricchinnaḥ N; parichiṇṇaḥ M
25c bhūmiṃ] N; bhūmi M
• vāstu] conj.; vāsu NM
26a lakṣārthaṃ] em.; lakṣārtham N; lakṣārtha M
• vartayet] N; varttaye M
26b prāsādaṃ] em.; prāsāda NM
• lakṣaṇānvitam] N; lakṣaṇanvitaṃ M
26d smṛtaḥ] N; smataḥ M
27a eko 'py] N; ekop M
27b prāsādas] em.; prāsāda NM
• trividhocyate] N; [[dha]]trividhocyate M
27c vistarād] N; vistara M
• guṇo] em.; guṇa NM
27cd hy ekaḥ sapāda] N; hyekakasmapāda M
28b prāsādas trividhocchrayaḥ] em.; prāsādatrividhocchrayaḥ N; prāsādatrividhocyate M
28d rekhāṃ] N; rekhā M

94.22 Examining, by means of the plumb line (*lambana*), and the edge (*paridhi*) and diagonal (*karṇa*) cords (*sūtra*[s]), one should reduce (*saṃharet*) [the breadth], according to the size [of the temple], to a half.

94.23 Assessing the recess (*praveśa*) and projection (*nirgama*), whether less or more, the wise man should contract [the *caya*] at both sides, making it resemble a pot.

94.24 Below, there is an additional part horizontally. Above, there is a part less. The *bhūmi*s are declared to be thus, as was the case in terms of height.

94.25 They are reduced according to the number of parts as before. Having made the *bhūmi* level with the site (*vāstu*), [one should make] the height 1½ times the breadth.

94.26 To effect its purpose, one should make the temple with good features. The breadth does not vary, but the height may be 3-fold.

94.27 A single temple may be 3-fold in terms of height. First, [the height] may be twice the breadth. Then, it may be 2¼ times [the breadth].

94.28 Or [it may be] 2½ times [the breadth]. The temple height is 3-fold. One should mark out the central line (*madhyarekhā*) with a chalk-rubbed cord (*khaṭikāghṛtasūtra*).

94.28cd-33: The description of the *sūtra*s used to shape the *caya* is sketched at figure 49, and discussed at section 2.2.9 of the introduction.
94.28cd: At this point, attention shifts to the marking of the proportions of the temple with chalked cords. The first mark given, here, is a central line. We are not told its orientation, vertical or horizontal. In the next two verses we are told that the height of the temple will be divided into 3 parts, the breadth in to 4. It is largely on the basis of that statement that I have framed my understanding. In order to yield a division of the breadth into 4, three vertical *sūtra*s will be required. Two of them are given at 94.32cd. I take the central line at 94.28cd to be the third vertical line, lying between them.

94.29 vistareṇocchrayeṇaiva prāsādaṃ śṛṇu sāmpratam
caturdhā vistaraṃ bhājya prāsādasya vicakṣaṇaḥ

94.30 tridhā vibhajya yatnena prāsādaṃ cocchrayaṃ punaḥ
pīṭhasyordhvaṃ tribhāge tu tiryak sūtraṃ samāyutam

94.31 khaṭikāghṛṣṭasūtraṃ tu yatnād āsphālayet sudhīḥ
ucchrayārdhena mānena taṃ sūtraṃ lāñchayed bahiḥ

94.32 tiryagrekhādvayaṃ bhadre ubhayos tena lāñchayet
lāñchanadvitayenaiva ūrdhvarekhādvayaṃ likhet

94.33 tiryagrekhopari yatnād rekhādvayaṃ tu lāñchayet
dviguṇābhyadhikārdhaṃ tu mānaṃ saṃgṛhya yatnataḥ

94.34 tiryagrekhāṃ samārabhya yāvat syād vedikāvadhi
tyāgabhāgaṃ parityajya sambhāraṃ parikalpayet

94.35 tiryagrekhābahirūrdhvaṃ sūtraṃ saṃsthāpya matsyake
tāvat prasārayet sūtraṃ yāvat prāsādavistaram

Ω = NM(>W)

M is illegible at 33cd. N repeats 33ab after 33cd.

29b prāsādaṃ] N; prāsāda M
30a tridhā vibhajya] N; trividhāvibh[[ā]] ajya M
30b cocchrayaṃ] N; cocchraye M
30c pīṭhasyordhvaṃ] N; pīṭhasyorddhva M
• tri] N; tṛ M
30d samāyutam] N; samāyataḥ M
31b sudhīḥ] N; sudhī M
31d bahiḥ] N; bahi M
33a rekhopari] N; rekhāpari M
33d mānaṃ] em.; māna N
34a rekhāṃ] em.; rekhā NM
34b yāvat syād vedikāvadhi] conj.; yāvasyādvidikāvadhi N; yāvasyorddhvedhikāvadhi M
35a bahirūrddhvaṃ] em.; bahisyorddhvantu N; bahimūrddha M
35b sūtraṃ] em.; sūtra NM
35c prasārayet] N; pra[[ā]]arārayet M
35d prāsāda] N; pādama M

94.29-30 Now hear about the temple in terms of breadth and height. The wise man carefully divides the breadth of the temple into 4 and the height into 3. The horizontal (*tiryak*) cord (*sūtra*) is applied over the temple base (*pīṭha*), at 1/3rd [of the height].

94.31 The wise man should carefully snap (*āsphālayet*) a chalk-rubbed cord. One should mark the cord (*sūtra*) at ½ the height [of the superstructure] beyond.

94.32 My dear, there is a [further] pair of horizontal lines (*rekhā*). One should make a mark at both of them with [the chalk-rubbed cord]. One should mark a pair of vertical lines (*rekhā*) with a pair of marks.

94.33 One should carefully mark a pair of lines (*rekhā*) over the horizontal lines (*rekhās*). Using the 2½-fold measure, ...

94.34 ... from the [first] horizontal line (*rekhā*) up to the *vedikā* platform, one should remove the part to be removed and should assign the form.

94.35 Fixing the cord (*sūtra*) over and beyond the horizontal cord (*sūtra*), at the intersection (*matsayaka*), one should extend a cord (*sūtra*) as far as the breadth of the temple.

94.30cd pīṭhasyordhvaṃ tribhāge tu tiryak sūtraṃ samāyutam: The horizontal (*tiryak*) *sūtra* is applied over the temple base (*pīṭha*), at 1/3rd [of the height]. 1/3 of the height marks the top of the *jaṅghā* in a temple the height of which is twice the breadth.

94.31cd ucchrayārdhena mānena taṃ sūtraṃ lāñchayed bahiḥ: I take the *ucchrayārdhena bahiḥ* to refer to a position beyond at half the height beyond that of the *jaṅghā* given in verse 92.30. My assumption may be wrong. Another possibility, of course, is that *ucchrayārdhena* refers simply to half of the full height of the temple, from base to peak. However, I cannot make such a measure fit into the complete description given here, with a total temple height divided into three equal parts at 94.30ab.

94.32a tiryagrekhādvayaṃ bhadre: My understanding is that these are two further horizontal lines, above the one at the top of the *jaṅghā*. They divide the *śikhara* height into 3 parts, as stated at verse 30.

94.32cd lāñchanadvitayenaiva ūrdhvarekhādvayaṃ likhet: I assume these two vertical lines lie on either side of the central one given at 94.28cd.

94.34: The reduction begins at the first horizontal line, at the top of the *jaṅghā*, and follows an arc with a radius of 2½ the breadth at the base of the *śikhara*.

94.36 tyāgabhāgaṃ parityajya tiryaksūtre nipātayet
saṃhāravedikāyānte tat sūtraṃ yojayet punaḥ

94.37 mānadvayasamaṃ kṛtvā yāvat syād vedikā bahiḥ W92v
saṃhārārthāt tato vidvān bhrāmayec chrayam ādarāt

94.38 ubhayoḥ pārśvayoḥ samyak prāsādasya bahir budhaḥ
śikharaṃ saṃhared yatnād bhramasūtrakrameṇa tu

94.39 bhūmikāsaṃkhyayā paścāt madhyasūtreṇa buddhimān
praveśanirgamaṃ jñātvā saṃhāraṃ parikalpayet

94.40 vistareṇocchrayeṇaiva khaṇḍānāṃ parikalpayet N109r; M83r
hrasvād dhrasvataraṃ kuryāc chikharaṃ bhūmikānvitam

94.41 evaṃ jñātvā vibhāgajñaḥ prāsādārdhaṃ vicakṣaṇaḥ
vistareṇocchrayeṇaiva saṃharec chikharaṃ kramāt

94.42 prajño rekhānvite pīṭhe bhittibandhaṃ samārabhet
rekhāmārgeṇa śāstrajño bhittibandhaṃ tu kārayet

Ω = NM(>W)

N is illegible at 38ab and 42ab

37b bahiḥ] em.; bahi NM
37c saṃhārārthāt] em.; saṃhārārthān N; saṃhārārthāṃ M
• vidvān] em.; vidvā NM
38a ubhayoḥ pārśvayoḥ] em.; ubhayopārśvayo M
38b bahir] em.; bahi M
38c saṃhared] em.; saṃhāred N; saṃharad M
• yatnād] em.; yatnā NM
39a paścāt] N; paścā M
39d saṃhāraṃ] N; saṃhāra M
• parikalpayet] N; parikalpanāt M
40b khaṇḍānāṃ] em.; kaṇḍānāṃ NM
40c dhrasvataraṃ] em.; rasvataraṃ N; asvataru M
40d bhūmikānvitam] N; bhūmikānvitān M
41a vibhāgajñaḥ] em.; vibhāgajñāḥ NM
41d saṃharec] em.; saharet N; saṃhāraic M
• chikharaṃ kramāt] em.; chikharakramāt M; śikha[***] N
42a prajño] em.; prajñā M
• rekhānvite] em.; rekhā[[nya]]nvite M
42b bandhaṃ] em.; bandha M
42c jño] em.; jñā NM

94.36 Having removed the portion to be removed, one should affix at the horizontal cord (*sūtra*). One should use that cord (*sūtra*) for the contraction up to the *vedikā* platform.

94.37 Making [the construction] equal on each side up to the *vedikā* platform, the wise man should then carefully curve (*bhrāmayet*) the elevation (*śraya*) to make the contraction (*saṃhāra*).

94.38 The wise man should carefully reduce the temple superstructure (*śikhara*) properly at both sides, using the cord that marks the curve (*bhrama sūtra*).

94.39 Then, according to the number of *bhūmikās*, the knowledgeable man should, with the central cord (*madhyasūtra*), knowing the recess (*praveśa*) and projection (*nirgama*), make the contraction.

94.40 He should make the subtractions (*khaṇḍa*) in both breadth and height. He should make the superstructure (*śikhara*), with its *bhūmikās*, smaller and smaller (*hrasvād dhrasvataram*) [as it ascends].

94.41 Knowing the parts, the wise man should gradually reduce the superstructure (*śikhara*) in breadth and height, to half [the breadth of] the temple.

94.42 The knowledgeable man should commence the wall (*bhittibandha*) at the temple base (*pīṭha*), with its lines (*rekhās*). The learned man should fashion the wall (*bhittibandha*), following the lines (*rekhās*).

94.38d bhramasūtra: this *sūtra* must delineate the wandering (*bhrama*) curve of the superstructure.
94.40b khaṇḍānāṃ: The same error of *k-* for *kh-* is seen again at 51d.

94.43 ṛjudhārāṃ samatalāṃ caturaśrasusaṃcitām
śilāṃ sutakṣitāṃ kṛtvā iṣṭakāṃ vā vimadbudhaḥ

94.44 tataḥ prasārayet sūtraṃ yāvat karṇāt tayoḥ sthitāt
kṛtvā sutānitaṃ sūtraṃ cayamārgaṃ nirīkṣayet

94.45 kuṭyasya pārśvayoś caiva kuṭyūrdhvaṃ dhārayet tathā
kuṭyasyordhvatalaṃ samyak tiryaksūtreṇa lakṣayet W93r

94.46 ubhayoḥ pārśvayor evaṃ lambane mānaṃ lakṣayet
evaṃ karṇeṣu sarveṣu samaṃ ca viṣamaṃ tathā

94.47 kuṭye caivāntaparyante ekāṃ dṛṣṭiṃ niveśayet
tato nirūpya yatnena kuṭye ca viṣamaṃ samam

94.48 dṛṣṭvā sūtrolbaṇaṃ kuṭye viṣamaṃ vādhikaṃ ca yat
prārambhe tu kuṭhāreṇa ūrdhvaṃ yasya tu takṣayet

94.49 bhittivistaramānena bhittiṃ sarvatra māpayet
bhittikarṇapramāṇena bhittikarṇaṃ pramāpayet

Ω = NM(>W)

43a dhārāṃ] N; dhārā M
• samatalāṃ] N; samāsatalāca M
43b susaṃcitām] em.; {su}saṃcitān N; susañcitāḥ M
43c śilāṃ] N; śilā M
• sutakṣitāṃ kṛtvā] N; sutalākṣetvā M
43d iṣṭakāṃ] em.; iṣṭakā NM
• vimad] N; vimād M
44a tataḥ] N; tatra M
44b karṇāt] N; kārṇṇāt M
• sthitāt] em.; sthitā N; sthitāḥ M
44c sutānitaṃ] N; sutānita M
44d mārgaṃ] N; mārga M
45a caiva] N; cai M
45b kuṭyūrdhvaṃ] N; kuṭyortha M • dhārayet] em.; dhārayes NM
45c samyak] em.; s[[u]]amyak M; samyag N
45d tiryak] M; dig N
• sūtreṇa lakṣayet] M; sūtre[**]kṣayet N
46b mānaṃ] em.; māna N; na M
• lakṣayet] conj.; rākṣayet N; nikṣayet M
47b ekāṃ] N; ekā M • dṛṣṭiṃ] N; dṛṣṭi M
48b viṣamaṃ] N; viṣama M
48c prārambhe] N; prāraśce M
48d ūrdhvaṃ] N; ūrddhva M
• yasya] em.; yasyā NM
49b bhittiṃ] N; bhitti M
49d karṇaṃ] N; karṇṇo M
• pramāpayet] M; [*]māpayet N

94.43 One should use well cut, four-cornered, firmly supporting, level stone or, according to another school, brick.

94.44 One should extend a cord (*sūtra*) as far as the corner at both [sides]. Stretching the cord (*sūtra*) well, one should examine the course of the shaping of the superstructure (*cayamārga*).

94.45 One should thus direct the elevation of the curve (*kuṭi*) on each side of the curvature (*kuṭya*). One should carefully mark the curve of the elevation with the horizontal cord (*sūtra*).

94.46 In this way, one should mark the measurement at the plumb line at both sides, and so too at each corner, [to determine whether it is] even or uneven.

94.47 One should make a single sight line (*ekāṃ dṛṣṭim*) within and without the curve. Examining the curve carefully, whether even or not,

94.48 observing any exceeding of the cord (*sūtra*) at the curve, or unevenness or addition, one should cut away the excess with a chisel (*kuṭhāra*).

94.49 One should erect the wall all around, according to the wall breadth. One should make the corner in the wall according to the measure for the corner in the wall (*bhittikarṇapramāṇena*) .

94.50 evaṃ nirūpya yatnena caye caye vicakṣaṇaḥ
sūtreṇa lambanenaiva cayakarma prasādhayet

94.51 bhūmau bhūmau tu kartavyaṃ khaṇḍakaṃ vistarocchritam
samantāt talamānena bhūmau bhūmau prasādhayet M83v

94.52 ūnaṃ vā vyadhikaṃ mānaṃ praveśaṃ nirgamaṃ tathā
samaṃ vā viṣamaṃ caiva lambanenopalakṣayet

94.53 paridhiṃ saṃharet samyak kartur dikṣu samantataḥ
karṇe ca karṇamānena bhūmau bhūmau tu saṃharet

94.54 vistarasya tribhāgena kaṭiḥ pravālikānvitā
bhūmibandhaṃ tataḥ kuryāt kaṭipravālikopari W93v

94.55 madhukumbhaṃ niveśārthaṃ sutalaṃ susamaṃ dṛḍham
tataḥ kapālikordhvaṃ tu śikharaṃ saṃharet kramāt

94.56 vedikaṃ gocaraṃ yāvat saṃhṛtya cayam ādarāt
tataḥ kapālikordhvaṃ tu madhukumbhaṃ niveśayet

Ω = NM(>W)

51a kartavyaṃ] N; karttavya M
51b khaṇḍakaṃ] em.; kaṇḍakaṃ NM
51c samantāt] em.; samantā NM
52a ūnaṃ vā] N; ūṇatvā M
52b nirgamaṃ] N; nigan M
52c viṣamaṃ] N; viṣaś M
52d lambanenopalakṣayet] N; lambaṇaiṇopakṣalayet M
53a paridhiṃ saṃharet] N; paridhisahare M
53b kartur] N; kartu M
53d saṃharet] M; [*]haret N
54b kaṭiḥ pravālikānvitā] conj.; [– – – –]likānvitā NM
54c bandhaṃ] N; bandha M
54d pravālikopari] M; pravālakopari N
55a madhu] N; madh[[i]] M • kumbhaṃ] em.; kumbha NM
• niveśārthaṃ] N; naiveśārtha M
55d saṃharet] N; saharet M
56b cayam] N; cay[[o]]am M
56d kumbhaṃ] N; kumbha M

94.50 In this way, the wise man carefully inspects each [side of] the shaping of the superstructure (*caya*), managing the *caya* shaping with a plumb line (*sūtreṇa lambhanena*).

94.51 At each *bhūmi* a subtraction is made in height and breadth. At each *bhūmi* one should manage [the contraction], on each side, according to the measure for that level.

94.52 Too small or too large a measure, a recess (*praveśa*) or projection (*nirgama*), even or uneven, one should observe [all this] with the plumb line.

94.53 On behalf of the patron (*kartṛ*), one should carefully bring the profile (*paridhi*) together in each direction. At the corner of each *bhūmi* one should make the reduction according to the corner measure.

94.54 The hip (*kaṭi*) has a *pravālikā* of 1/3 of the breadth. Then one should make the *bhūmikā* level (*bhūmibandha*) above the *pravālikā* on the hip (*kaṭipravālikā*).

94.55 Then, for the benefit of the construction, there is a level, regularly shaped, securely placed honey pot (*madhukumbha*) on a bowl (*kapālikā*). One should shape the superstructure by degrees.

94.56 Having carefully brought the *caya* together, up to the *vedikā* platform, one should then install the honey pot on the bowl.

94.54b kaṭiḥ pravālikānvitā: the conjecture is based on the reading at 54d.
94.54: I take the *pravālikā* to be a decorative band.

94.57 samyak taṃ śodhya bhūbandhaṃ gomayenopalepayet
āhṛtya sarvasambhāraṃ sthapatiḥ snānam ārabhet

94.58 susnātaḥ saśucir dakṣo japamālāsamanvitaḥ
ācamya vidhivan mantrī śuklaśraggandhabhūṣitaḥ

94.59 saṃviśya sutale śuddhe samyak kapālikopari
talamadhye vidhānajño madhukumbhaṃ niveśayet

94.60 talamadhye tataḥ samyak kumbhadhāraṃ nyased dṛḍham
kumbhadhāre tataḥ kumbhaṃ sthāpyaṃ kṛtvā suniścalam N109v

94.61 makṣikamadhusaṃpūrṇaṃ candanena sucarcitam
sarvabījauṣadhīyuktaṃ kāñcanena samanvitam

94.62 yathoktalakṣaṇopetaṃ puṣpamālāvibhūṣitam
pithitaṃ mantritaṃ kumbham ādhāropari vinyaset

94.63 śaṅkhavāditranirghoṣair vedagītasvanaiḥ śubhaiḥ
sthāpayen madhukumbhaṃ tu kṛtvā suniścalaṃ dṛḍham W94r

Ω = NM(>W)

57b gomayenopalepayet] N; gomayenolepayet M
57d sthapatiḥ] N; sthapati[[nnā]] M
• ārabhet] M; ā[[da]]rabhet N
58a saśucir] N; svāśuci M
58b japamālā] conj.; japamāna N; yajamāna M
59d kumbhaṃ] N; kumbha M
60a talamadhye] em.; talamadhya N; tatalamadhya[[ma]] M
60b dhāraṃ] em.; dhārā N
60c dhāre] N; dhāra M
• kumbhaṃ] em.; kumbha NM
60d sthāpyaṃ] N; sthāpya M
• kṛtvā] N; kumbha M
61a saṃpūrṇaṃ] em.; saṃpūrṇṇa NM
61c bījauṣadhī] N; bījoṣadhī M 62a yathokta] M; [*]thokta N
62c pithitaṃ mantritaṃ] N; pithitammantrānvitaṃ M
62d ādhāropari] N; ādhāraṃpari M
63a śaṅkha] N; śakha M
• nirghoṣair] N; nirghoṣai M

94.57 Carefully purifying the *bhūmikā* level (*bhūbandha*), one should anoint it with cow dung. The *sthapati* should collect all his equipment and bathe.

94.58 The skilled officiant (*mantrin*), knowing the procedures, bathed, in clean [clothes], with a rosary (*japamālā*) and adorned with white garlands and perfumes, should sip,

94.59 and approach the purified area, and carefully, knowing the procedure, place the honey pot on the bowl in the centre (*talamadhye*).

94.60 In the centre, he should carefully position the stable pot base, (*kumbhadhāra*, the *kapālikā*). Then he should place the pot on the base, making it stable.

94.61 [The pot is] full of honey, smeared with sandal, and filled with gems, medicines and gold.

94.62 With the said features and decorated with flower garlands, closed, and given *mantras*, the pot is placed on the base.

94.63 Making it stable and secure, one should establish the honey pot, with the fine sounds of conch shells and musical instruments, recitation of the *veda* and song.

94.58b japamālasamanvitaḥ: N and M diverge widely, N with *japamāna* and M with *yajamāna*. The reading at M could work, giving the meaning: 'accompanied by the *yajamāna*'. But the less stock content at N suggests that the truth may lie here. The conjecture emends to *japamālā*.

94.64 gandhaiḥ puṣpaiś ca sampūjya kṛtvā ca svastivācakam M84r
tataḥ praṇamya vijñāpya saṃsthāpya tataḥ niṣkramet

94.65 bahir niṣkramya mantrajñaḥ sarvatodigbaliṃ dadet
madhukumbhaṃ tataḥ sthāpya vedikāṃ pithayed budhaḥ

94.66 vedīṃ ca sutalāṃ kṛtvā cihnet kaṇṭhāmalāsthikam
kumbhanyāsaṃ samākhyātaṃ cayakarmakramaṃ śṛṇu

94.67 pīṭhasyopari bhāge tu kuṭyādhastāt tribhāgataḥ
maṇigranthi samākhyātā prāsādasya samantataḥ

94.68 vedītribhāgavistīrṇaṃ bahir madhyasusammitam
rathakaṃ tena mānena bahir bhittivinirgamam

94.69 tasyordhvaṃ phaṇakaṃ kuryāt phaṇakordhvaṃ kapālikam
tasyordhvaṃ śikharaṃ jñeyaṃ kaṭikapālikānvitam

94.70 śikharārdhocchrayaṃ yāvat śukanāsochrayaṃ bhavet
veditulyocchrayaṃ cordhvaṃ vibhajyaṃ pañcadhā punaḥ

Ω = NM(>W)

64b ca svastivācakam] N; casvastivācakām M
64d saṃsthāpya] M; sasthāpya N
65a bahir] em.; bahi NM
• mantrajñaḥ] em.; mantrajñāḥ N; maṃtrajñā M
65c kumbhaṃ] em.; kumbha NM
65d vedikāṃ] N; vedikā M
66a vedīṃ] em.; vedī NM
• sutalāṃ] em.; sutalaṃ NM
66b cihnet] M; cinet N
• kaṇṭhāmalāsthikam] em.; kaṇṭhamalāsthikāṃ N; kaṇṭamalāsthikām M
66d śṛṇu] N; śṛṇuḥ M
67b kuṭyādhastāt] em.; kuṭyāddhastā NM
• tri] N; tṛ M
68a vedī] conj.; vidyā NM • tri] N; tṛ M
• bhāga] N; bhā M
• vistīrṇaṃ] N; vistīrṇṇa M
68b bahir] M; barhir N • madhya] N; madhye M
68d bahir] N; bahi M
69a tasyordhvaṃ] em.; tasyorddhva NM
69b phaṇakordhvaṃ] conj.; kaṇikorddhvaṃ NM
• kapālikam] N; kapālikā M
69c tasyordhvaṃ] em.; tasyorddhva NM
• śikharaṃ] M; śikhara N
69d kapālikānvitam] em.; kāpālikānvitam NM
70b śukanāsocchrayaṃ] N; śukabhāsocchrayam M
70c cordhvaṃ] N; corddhva M

94.64 Worshipping with perfumes and flowers, making the *svasti* pronouncement, bowing, declaring, establishing, he should then walk away.

94.65 Going outside, the officiant (*mantrajña*) should offer a *bali* in all directions. Then the wise man should establish the honey pot and close the *vedikā* platform.

94.66 Making the *vedī* platform level, he should mark out the neck (*kaṇṭha*) and myrobalan and pinnacle (*āmalāsthika*). The installation of the pot has been described. [Next] hear about the sequence of shaping of the *caya*.

94.67 Over the temple base (*pīṭha*), below the curve of the superstructure (*kuṭi*), in a 1/3rd part, is the *maṇigranthi*, all around the temple.

94.68 A central projection (*rathaka*), 1/3rd of the *vedī* platform in width, projects from the wall by that amount.

94.69 Above it one should make a *phaṇaka*. Above the *phaṇaka* is the *kapālika*. Above that is the superstructure (*śikhara*) with the *kapālikā* at the hip (*kaṭi*).

94.70 The height of the parrot beak projection from the superstructure (*śukanāsa*) extends up half the height of the superstructure. Above, one should divide the height, which is equal to [the breadth of] the *vedi* platform, into 5.

94.67c maṇigraṇṭhi: The *maṇigraṇṭhi* is not described further. I take it to be a band of decoration.
94.68c tena mānena: The projection of the *rathaka* is, perhaps, the same as its width: 1/3 of the *vedī* platform width.
94.69a phaṇakaṃ: The *phaṇaka* is perhaps an element with the curve of a serpent's hood.

94.71 bhāgadvayena kaṇṭhaṃ syād ucchrayeṇa susaṃmitam
ucchrayeṇa tribhir bhāgaiḥ kaṇṭhordhvaṃ cāmalāsthikam

94.72 ucchrayeṇa tato jñātvā vistareṇa prakalpayet W94v
vṛttaṃ kaṇṭhaṃ samāśraṃ ca kuryād āmalāsthikam

94.73 prāsādavistarārdhena vedikāvistaraṃ smṛtam
vedikāvistarārdhena kaṇṭhapravistaraḥ smṛtaḥ

94.74 yatnāt susammitaṃ kaṇṭhaṃ samavṛttaṃ ca kārayet
adhaś cordhvaṃ ca kartavyaṃ kaṇṭhasya nirgamaṃ dvayam

94.75 nirgamopari kartavyo amalasārakāśrakaḥ
ṣaḍbhāgaṃ kalpayet vedīṃ bhāgaikaṃ ca bahis tyajet M84v

94.76 pañcabhir vistaraṃ kuryād vṛttam amalasārakam
tulyamānāśrakaṃ kāryaṃ samasaṃkhyaṃ ca diksamam

94.77 adhordhvaṃ saṃvṛttaṃ vṛttaṃ madhye bahiḥ pravistaraḥ
śukanāsāgrataś cordhvaṃ siṃhaḥ syād vivṛtānanaḥ

94.78 prāgrīvanirgamārdhena dairghyaṃ siṃhasya kīrtitam
tattribhāgocchrayaṃ tasya tattulyaṃ vistaraṃ smṛtam

94.79 vistarocchrayamānena kartavyo mastakocchrayaḥ
tattribhāgocchrayo grīvaśukanāsorddhvaṃ madhyagaḥ

Ω = NM(>W)

71a kaṇṭhaṃ] em.; kaṇṭha NM 71d cāmalāsthikam] N; cāmalāsthitam M
72b vistareṇa] M; vistare N • prakalpayet] N; pralpayet M
72c vṛttaṃ kaṇṭhaṃ] N; vṛttakaṇṭha M 74a yatnāt] em.; yatnā NM
74b samavṛttaṃ] N; samamvṛttañ M 74c kartavyaṃ] N; karttavya M
74d nirgamaṃ] N; nirgama M 75a kartavyo] N; karttavyā M
75b amalasārakāśrakaḥ] em.; amalasārakāṃśrakāḥ NM 75c vedīṃ] em.; vedī NM
75d bhāgaikaṃ] N; bhāgīkañ M • bahis tyajet] em.; bahi[*]jet N; bahityajet M
76a pañcabhir] em.; pañcabhi NM 76b vṛttam] N; vṛm M
• amalasārakam] N; amalasyarakam M 77a adhordhvaṃ] em.; adhorddhva NM
• saṃvṛttaṃ vṛttaṃ] M; saṃvṛttaṃvṛvṛttaṃ N 77b bahiḥ] N; bahi M
• pravistaraḥ] N; prastaram M 77c cordhvaṃ] N; corddhva M
77d siṃhaḥ] em.; siṃha NM 78b dairghyaṃ] N; dīrghya M
• siṃhasya] N; sihasya M • kīrtitam] M; [***] N
78c tattribhāgocchrayaṃ] em.; [***]gocchrayan N; tantribhāgocchrayan M
78d tat] em.; taṃ NM
79c tribhāgocchrayo] em.; tribhāgocchraya N; tribhāgocchrita M
79d nāsordhvaṃ] em.; nāsorddhva NM

94.71 [Of those 5 parts], the neck (*kaṇṭha*) is 2 parts high. The myrobalan and pinnacle (*āmalāsthika*), above the neck, is 3 parts high.

94.72 Knowing the height thus, one should shape the breadth. One should make the neck (*kaṇṭha*) round, and the myrobalan and pinnacle (*āmalāsthika*) with evenly spaced ridges (*samāśram*).

94.73 The breadth of the *vedikā* platform is half the breadth of the temple. The breadth of the neck (*kaṇṭha*) is half the breadth of the *vedikā* platform.

94.74 One should carefully make the neck (*kaṇṭha*) round. Above and below the neck is a pair of projections (*nirgamas*).

94.75 Above the [upper] projection (*nirgama*), one should make the ridges of the myrobalan and pinnacle (*amalasāraka*). Dividing the *vedī* platform into 6 parts, one should subtract 1 part.

94.76 One should make the round myrobalan and pinnacle (*amalasāraka*) [those remaining] 5 parts broad. It should be made with ridges of that size, regularly spaced in every direction.

94.77 Above and below, it is round. It projects out in the middle. And over the top of the parrot beak projection from the superstructure (*śukanāsa*) there should be an open-mouthed lion.

94.78 The projection (*dairghya*) of the lion is ½ the projection (*nirgama*) of the *prāgrīva*. Its height is 1/3 of that measure (the projection). Its breadth is the same as [the height].

94.79 The height of the head is according to the measures of height and breadth. It is 1/3 of that [height] high. It lies above the neck (*grīva*) and parrot beak projection from the superstructure (*śukanāsa*). It is central.

94.74cd adhaś cordhvaṃ ca kartavyaṃ kaṇṭhasya nirgamaṃ dvayam: The *nirgamas* are, I take it, mouldings that connect the recess of the *kaṇṭha* to the wider elements on either side of it.

94.80 prāgrīvanirgamenaiva nāsāgraṃ tasya nirgamam
siṃhe pipīlikāmadhyaṃ lāṅgulaṃ kṛtaṃ mastake W95r

94.81 vṛttakaṭimahoraskaḥ kartavyaḥ keśarānvitaḥ N110r
lelihānordhvagrīvas tu svapīṭhoparisaṃsthitaḥ

94.82 prāgrīvordhvaṃ bhaved vedī prāsādārdhaṃ pravistarā
vedikopari karṇeṣu siṃhāḥ syur vikṛtānanāḥ

94.83 svamānavistarāyāmā vāladhīkṛtamāstakāḥ
vedīvyāsatribhāgena dairghyaṃ teṣāṃ prakīrtitam

94.84 siṃhāḥ svalakṣaṇopetāḥ kartavyāḥ keśarānvitāḥ
vedyopari tathā dikṣu catvāro nānārūpiṇaḥ

94.85 lambanena samāḥ kāryāḥ siṃhā nāsāmalāśrakāḥ
candraśālāsamāś caiva naranāsāmalāśrakāḥ

94.86 maṇigranthiṃ samārabhya yāvad amalasārakaḥ
cayakarma samākhyātaṃ krameṇa lakṣaṇānvitam

94.87 svabhāgamānasaṃsthānaiḥ prāsādāḥ samudāhṛtāḥ M85r
niṣpannānāṃ punas teṣāṃ lakṣaṇaṃ śṛṇu sāmpratam

iti prāsādānāṃ viśeṣeṇa sāmānyacayalakṣaṇacaturnavatipaṭalaḥ

Ω = NM(>W)

80b nāsāgraṃ] N; nāsāgra M 80c siṃhe] conj.; siṃha N; ṣiṃha M
• pipīlikāmadhye] em.; pipīlikāmadhyeṃ N; pipyilikāmadhye M
80d kṛtaṃ] conj.; kṛta NM 81a vṛtta] N; bṛhat M
• mahoraskaḥ] em.; mahāraskaḥ N; mahārasruḥ M
81b keśarānvitaḥ] N; kaśarānvitaḥ M 82b pravistarā] N; ppravistarāḥ M
82c vedikopari] M; [*****] N 82d syur] ; syu M
83a māna] N; nāmāna M 83c vyāsa] N; vyā M • tri] N; tṛ M
83d dairghyaṃ] N; dairghya M • prakīrtitam] em.; prakīrrtitāḥ NM
84a siṃhāḥ sva] N; siṃhāśca M • lakṣaṇopetāḥ] em.; lakṣaṇopetā NM
84b kartavyāḥ] em.; karttavyā NM 84d nānā] em.; nana NM
85a lambanena] N; kāryasiṃha M • samāḥ kāryāḥ] N; samāḥkāryā M
85b siṃhā] N; siṃha M • nāsāmalāśrakāḥ] N; nāsāmahāśrakāḥ M
85c candra] N; canda M 86a granthiṃ] em.; granthi N
86b amalasārakaḥ] N; alamārakaḥ M 86c samākhyātaṃ] N; samākhyāta M
87b prāsādāḥ] N; prāsāda M
after 87 iti prāsādānāṃ viśeṣeṇa sāmānyacayalakṣaṇacaturnavatipaṭalaḥ] em.;
itiprāsādānāṃviśeṣeṇasāmānyacayalakṣaṇapaṭalaḥ N;
itidevyāmateprāsādānāṃviśeṣeṇasāmānyañcayalakṣaṇacaturnavaripaṭalaḥ M

94.80 At the tip of the nose, the projection is the same as the projection of the *prāgrīva*. The lion's tapering tail reaches the head.

94.81 [The lion] has round haunches, a large chest and a mane. Sticking out its tongue, its head is raised. It stands on its own pedestal (*pīṭha*).

94.82 Above the *prāgrīva* projection is the *vedī* platform, with a width of half the temple. Above the *vedī* platform, at the corners, are fierce-faced lions.

94.83 [The lions] are as long and wide as befits their size. Their heads have bristling manes. Their projection is 1/3 the breadth of the *vedī* platform.

94.84 The lions have manes and their own particular features. There are 4 of them, above the *vedī* platform, one in each cardinal direction, and each different from the other.

94.85 The lions, the parrot beak projection from the superstructure (*nāsā*) and the myrobalan edges (*āmalāśrakas*) should be aligned, using the *lambana* [*sūtra*]. And the *nara*[s] (human figures), parrot beak projection from the superstructure (*nāsā*) and myrobalan edges (*amalāśrakas*) are aligned with the *candraśālā*.

94.86 From the *maṇigranthi* to the myrobalan and pinnacle (*amalasāraka*), the shaping of the superstructure (*cayakarma*) has been given, with its features, in due sequence.

94.87 The temples have been described, with their own parts, sizes, and shapes. Next hear more about their features when completed.

Chapter 94, the general features of the shaping of the superstructure (*cayakarma*), specific to temples.

94.85d: nara: See MC 4.72ab for a record of 4 human figures in the 4 cardinal directions above the *vedikā* platform.

Kiraṇa

Manuscripts and edition:
For uniformity, I have based the sigla upon those adopted by Dominic Goodall in his 1998 edition. In the introduction to Goodall's edition a fuller description of the manuscripts is given.

N (Goodall N_1) NAK 5.893. NGMPP reel number A40/3. Palm-leaf, 31x4.5cm. 88 folios. 6 lines to a side. Early Nepalese 'licchavi' script. Dated [Nepāla]saṃvat 44 (923/4 CE).

G_2 IFI 47637. Grantha on palm-leaf. 9 lines to a side.

G_3 IFI 39802. Grantha on palm-leaf. 6 lines to a side.

G_{3c} IFI 998. Copy of G_3. Devanāgarī on paper. 20 lines to a side.

M_{1c} IFI 0746. Copy of M_1 (Government Oriental Manuscripts Library, Madras MS 5325, dated 1927). Devanāgarī on paper. 27 lines to a side.

M_{2c} IFI 0401. Copy of M_2 (Adyar Library, Madras MS 39 C 8 / TR 608, completed by 1928). Devanāgarī on paper. 22 lines to a side.

E (Goodall E_D) Devakoṭṭai edition of the Kiraṇa, 1932. An edition made from 4 manuscripts, which are not listed. Printed grantha.

Where G_3 is available to me, I refer to its devanāgarī copy, G_{3c}, only in emergencies. The fact that G_3 and G_{3c} often disagree (for example, at 55.7a, G_3 reads garbha, G_{3c} reads gandha) makes me treat the latter with caution.
I am using M_{1c} and M_{2c} until I can obtain a copy of M_1 and M_2.
In the apparatus I will use M to denote both M_{1c} and M_{2c} when they read alike, and G to denote G_2 and G_3 when they read alike.
The following apograph of N was not consulted for the edition. NAK 4.13. NGMPP reel number B117/11. Paper, Newari script. Nepalīyasaṃvat 819 (1699CE).

Stemma: Ω = N G M.

Evidence for stemma:
Only N reports 55.49ab and 19.3a-5b

Only G_2 reports 55. 28d-30a.
M lacks 55.13c-15d.
G_3,(G_{3c}),M and E lack 55.16c-18d.

E regularly patches over difficulty with altogether different text: for example, at 54.7b and d. The Nepalese text has no *pāda* divisions. The *pāda* divisions in the other manuscripts are a later superimposition that I shall not follow (see Goodall 1998, pp. lviii ff.)

Contents of chapter 55, verses 1-48: the characteristics of temples, in general and in particular; the characteristics of *maṇḍapa*s and doorways.

1-13b the proportions of temples in general

13c-15 a list of the 20 temple types

16-25 particular characteristics of each temple type:

16 the *Meru* temple

17 the *Mandara* temple

18ab the *Mṛgarāj* temple

18cd the *Gaja* temple

19ab the *Vimāna* temple

19cd the *Caturaśra* temple

20a the *Aṣṭāśra* temple

20b the *Ṣoḍaśāśra* temple

20cd the *Vṛtta* temple

21ab the *Sarvatobhadra* temple

21cd the *Siṃha* temple

22ab the *Nandana* temple

22cd the *Nandivardhana* temple

23ab the *Haṃsa* temple

23cd the *Vṛṣa* temple

24 the *Garuḍa* temple

25ab the *Padmaka* temple

25cd the *Samudgaka* temple

26-32b temple sizes

32c-33b temple design according to image (*liṅga*)

33cd all temples have *prāggrīvas*, *toraṇas* and *maṇḍapas*

34-41b the characteristics of pavilions (*maṇḍapa*)

41c-48 temple doorways

49-54 positioning the image (*liṅga*)

***Kiraṇāgama, pañcapañcāśat paṭalaḥ*, edition**

N f82r, line2; G_2 f188v; G_3 f90v; M_{1c} p124; M_{2c} p173; E p145.

garuḍa uvāca

55.1 prāsādalakṣaṇaṃ deva sāmānyaṃ ca viśeṣataḥ
maṇḍapāś ca kathaṃ kāryā vada sarvaṃ samāsataḥ

bhagavān uvāca

55.2 ṣoḍaśāṃśe kṛte kṣetre madhye garbhacatuṣṭayam
bhāgadvādaśakaṃ bāhye bhittyartham upakalpayet

55.3 bhittīnām ucchrayaḥ kāryaś caturbhāgasamaḥ śubhaḥ
bhittyucchrayapramāṇaṃ syād dviguṇaṃ śikharāntikam

55.4 bhāgadvayayutā kāryā nisṛtā syāt pradakṣiṇā
bhittyucchrayordhvataḥ kāryaḥ vicitrā vā samā kriyā

$G = G_2, G_3$ (and G_{3c}) $M = M_{1c}$ and M_{2c}
$\Omega = N\ G\ M$

before 1 garuḍa uvāca] N; garuḍaḥ G,M,E
1b ca] N; yad G,M,E
1c maṇḍapāś ca] N; maṇḍapaśca G; maṇṭapaśca M; maṇṭapādyā E
• kathaṃ] N; tathā G,M; yathā E 1d kāryā] N,E; kāryo G,M
• sarvaṃ] M,G,E; sarva N
before 2 bhagavān uvāca] N; bhagavān G,E; īśvaraḥ M
2a ṣoḍaśāṃśe] G,M,E; ṣoḍasāśraṃ N
• kṛte] G,M,E; kṛtaṃ N
• kṣetre] G,M,E; kṣetraṃ N
2b madhye] N,G,M_{1c},E; madhya M_{2c}
• garbha] N; bhāga G,M,E
3a ucchrayaḥ] M; ucchrāyaḥ N; ucchrayaṃ G_2; ucchraya G_3; uccrayaḥ E
• kāryaś] N,M_{1c},E; kāryaṃ G,M_{2c}
3b bhāga] G; bhāgaḥ N, M_{1c},M_{2c}; bhāgais E
3c ucchraya] N,G_2,M_{1c}; ucchrayaḥ G_3,M_{2c}; ucchrāya E
• pramāṇaṃ syād] N,G,M_{2c},M_{1c}; pramānasya E
4a bhāgadvayayutā] N,G_3,E; ****yutā G_2; bhagavadvayutāṃ M
• kāryā] N,G,E; kārya M
4b nisṛtā] N,G,M; nissṛtā E
• syāt] N; yā G,M,E
• pradakṣiṇā] em.; pradakṣiṇī G_3,M,E; pradakṣiṇaṃ G_2; pradakṣiṇau N
4c ucchrayordhvataḥ] N; ucchrayaṃtu G_3,M; ucchrāyantu E; ucchrayasya[*] G_2
• kāryaḥ] N; *ārya G_2; tasyordhvaṃ] E; tasyo** G_3; tasyordhva M
4d vā] N,G; ca E; lpā M_{1c}, rcā M_{2c}
• samā] G,M,E; sama N

Kiraṇāgama, chapter 55, verses 1-48, translation

Garuḍa said:

55.1 Lord, briefly describe all the characteristics of temples, in general and in particular, and how pavilions (*maṇḍapas*) should be built.

The lord said:

55.2 In the centre of a site (*kṣetra*) of 16 parts, is a set of 4 parts for the cella (*garbha*). Outside that, one should use 12 parts for the wall.

55.3 One should make the height of the walls equal to 4 parts. [The height] up to the top of the superstructure (*śikhara*) is twice the height of the wall.

55.4 The ambulatory around the temple (*pradakṣiṇā*) projects by 2 parts. Rising from it is the elevation of the wall. It may be plain or ornamented.

55.2: The 16 parts are arrayed in a design of 4 by 4 parts.
For a diagram of the plan on a site divided into 4 parts by 4, see figure 22.

55.5 tadardhāc chukanāsaḥ syān niṣkāsaḥ pādato bhavet
śukanāsārdhato jñeyo vedībandhas tadardhataḥ

55.6 grīvāmalakasāraṃ ca tasyāpy ūrdhvaṃ vyavasthitam
kapolānāṃ tu saṃhāraḥ kartavyaś caturaṅgulam

55.7 garbhapādena vistīrṇaṃ dvāraṃ taddviguṇāyatam
pañcabhāgakṛto garbhaḥ prāggrīvaś cāṃśato bhavet

55.8 garbhād dviguṇavistāro maṇḍapaḥ syāt tirāyataḥ
garbhasūtrasamaś cātra purato mukhamaṇḍapaḥ

55.9 proktaḥ sāmānya evāyam anyathā vā prakalpayet
liṅgamānena pīṭhaṃ syād garbhaṃ pīṭhārdhasaṃsthitam

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

5a ardhāc] N; ardhā G; ardhaṃ E; ardhāṃ M
• nāsaḥ syān] N; nāsaḥ syā M_{1c}; nāsasya G,E,M_{2c}
5b niṣkāsaḥ] N,G; niṣkātaḥ M,E
• pādato] N,E; pātato G,M
5c śuka] N; eka G,M,E
5d vedī] N,E; vedi G_3,M; ved* G_2
• bandhas]G,M,E; pandhas N
6a grīvāmalakasāraṃ]G,M_{2c},E; grīvāmalakasāras N; grīvāmalakavāraṃ M_{1c}
6b ūrdhvaṃ] N; ardhaṃ G_2,M,E; ardha G_3
6c kapolānāṃ]N; kapotānāṃ E; kaponātaṃ G; kaponādaṃ M
• tu] N; ca G,M,E
• saṃhāraḥ] M,G_3; saṃhāro N; saṃhāraṃ G_2; vistāraṃ E
6d kartavyaś] G,M,N; kartavyaṃ E
7a garbhapādena] N; garbhavātena G,M; garbhāyāmasya E
7b dvāraṃ] G,M,N; dvārato E
• taddviguṇāyatam] M,G; dvigaṇāyataṃ E; tatdviguṇāyatām N
7c garbhaḥ] N,G_2,E; garbha G_3,M
7d prāggrīvaś] E,G_2; prāggrīvāś N; prā[**] G_3; prabhavaś M_{1c}, prāvaś M_{2c}
• cāṃśato] G_2,M,E; [***] G_3; cāsaṃto N
8a garbhād dviguṇa] N; garbhādiguṇa G_2,E; garbhādigaṇa G_3,M
• vistāro] N,G,M; vistārān E
8b maṇḍapaḥ] N; maṇḍapa G; maṇṭapaḥ M_{2c}; maṇṭapa M_{1c}; maṇṭapaṃ E
• syāt] N,M,E, G_3; sya G_2 • āyataḥ] N,G,M; āyataṃ E
8c sūtra] N; statra G,M; stattra E
• samaś] em.; samas N,E; sama G,M
• cātra] N; tvanyaḥ E; tvānya G,M
8d maṇḍapaḥ] G; maṇṭapaḥ M,E; maṇḍalam N
9a sāmānya] G,M; sāmānyam N; sāmāna E
9d garbhaṃ] E; garbha N,G,M
• pīṭhārdha] N; pīṭhā[*] G_2; pīṭhe 'tha E; pīṭhestha G_3; pīṭhastha M
• saṃsthitam] M,E,G_3; saṃsthitaḥ G_2; saṃsthitā N

55.5a-d The parrot beak projection from the superstructure (*śukanāsa*) is half [the wall in breadth.] It projects out by a quarter part. The *vedī* platform (*vedībandha*) is half the parrot beak (*śukanāsā*) [in breadth].

55.5d-6 Half that, the neck (*grīvā*) and myrobalan and pinnacle (*amalasāra*) are positioned above that. There should be a 4-*aṅgula* contraction of the cheek mouldings (*kapolas*).

55.7 The door is a quarter of the cella (*garbha*) wide and twice that high. Dividing the cella into 5 parts, the *prāggrīva* projection should be 1 of those parts.

55.8 The breadth of the pavilion (*maṇḍapa*) may be double that of the cella (*garbha*). The depth may be thrice that extent. The shallow *maṇḍapa* (*mukhamaṇḍapa*) is level with the cord that marks the cella (*garbhasūtra*) to the front.

55.9 The general rule has been taught. Or it may be done otherwise [as follows]. The [breadth of the] image pedestal (*pīṭha*) should be the size [the height] of the image (*liṅga*). The [ambulatory space of the] cella (*garbha*) is half the image pedestal (*pīṭha*) [in breadth around it].

55.9b-11b: For a diagram of the plan on a site divided according to *liṅga* size, see figure 23a.

55.10 bhittayo garbhamānās tu dviguṇaś cordhvataḥ sthitaḥ N82v
anyathā rucirāl liṅgād dviguṇo garbha ucyate

55.11 garbhād dviguṇato bāhye tasmād dviguṇatordhvataḥ
athavā garbhamānena garbhāntaṃ navadhā kuru

55.12 madhye pīṭhaṃ padāny aṣṭau paritaḥ suṣiraṃ bhavet
tena mānena bhittīnāṃ kalpanā śikharasya ca

55.13ab sāmānyalakṣaṇaṃ proktaṃ viśeṣāṇām ataḥ śṛṇu

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

M_{1c} and M_{2c} lack 13c-15d

10a bhittayo] conj.; bhittayor N; vibhityo G_2,M; libhityo G_3; liṅgena E
• mānās] em. Sanderson; mānan N; mānaś E; māna G_3; mānā G_2,M
• tu] N; syāt G_3,M; syād E, syā G_2
10b guṇas] N; guṇāś G,M,E
• cordhvataḥ] M; cordhvata G; cordhvagaḥ N; sārdhatas E
• sthitaḥ] N,G,M; sthitāḥ E
10c rucirāl] N,G_3,E; rucirā G_2,M
• liṅgād] N,M_{1c}, E, G_3,M_{2c}; limgā G_2
10d guṇo] G,E; guṇe M, guṇā N
• garbha] G,M,E; garbham N
11a garbhād] N,M, E; garbhā G_2; garbhā[*] G_3
• bāhye] G,M,E; bāhyan N
11b dviguṇatordhvataḥ] N; taddviguṇo'rdhataḥ E,M_{2c},G_3; tadviguṇordhataḥ G_2; taddviguṇārdhataḥ M_{1c}
11d garbhāntaṃ] M,G,N; garbhaṃtaṃ E
• kuru] N,G_2; kuruḥ G_3; rabhuḥ M_{1c}; rabhaḥ M_{2c}; bhajet E
12a pīṭhaṃ] N; pīṭha G,M,E
12b paritaḥ] N; parvataḥ M_{1c},G,E; parvataṃs M_{2c}
• bhavet] N,G,M_{1c},E; haset M_{2c}
12c tena] N,G_2,M,E; deva G_3
12d ca] N; tu G,M,E
13a viśeṣāṇām] G_3,M,E; viśeṣoṇam G_2; viseṣāntām N
13b ataḥ] M; atac N; atha G_3,E; a[-] G_2
• śṛṇu] G,M_{1c},E; [[param]]śṛṇu M_{2c}; chṛṇu N

55.10 The walls are the breadth of the [ambulatory space of the] cella (*garbha*) in breadth. The height is twice that measure. Or [the same design] may be expressed as follows: the [ambulatory space of the] cella (*garbha*) is said to be twice the chosen image (*liṅga*) [in breadth].

55.11 The extent beyond (horizontally) is double the [ambulatory space of the] cella (*garbha*). The extent upward is double [the *garbha*]. Or, according to the size of the cella (*garbha*): one should divide the boundary of the cella (*garbha*) into 9.

55.12 In the centre is the image pedestal (*pīṭha*). The 8 parts around that are the ambulatory passage (*suṣira*). The walls and superstructure (*śikhara*) are made with that measurement.

55.13ab The general features have been given. Next hear about the different types.

55.11c-12: For a diagram of the plan designed according to *garbha* size, see figure 25.

55.13b viśeṣāṇām ataḥ śṛṇu: The intended sense is, presumably, *viśeṣāṇāṃ lakṣaṇam.*

55.13cd merumandarakailāsakalaśo mṛgarāḍ gajaḥ

55.14 vimānacchandakaḥ proktaś caturaṣṭāśrikaḥ punaḥ
ṣoḍaśāśro 'tha vṛttaś ca sarvatobhadrako hariḥ

55.15 nandano vardhano haṃso vṛṣas tvaṃ padmako 'paraḥ
samudgakaś ca vikhyātaḥ prāsādā rūpataḥ śṛṇu

55.16 śataśṛṅgaś caturdvāro bhūmikābhir dviraṣṭabhiḥ
vicitraśikharākīrṇo merur evaṃvidhas tathā

55.17 mandaro dvādaśāyasthaḥ kailāso navabhūmikaḥ
kumbho kumbhākṛtir jñeyo vicitro navabhūmikaḥ

$G = G_2, G_3$ (and G_{3c}) $M = M_{1c}$ and M_{2c}
$\Omega = N\ G\ M$

M_{1c} and M_{2c} lack 13c-15d.
G_3,(G_{3c}) and E lack 15ab.
G_3,(G_{3c}),M_{1c},M_{2c} and E lack 16c-18d.

13c mandara] N, G_2,E; mandāra G_3
14a vimānacchandakaḥ] N,G_3; vinācchandakaḥ G_2; vimānaścandrakaḥ E; ścaṇḍaka iti pāṭhabhedaḥ footnote to E
14b catur]N, G3, E; cātur G_2
• aṣṭāśrikaḥ punaḥ] N; aṣṭāśrakaṃyutaṃ G; aṣṭāśrasaṃyutaḥ E
14c ṣoḍaśāśro 'tha] G_2,N; ṣoḍaśāśreta G_3; ṣoḍaśāśreṇa E
• vṛttaś] N; vrattaś G_2; [*]ttaś G_3; yuktaś E
14d sarvato] G_2,E; samvato N; sarvete G_3
15b vṛṣas tvam padmako 'paraḥ] N; vṛṣogaruḷapadmagau G_2
15c vikhyātaḥ] N,E; vikhyātā G
15d prāsādā rūpataḥ] N; prabhārūpamataś E; prasārūpamataś G_3; prāsārūpamatha G_2
16a sata] N; catuḥ M; catuś E; catu G_3; cata G_2
• śṛṅgaś] N,G; śṛṅgaṃ M,E
• catur] M,E; catu N,G_2; cata G_3
• dvāro] N,G_2; dvāre G_3,M,E
16b bhūmikābhir] N,M_{1c},E; bhūmikābhi G,M_{2c}
16c vicitra] G_2; parryatā N
• śikharākīrṇo] G_2; sikharākīrṇṇe N
16d merur] G_2; merum N
• evaṃvidhas] G_2; evambhavet N
17a dvādaśāyasthaḥ] em.; dvādaśāyastha N; dvādaśāṃtasthā G_2
17c kumbho] N; kambha G_2
17d nava] N; [–] G_2

55.13cd-15 The temples are named *Meru*, *Mandara*, *Kailāsa*, *Kalaśa* (*Kumbha*), *Mṛgarāj* (*Gṛharāj*), *Gaja*, *Vimānachandaka*, *Caturaśra*, *Aṣṭāśra*, *Ṣoḍaśāśra*, *Vṛtta*, *Sarvatobhadraka*, *Hari* (*Siṃha*), *Nandana*, [*Nandi*] *Vardhana*, *Haṃsa*, *Vṛṣa*, *Garuḍa* (you, *tvam*), *Padmaka*, and *Samudgaka*. Next learn how these temples [are] in appearance.

55.16 The *Meru* has 100 pinnacles (*śṛngas*), 4 doors, 16 *bhūmikās* and is crowded with a variety of superstructures (*śikharas*).

55.17 The *Mandara* has 12 *bhūmikās*, the *Kailāsa* has 9. The beautiful *Kumbha* is in the shape of a pot, and has 9 *bhūmikās*.

55.13d mṛgarāḍ: The *Mṛgarāj* seems to be equivalent to the *Guharāja* at BS 55 18-19, and the *Gṛharāja* at PI, MC, MY, BK and DM.
55.15a vardhano: At 22d, this temple is given its full title of *Nandivardhana*.
55.15b: At N, the *Garuḍa* temple is denoted by *tvam*, 'you', since the text is addressed to *Garuḍa*. At G_2, *tvam* has been replaced by *garuḷa*, and subsequent adjustment made to fit the *pāda*.
55.16d evaṃvidhas G_2; evam bhavet N: Either course would work equally well.

55.18 mṛgarāṭ ca tathākhyāto bhūmikāṣaṭsamanvitaḥ
candraśālāyutaś citro bṛhatkukṣir gajo mataḥ

55.19 anekaśikharākīrṇo vimāno ‡ yoṣu ‡ bhūmikaḥ
pañcāṇḍakaś caturaśro bhūmikābhis tribhir yutaḥ

55.20 aṣṭāśro 'śrīyutaś citraḥ ṣoḍaśāśras tathā mataḥ
ekāṇḍakaḥ suvṛtto yaḥ samaḥ sarvatra maṇḍalaḥ

55.21 sarvatobhadrakaś citraḥ kartavyaḥ pañcabhūmikaḥ
siṃhākṛtir bhavet siṃhaḥ saptaskandhasamanvitaḥ N83r

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

G_3,(G_{3c}),M_{1c},M_{2c} and E lack 16c-18d.

18a khyāto] G_2; khyātā N
18b ṣaṭ] N; tat G_2
18c candraśālāyutaś citro] N; indrāyayaṃcitraseno G_2
18d kukṣir] em.; kukṣi N,G_2
19a aneka] N,G_2; vicitra G_3,M,E
• śikharākīrṇo] G_3,M,E,N; śikharaṃkīlo G_2
19b vimāno ‡ yoṣu ‡ bhūmikaḥ]; vimānoyoṣubhūmikā N; vinākoṣamitastataḥ G_3; vināghoṣamitastataḥ M,E; vimānoyoṣubhūmikaḥvimānoviminastataḥ G_2
19c pañcāṇḍakaś] G_3,E; pañcāṇḍaka N; paṃcāśaś G_2; pañcāndhakaś M
• caturaśro] G_3,M,N; catura[*] G_2; cavedāśro E
19d bhūmikābhis] N,M,E; [*]mik[*]bhis G_2; bhūmikās G_3
• tribhir yutaḥ] G_3,M,E; tribhisyutaḥ G_2; tribhistataḥ N
20a aṣṭāśro] G_2; aṣṭāśrā N; aṣṭāṃśo M,E; aṣṭāśo G_3
• 'śriyutaś] em. Sanderson; śṛyutas N; śrīyutaś G_3; śrīyutaṃś G_2; śrīyutaṃ M,E
• citraḥ] em.; citro N; citraṃ M,E; citra[*] G
20b ṣoḍaśāśras] G_2; ṣoḍaśā[*]s G_3; ṣoḍasāsra N; ṣoḍaśāṃśas M,E
• tathā] N; tato G_3,M,E; tamo G_2
20c ekāṇḍakaḥ] G,M_{1c},E; ekāṇḍa N; ekāndhakas M_{2c}
• suvṛtto] N,G_2,E; saṃvṛtto G_3; savṛtto M
• yaḥ] M_{2c}; yosau N; yas G_3,E; ya M_{1c}; [-] G_2
21a bhadrakaś] G; bhadrakāś M; bhadrakos N; bhadrake E
• citraḥ] em.; citro N; citra G,M; citrāḥ E
21b kartavyaḥ] em.; karttavya N; kartavyāḥ G_2,M,E; kartavyā G_3
• bhūmikaḥ] N,M; bhūmikāḥ G,E 21c siṃhaḥ] E; siṃho N; siṃha G,M

55.18 The *Mṛgarāj* (*Gṛharāja*) has 6 *bhūmikās*. The fine *Gaja* has a *candraśālā* and a big cella (*kukṣi*).

55.19 The *Vimāna* has many *śikharas* and ‡?‡ *bhūmikās*. The *Caturaśra* has 5 pinnacles (*aṇḍas*) and 3 *bhūmikās*.

55.20 The beautiful *Aṣṭāśra* is [poly]gonal, as is the *Ṣoḍaśāśra*. The *Vṛtta* has 1 pinnacle (*aṇḍa*) and is circular all around.

55.21 The beautiful *Sarvatobhadra* should be made with 5 *bhūmikās*. The *Siṃha* should be in the shape of a lion, with 7 *bhūmikās* (*skandha*).

55.19b ‡ yoṣu ‡: Presumably we are here told the number of *bhūmikās* in a *Vimāna* temple.
55.20a 'śriyutaś: Sanderson points out that information about the shape of the *aṣṭāśra* and *ṣoḍaśāśra* is needed here. His emendation fills the need, and is supported by N's *śṛyutaś*, since N frequently uses *ṛ* for *ri*, a scribal habit commonly seen in early Nepalese manuscripts.
55.21d skandha: I take the *skandha* to be the 'shoulder course' in each *bhūmikā*. As confirmation, DM 91.13b-c states that the *Siṃha* temple has 7 *bhūmikās*: *siṃhākhyaḥ sumanoramaḥ saptabhūmaḥ samākhyāto.*

55.22 ṣoḍaśāṇḍakasaṃyuktaḥ ṣaḍbhaumo nandano bhavet
viṃśatyaṇḍakasaṃyuktaḥ pañcabhūr nandivardhanaḥ

55.23 vicitraśikharo haṃsaḥ so 'py ekādaśabhūmikaḥ
vṛṣaḥ pañcāṇḍakaḥ khyāto vicitraḥ sa tribhūmikaḥ

55.24 abhyantare ṣaḍaśras tu bāhyataḥ sarvatomukhaḥ
candraśālāyutaś citras tārkṣyo nāmātra coditaḥ

55.25 padmakaḥ ṣoḍaśāśras tu bhūmikādvaya ‡ vṛddhitaḥ ‡
‡ triṃśat ‡ ṣaḍbhūmikāyukto vicitraḥ sa samudgakaḥ

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

G_2 lacks 25d-27c.

22a ṣoḍaśāṇḍaka] G_3,M_{2c},E; ṣoḍaśaṇḍaka G_2; ṣoḍaśāṃdhaja M_{1c}; ṣoḍaśāsraka N
• saṃyuktaḥ] G_2,E; saṃyukto N, saṃyuktaṃ G_3,M
22b bhaumo] conj.; bhaumo BS 55.22c; bhūme G,M; bhūmā E; causo N
• nandano] N,G_3; nandino E,G_2; nadino M
• bhavet] G,M,E; mataḥ N
22c viṃśatyaṇḍaka] G_3,M,E,G_2; viṃśaccāṇḍaka N
• saṃyuktaḥ] G,M,E; saṃyukto N
22d bhūr] G,E; bhūn M; bhū N
23a śikharo] G,M_{2c},E,N; śiro M_{1c}
• haṃsaḥ] N,E; haṃsa G,M
23b so 'py] E,G,M; sāpy N
• ekādaśa] N,G_2,M,E; ekadaśa G_3 • bhūmikaḥ] G,M,E; bhūmikā N
23c vṛṣaḥ] em.; vṛṣaṃ G_3,E; vṛṣa N; vṛṣṭaṃ M
• pañcāṇḍakaḥ] em.; pañcāṇḍakaṃ G,M,E; pañcāṇḍaka N
• khyāto] N; vyālo M_{2c}; vyāḷo G,M_{1c},E
23d vicitraḥ] M_{1c},G,E; vicitraś M_{2c}; vicitra N
• sa] G,M_{1c},E; sat N; ca M_{2c}
• bhūmikaḥ] N,G,E; gamikaḥ M_{1c}; gramikaḥ M_{2c}
24a abhyantare] N,G; anyantare M; anyo'ṃtare E
• ṣaḍaśras tu] G; ṣaḍaśrastad E; ṣaḍaśrasta M; ṣaḍasrantu N
24c yutaś] G,E,N; yu[–]ś M_{2c}; yug M_{2c}
• citras] G,M_{1c},E; citra N; vitras M_{2c}
24d tārkṣyo] M_{1c}; tārkṣya E; tākṣyo G_3,M_{2c}; tākṣo N,G_2
25a padmakaḥ] N,M,G_2,E; patyāṣ G_3
• ṣoḍaśāśras] G,M,E; ṣoḍasasran N
25b bhūmikā] N,G,E; bhūmika M
• dvaya] N,G_2,M,E; vṛdvaya G_3
• vṛddhitaḥ] N,E; vṛddhidaḥ G,M
25c yukto] N,E; yuktā G, yukta M
25d vicitraḥ] E, vicitra N; vicitre G_3,M • sa] N,E; tat G_3,M
• samudgakaḥ] N,M,E; samutgakaḥ G_3

55.22 The *Nandana* has 16 pinnacles (*aṇḍas*) and 6 *bhūmikās*. The *Nandivardhana* has 20 pinnacles (*aṇḍas*) and 5 *bhūmikās*.

55.23 The *Haṃsa* has a fine *śikhara* and 11 *bhūmikās*. The excellent *Vṛṣa* has 5 pinnacles (*aṇḍas*) and 3 *bhūmikās*.

55.24 The excellent [temple] named *Tārkṣya* (*Garuḍa*) is 6-cornered within, faces in all directions externally, and has a *candraśālā*.

55.25 The *Padmaka* has 16 corners and 2 *bhūmikās*. The fine *Samudgaka* has 6 *bhūmikās* and ‡?‡.

55.22b ṣaḍbhaumo: The conjecture receives support from the *bhaumo* at BS 52.22c.

55.25b ‡ vṛddhitaḥ ‡: *vṛddhitaḥ* does not make sense here, but no solution has been found.

55.25c ‡ triṃśat ‡: *triṃśat* is agreed upon by all the readings, but holds no sense here. Perhaps something of the order of *tryaṇḍaṣaḍbhūmikāyukto* would be a sensible suggestion here, although very tentative, as at DM 91.22 we see 6 *bhūmikās*, but 5, not 3, pinnacles (*aṇḍas*) for this temple.

55.26 meruḥ śatārdhahastaḥ syān mandaro navatyardhataḥ
aśītyardhas tu kailāsaś catustriṃśad vimānakaḥ

55.27 dvātriṃśaṃ nandivṛddhiḥ syāt triṃśaddhastas tu nandanaḥ
sarvatobhadrakas tadvad aṣṭāviṃśat tadaśrakaḥ

55.28 ṣoḍaśāśras tathā viṃśatpañcahastātmasaṃkhyayā
padmako vartulo yo 'nyo viṃśatyardho mṛgādhipaḥ

55.29 gajakumbhas tu vṛṣabho vaḷabhī citrakas tathā
catvāry ete samāḥ proktā hastaṣoḍaśakaiva hi

55.30 mṛgarāṭ caiva ‡- -‡ vimānachandako 'paraḥ
dvādaśaivakarā jñeyā haṃsas tu daśahastakaḥ

$G = G_2$, G_3 (and G_{3c}) $M = M_{1c}$ and M_{2c}
$\Omega = N\ G\ M$

G_2 lacks 25d-27c.
Only G_2 reports 28d-30a

26a meruḥ] M,G_3,E, meroḥ N • hastaḥ] N,E; hastaṃ G_3,M
26b navatyardhataḥ] G_3; na[–]tyardhataḥ M_{1c}; na[–]tyarthaḥ M_{2c}; navatirmmataḥ N; navatistathā E
26c aśītyardhas tu] N; aśītihastaḥ E; aśīsitidyasta G_3; aśīsvadyasta M
• kailāsaś] N,E; kailāśca M; aivasa G_3
26d vimānakaḥ] G_3,E; vimānagaḥ N; dvimātrakaḥ M_{1c}; vimātmakaḥ M_{2c}
27a vṛddhiḥ] N,M,E; vṛddhi G_3
• syāt] N,G,M_{1c},E; syā M_{2c}
27b triṃśaddhastas] N,G,M_{1c},E; triṃśaddhas M_{2c}
• nandanaḥ] N,M_{1c},G_3; nandataḥ M_{2c}; nanditaḥ E
27d aṣṭāviṃśat] G_3,M,E; aṣṭāviṃśas N; aṣṭāviṃśa G_2
• aśrakaḥ] G,E; āśrakaḥ M; aṃśṛkaḥ N
28a ṣoḍaśāśras] G; ṣoḍasāṅgas N; ṣoḍaśāṃśas M,E
• tathā] N; tato G,E; smṛto M
• viṃśat] N,G,E; viṃśa M
28b hastātma] conj. Sanderson; hastāsma N; hastācca G,M,E
28c padmako] N,G_2,E; vadmako G_3; carmako M
28d ardho] em. Sanderson; ardhe G_2
• mṛgādhipaḥ] em.; mṛgādhipe G_2
29c samāḥ] em. Sanderson; samā G_2
29d hasta] em. Sanderson; haste G_2
30a caiva] conj. cai G_2 • ‡ ‡]: [- -] G_2
30b vimānachandako] em.; vimānacchandako N; vimānaścaṇḍako G_3,M,E; vimānaścako G_2
• 'paraḥ] E,N,G_2,M; paḥ G_3
30c karā] G,M,E; karo N • jñeyā] G,M,E; jñeyo N
30d tu] N; ta M; tad G,E • hastakaḥ] G,M,E; pañcakaḥ N

55.26 The *Meru* is 50 (*hastas* [wide], the *Mandara* is 45, the *Kailāsa* is 40, the *Vimāna* is 34.

55.27 The *Nandivṛddhi* (*Nandivardhana*) is 32, the *Nandana* is 30 (*hastas*. The *Sarvatobhadraka* is the same. The *Aṣṭāśra* is 28.

55.28 The *Ṣoḍaśāśra* has 25 (*hastas*. The *Padmaka*, *Vartula* (*Vṛtta*) and *Mṛgādhipa* (*Siṃha*) have 10 (*hastas*.

55.29 The set of four that are *Gaja*, *Kumbha*, *Vṛṣabha* and the elegant *Valabhī* have 16 (*hastas*.

55.30 The *Mṛgarāj*, ‡?‡, and *Vimānachandaka* are 12 (*hastas*. But the *Haṃsa* is 10 (*hastas*.

55.28b hastātma: Sanderson's conjecture is close to the reading at N. The conjuncts *tma* and *sma* are easily confused.
55.28d ardho: Sanderson's emendation from *ardhe* at G_2 rids us of an unwanted locative, and is supported by *ardhas* at 26c.
55.29a vṛṣabho: the reading transmitted flouts metre. If concerned, one could conjecture *vṛṣaś ca*.
55.29b vaḷabhī: The *vaḷabhī* temple has not been discussed elsewhere in the *Kiraṇa*. One should note that G_2 is our only reporter of this passage.
55.29d hastaṣoḍaśakaiva: Here we see *Aiśa* double sandhi between *hastaṣoḍaśakāḥ* and *eva*.
55.30a ‡- -‡: Only the first 4 (*akṣaras* of *pāda* a are included in the reading at G_2, the sole reporter of this material.

55.31 aṣṭahasto garutmīśaḥ śeṣās tanmānato 'dhamāḥ
tasyaikadvitrihastasya mānaṃ hastārdhakalpanam

55.32 nāgayakṣagrahādīnāṃ rākṣasānāṃ ca śobhanam
jyeṣṭhā jyeṣṭhasya liṅgasya madhyamā madhyamasya ca

55.33 kaniṣṭhā kanyasasyoktā jñātā prāsādakalpanā
sarve prāggrīvasaṃyuktās toraṇair maṇḍapair yutāḥ N83v

55.34 teṣāṃ saṃjñāṃ ca mānaṃ ca stambhair yuktam ataḥ śṛṇu
puṣpakaḥ prathamaḥ khyātaḥ stambhaiś ca catuḥṣaṣṭibhiḥ

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

G_3,(G_{3c}),M lack part of 31d: G_3 (and G_{3c}) read [– – – – –] kalpatā, M reads [– – – – –] kalpitā.

31a garutmīśaḥ] N,G_2,E; garutmīśa G_3; garunmīśa M
31b śeṣās] N,G,E; teṣāṃ M • tanmānato 'dhamāḥ] G_2; tanmānatopamāḥ G_3,M; tanmānatassamāḥ E; tadvatmatādhamāḥ N
31c tasyaika] G,M,E; tasyaiva N
• hastasya] G_3,M,E; hastāye N; hastāyāma G_2
31d mānaṃ] conj.; māna N,G_2; tat tan E • hastārdhakalpanam] conj.; hastārdhakalpitā G_2; hastordhvakalpitā N; mānena kalpanaṃ E
32a yakṣa] N; takṣa G,M,E • grahādīnāṃ] N,G_2,M; gṛhādīnāṃ G_3,E
32b rākṣasāṇāṃ] G,M_{2c},E,M_{1c}; rākṣasā[[dī]]nāñ N
• śobhanam] M,G,E; śobhanā N
32c jyeṣṭhā jyeṣṭhasya liṅgasya] N,G_2; jyeṣṭhaścaśreṣṭhaliṅgasya E; jyeṣṭhasyaliṅgasya M_{1c},M_{2c}; jyeṣṭhasya[– – – – –] G_3
32d madhyamā madhyamasya] N,G_2,E; māmadhyamasya M; [– – –]māmadhyamasya G_3 • ca] N; tu G_3,M,E; [*] G_2
33b jñātā] G,M; jñātvā N,E • kalpanā] G_2,M,E; kalpanāt N, G_3
33c saṃyuktās] G,M,E; saṃyuktā N
33d toraṇair] M,E; toraṇaiḥ N,G_2; toraṇai G_3
• maṇḍapair yutāḥ] G_2; maṇṭapairyutāḥ M,E; maṇḍapānvitāḥ N; [– – –]yutāḥ G_3
34a saṃjñāṃ ca mānaṃ] em. Sanderson; saṃjñācamānañ N; jñānaṃcamānaṃca E; saṃjñānamānaṃ G_2; jñānamānaṃ G_3; ajñānamānaṃ M_{2c},M_{1c}
34b stambhair] N,M_{1c},E,G_3,M_{2c}; staṃbho G_2
• ataḥ śṛṇu] M_{1c},G,M_{2c},E; sṛṇuṣvataḥ N
34c puṣpakaḥ prathamaḥ khyātaḥ] N; puṣpamapratimaṃkhyātaḥ G_2; puṣpamapratimaṃkhyātaṃ G_3,E; puṣpaṃ pratisamākhyātaṃ iti pāṭhabhedaḥ footnote at E; puṣpaṃ pratisamākhyātaṃ M
34d ca catuḥṣaṣṭibhiḥ] N,M_{1c},G_3,M_{2c}; ca catuṣaṣṭibhiḥ G_2; śrutyuttarairguṇaiḥ E

55.31ab The *Garutmīśa* (*Garuḍa*) is 8 (*hastas*. The rest are smaller than that.

55.31cd-32ab [Temples of] 1, 2, or 3 (*hastas*, or ½ a *hasta*, are suitable for (*nāgas*, (*yakṣas*, (*grahas*, etc., and for (*rākṣasas*.

55.32c-33b The form of the temple is declared superior for a superior image (*liṅga*), middling for a middling one and inferior for an inferior one.

55.33cd They all have *prāggrīva* projections, doorways ((*toraṇas*) and pavilions ((*maṇḍapas*).

55.34 Next hear about the names, sizes and associated columns of the latter (that is, of pavilions). The first is called *puṣpaka* and has 64 columns.

55.34-38: See table 11 for a display of the classification of pavilions by column number in the *Bṛhatkālottara*, *Kiraṇa*, *Mayasaṃgraha* and *Piṅgalāmata*.

55.35 puṣpabhadras tato jñeyaḥ suvṛtto nandanaḥ paraḥ
kauśalyo 'tas susaṃkīrṇo jayabhadro jayāvahaḥ

55.36 śrīvatso vijayo vāstu śrutidhṛg yajñako 'paraḥ
viśālakaś ca suślisṭo mardano nāgasaṃjñakaḥ

55.37 nandano mānavākhyaś ca tathānyo maṇibhadrakaḥ
sugrīvo harṣaṇaś cānyaḥ karṇadhāro ‡ dvikoṣṭhakaḥ ‡

55.38 śyāmabhadraḥ susūtraś ca sthitāḥ stambhadvayaṃ vinā
maṇḍapā hrāsataḥ proktās teṣām ūrdhvaṃ vimiśrakāḥ

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

35a bhadras] N; bhadram G,M,E • tato] N; ato G,M,E
• jñeyaḥ] N; jñeyā G,M; jñeyaṃ E
35b suvṛtto] conj.; suvṛttā G,M,E; suprataṃ N
• nandanaḥ] G; nandano N; nandanā; M,E • paraḥ] N; purā G,M,E
35c 'tas] E,G,M; tha N • susaṃkīrṇo] N; svasaṅkīrṇo E; vasaṃkīrṇo G,M
35d jayabhadro] em.; jayabhadro MY 5.222c; jayabhadraḥ PI 7.136b; jayabhadraś BK pl 204c; jalabhadro G,M,E; gajabhadro N
36b yajñako] N; yajñabhadraḥ MY 5.220d; yajñabhadro PI 7.128c; vajrako G,M,E • 'paraḥ] E,N,G_3,M; parāḥ G_2
36c viśālakaś] G_3,M,E; viṃśālakaś G_2; vilālakas N
• suślisṭo] M,E,N; suśisṭo G_2; saṃtvaṣṭo G_3
36d mardano] N; śatrumardanaḥ MY 5.220b; śatrumardanaḥ PI 7.128d; mardhako G_2,M; madhyako G_3,E
• nāga] N; nāka G,M,E 37a nandano] N; nandanas MY 5.220a; nandano PI 7.129a; syandano E; sāndano M,G
• mānavākhyaś] G_3,M,E,N; mānovākhyaś G_2 • ca] N,G,M_{2c},E; co M_{1c}
37b tathānyo] N,G; caäthā'nyo E; caäthānyo M_{2c}; tyathānyo M_{1c}
• maṇi] N,G_2,E; māṇi G_3,M
37c harṣanaś cānya] N; harṣākhyaḥ MY 5.218c; harṣanāmā PI 7.129c; bhūṣaṇaścānyaḥ G,M_{1c},E; bhūṣaṇāyānyaḥ M_{2c}
37d ‡ dvikoṣṭhakaḥ ‡] N; mṛgarājaḥ pataṅgakaḥ MY5.218b; paṭaṅgikaḥ PI7.129d; siṃho PI7.130a; dvijāṣṭrakaḥ G,M,E
38a śyāma] N, MY5.218a, PI 7.130a; kāma G,M,E
• bhadraḥ] G,M,E; bhadra N • susūtraś] G_3,M,E,N; susūś G_2
38b sthitāḥ] N,E; sthita G_2,M; [- -] G_3
38c maṇḍapā] N,G; maṇṭapā M; maṇṭapād E
• hrāsataḥ] N,M; dhrāsataḥ E; hrāsata G • proktās] N,M; proktas G,E
38d vimiśrakāḥ] G_3,M; vimiśrikāḥ G_2; vimiśrakaḥ N; vimiśrikā E

55.35-38a Then there is the *puṣpabhadra*, then the *suvṛtta* and the *nandana*, then the *kauśalya*, the *susaṃkīrṇa*, the *jayabhadra*, the *jayāvaha*, the *śrīvatsa*, the *vijaya*, the *vāstu*, the *śrutidhṛk*, and the *yajñaka*, the *viśālaka*, the *suśliṣṭa*, the *mardana*, the one called *nāga*, the *nandana*, the one called *mānava* and the *maṇibhadraka*, the *sugrīva*, the *harṣaṇa*, the *karṇadhāra*, two others (‡*dvikoṣṭhakaḥ*‡), the *śyāmabhadra* and the *susūtra*.

55.38bcd [Each of these (*maṇḍapa*s has, in turn,] 2 columns fewer. The (*maṇḍapa*s are listed in descending order. Those that are subsequent to these are *vimiśraka*.

55.35b suvṛtto: This *maṇḍapa* name is not recorded in the other texts treated in my study. The closest companion to it is *amṛta*, listed as the next smallest *maṇḍapa* after *puṣpabhadraka*, at MY 5.223a

55.35d jayabhadro: The emendation to *jaya*, from *gaja* and *jala*, is supported by the readings at the *Mayasaṃgraha*, *Piṅgalāmata* and *Bṛhatkālottara* given in the apparatus.

55.36b yajñako: The selection of *yajñaka* at N, over *vajraka* elsewhere, is supported by the readings at the *Mayasaṃgraha* and *Piṅgalāmata*.

55.36d mardano nākasaṃjñakaḥ: The selection of *mardano* is supported by the readings at the *Mayasaṃgraha* and *Piṅgalāmata*.

55.36d nāga: The reading *nāka* is confined to the Grantha or Grantha-derived manuscripts, and is evidently a slip of the kind commonly seen in area languages between voiced and unvoiced sounds.

55.37d ‡ dvikoṣṭhakaḥ ‡: I am, here, unsure of the reading that should be adopted. At table 11 it is apparent that we are missing the names of the 16- and 18- column (*maṇḍapa*s. *dvikoṣṭhakaḥ* could be deployed as a term to note the place of those two lost *maṇḍapa* names. Dominic Goodall points out that, looking at the reading at G,M,E, *dvija* could be a vocative to Garuḍa.

55.38a śyāmabhadraḥ: The reading at N is supported by MY5.218a and PI 7.130a.

55.39 trikoṇavṛttakhaṇḍendur aṣṭakoṇānvito 'paraḥ
catuṣkoṇaḥ paraḥ khyātaḥ punaḥ ṣoḍaśakoṇakaḥ

55.40 mahārājyaṃ mahālābhaḥ śatrūccāṭaḥ sutaḥ kramāt
sarvadaḥ caturaśraḥ syāc chrīpradaḥ ṣoḍaśāśrakaḥ

55.41 prakramān maṇḍapāḥ khyātā evaṃ jñātvā prayojayet
prāsādasyāgrato dvāraṃ vistāradviguṇocchritam

55.42 ucchrayasya tu yatpādaḥ śākhodumbaravistaraḥ
vistārasya tu yatpādas tasya bāhulyatā bhavet

55.43 vicitrapatravallībhiḥ samantān mithunānvitam
dvāram evaṃvidhaṃ kāryam athavāṅgulamānataḥ

$G = G_2, G_3$ (and G_{3c}) $M = M_{1c}$ and M_{2c}
$\Omega = N\ G\ M$

M_{2c} lacks 42cd

39a koṇa] G,M,E; koṇo N • khaṇḍendur] N,E; khaṇḍendu G,M
39b 'paraḥ] E,N,G_3,M; parā G_2
39c koṇaḥ] G,M,E; koṇo N; • paraḥ] N,E; parā G,M
• khyātaḥ] N,G_2,M,E; khyāta G_3
39d punaḥ] M,G,E; para N • koṇakaḥ] G,M,E; kogaṇaḥ N
40a rājyaṃ] G,M,E; rājya N
• lābhaḥ] em.; lābho N; lābha M; lābhaṃ G,E
40b śatrūccāṭaḥ] em.; śatrūccāṭa G_2,M,E; śatrūccāṭana G_3; śatrūcchāṭa N
• sutaḥ] N; karo G,E; kare M • kramāt] N; 'paraḥ E,G,M
40c sarvadaḥ] N; sarvataś G,M,E • aśraḥ] N; aśraṃ G,M,E
40d pradaḥ] M,G,E; padaḥ N
41a prakramān] E; prakramā N,G,M • maṇḍapāḥ] em.; maṇḍapā N,G_2; maṇṭapā M,E; ṇḍapā G_3 • khyātā] E; khyātāḥ N; khyāta G,M
41b evaṃ] G_3,M,E; eṃ G_2; jñātvā N
41c dvāraṃ] G,E; dvāraḥ N; dvāra M
41d vistāra] G,M,E; vistāro N • guṇocchritam] M,G,E; guṇocchritaḥ N
42a ucchrayasya] N; ucchrāyasya G_2,M_{1c},E; ucchrāsya M_{2c}; ucchratasya G_3
• yatpādaḥ] E; yatpāda N,G_3; yaḥpādaḥ M_{2c}; yaḥpāda M_{1c}; pāda G_3
42b śākhodumbaravistaraḥ] N; śākodumbaravistṛtaḥ E;
śyākoduṃbaravestṛtaḥ G_2; syākoduṃbaravestṛtaḥ G_3;
syākodumbaravesmṛtaḥ M_{1c}; tasyabāhulyadobhavet M_{2c}
42c yatpādas] E; yaḥpādaḥ N,G,M_{1c}
42d tasya] G,M_{1c},E; tatra N • bāhulyatā] N; bāhulyato E; bāhulyado G,M_{1c}
43a vicitra] G,M,E; vicitraṃ N • vallībhiḥ] N; vallibhis G_2; valibhiḥ M,G_3,E
43b samantān] N,G_3,E; samantā M,G_2
• mithunānvitam] N,G,E; midhanānvitam M
43d athāvāṅgulamānataḥ] N; athāṅgulamatānataḥ M,G_3;
athāṃgulamatanataḥ G_2; athāṅgulavidhānataḥ E

55.39 [(*Maṇḍapa*s may be] 3-cornered, round, crescent-shaped, 8-cornered, 4-cornered and 16-cornered.

55.40 [The first 4 shapes bring] sovereignty, great gain, expulsion of enemies, an heir, respectively. The 4-cornered one gives everything, the 16-cornered one gives wealth.

55.41 I have named the (*maṇḍapa*s one by one. When one has understood them thus one may use [them]. At the front of the temple, the height of the doorway is twice its width.

55.42 The width of the jambs (*śākhā*), sill and lintel (*udumbara*) is ¼ of that height. The thickness should be ¼ of that width.

55.43 The [frame] should be provided throughout with excellent foliate mouldings ((*patravallī*s) and couples ((*mithuna*s). One should make the doorway following these [criteria of relative size] or using measurement in (*aṅgula*s.

55.40b sutaḥ: The reading at N has been selected in order to obtain a result for each shape of *maṇḍapa*.
55.41-48: For an illustration of these doorway proportions, see figure 58a.
55.42b śākhodumbara: The *udumbara* could be simply the sill, or both lintel and sill.

55.44 saṣaṣṭikaṃ śataṃ sāgram aṅgulānāṃ vigṛhya tu
daśahrāsāt kramād evaṃ dvārāṇi daśasaṃkhyayā N84r

55.45 bhavanti pañca jyeṣṭhāni trīṇi vai madhyamāni tu
adhamaṃ taddvayaṃ jñeyam evaṃ dvārāṇi kalpayet

55.46 prāsādasyāgrato dvāraṃ kartavyaṃ tad yathāśubham
dāravāś caiṣṭakāḥ śailāḥ kaniṣṭhā madhyamā varāḥ

55.47 prāsādāḥ kramaśo jñeyās teṣāṃ vaktraṃ yathā śṛṇu
purasyaivendradigbhāge paścimābhimukho bhavet

55.48 purasya paścime vā syāt pūrvadvāraṃ tu śobhanam
dakṣiṇottarayoḥ so 'pi śobhanaṃ prāṅmukho bhavet

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

44a saṣaṣṭikaṃ śataṃ] N; sāṣaṣṭikaśataṃ G,M; sāṣṭaṣaṣṭiśataṃ E
44c daśa] N; daṣṭa G_3; aṣṭa G_2,M,E • evaṃ] G_3,M,E; eva N,G_2
45a pañca] N,M_{2c},G,E; pañcama M_{1c}
45b vai] N; eva M_{2c}; evaṃ G,M_{1c},E
45c adhamaṃ tad] G,E; adhaḍvāra N; adhamanna M_{1c}; athamanta M_{2c}
46a prāsādasyāgrato] N,G_2,M,E; prāsādāsyāgrato G_3
46c dāravāś] em. Sanderson; dāravā N; dvāravaś G,M_{1c}; dvārava M_{2c}; dvarapāś E
• caiṣṭakāḥ] em. Sanderson; vaiṣṭavā N; cāṣṭakāś G; cāṣṭakā M; ceṣṭakāś E.
• śailāḥ] E; śailā G,M,N
46d kaniṣṭhā] N,G,E; kaniṣṭhaṃ M
• varāḥ] em.; varā N; parāḥ G_2,E; parā G_3,M
47a prāsādāḥ kramaśo] em. Sanderson; prāsādākramaso N; prāsādaḥkriyate M_{2c}; prādādaḥkriyato M_{1c}; prāsādakriyato G; vicitrākṛtayo E
• jñeyās] G,E; jñeyā N; jñeyas M
47b vaktraṃ] N,G,E; vajraṃ M
47c purasyaivendradigbhāge] N; purasyaiṃdravibhāgoyaḥ G_2; puraścaindravibhāgo yaḥ E; paraśaindravibhāgoyaḥ M,G_3
48a purasya] N; purasyataśca G_3; puraśca G_2,M,E
• vā syāt] N,E; vātsyāt G,M_{2c}; vāksyāt M_{1c}
48b tu śobhanam] N; suśobhanam M,G,E
48c dakṣiṇottarayoḥ so 'pi] em.; dakṣiṇottarayosopi N; dakṣiṇottarayoḥpuryor E; dakṣiṇottarayostasya M_{2c}; dakṣiṇottarayoktasya G; dakṣiṇottarayottasya M_{1c}
48d śobhanaṃ] N; sedhayoḥ G,M; gopuraṃ E

55.44 The largest [doorway] is 160 (*aṅgulas* [high]. By sequential removal of 10 [(*aṅgulas*], there are thus 10 [doorway sizes].

55.45 There are 5 superior ones, 3 middling ones and 2 inferior ones. One should make doorways in this way.

55.46-47b The doorway should be built at the front of the temple, as is elegant. Know that temples built of wood, brick or stone are inferior, middling and superior respectively. Hear how they face.

55.47c-48 [A temple located] in the east of the town should face west. If it is in the western sector, then the entrance will be correct[ly positioned only] if it faces east. A temple in the south or north will [likewise] be correct [only] if it faces east.

55.44c daśa: the reading chosen produces a number, 10, that can be fitted into the schema given in verse 45. Between the readings of *daśa* and *aṣṭa*, an appealing *daṣṭa* has arisen at G_3.
55.46c dāravāś: Only manuscript N keeps the word form needed to represent construction in wood. The other manuscripts slip into replacing it with *dvāra-*, door.

55.49ab prāsādānām atordhvaṃ tu liṅgasthāpanam uttamam

garuḍa uvāca

55.49cd purasya nagarasyāpi grāmasya kheṭakasya vā

55.50 kutaḥ sthitaḥ śivaḥ puṃsām sarvakāmān prayacchati
etat sarvaṃ samāsena bhagavan vaktum arhasi

bhagavān uvāca

55.51 pūrvasyāṃ rājyaphaladaṃ cāgneyyāṃ sarvasiddhidam
āyurārogyadaṃ yāmye nairṛtyāṃ tu jayāvaham

55.52 dhanapuṣṭikaraṃ cāpye vāyavyāṃ śrījayāvaham
sarvasampatkaraṃ saumye caiśānyāṃ bhogamokṣadam

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

Only N reports 49ab

before 49c garuḍa uvāca] N; garuḍaḥ G,M,E
49d grāmasya kheṭakasya] em.; grāmasyākheṭakasya M; grāmasyāketakasya G_3; grāmasy[– – – – –] G_2; grāmaketakayor E; gṛhasyaketakasya N
• vā] N; tu G_3,M; [–] G_2; api E
50a kutaḥ] M; kutas E; kuta G; kutra N
• sthitaḥ] N,G_2,M; sthitaś G_3,E
• puṃsām] G,M,E; puṃsā N
50d bhagavan] G_2,M,E; bhagavaṃ N; bhagavān G_3
before 51 bhagavān uvāca] N; bhagavān G,E; īśvaraḥ M
51a pūrvasyāṃ] G,M,E; pūrvvato N
51b cāgneyyāṃ] G,M_{1c},E; cāgneyāṃ M_{2c}; āgneyāṃ N
51c ārogyadaṃ] N; ārogyatā G,M,E
51d nairṛtyāṃ] G,M_{1c}; nairṛtyā M_{2c}; nairṛtyāṃ{tyājya} E; nairityān N
• tu] N,G_2,M_{1c},E; ca G_3; tya M_{2c}
52a dhana] N,G,E; dhanaḥ M_{1c}; yanaḥ M_{2c}
• cāpye] N; cāpyaṃ G,M,E
52b vāyavyāṃ] G,M_{1c}; vāyavyaṃ M_{2c},E; sāmīsrāyāṃ N
• śrījayāvaham] M; śrījayāvahaṃ G,E; sriyāvahaḥ N
52c karaṃ] G,M,E; karaḥ N
52d aiśānyāṃ] em.; aiśānyām N; aiśānye G,M,E
• mokṣadam] em.; mokṣadaṃ G_2,E; mokṣadaḥ N; bhojadam M; bhojadaṃ G_3

55.49ab After [this treatment] of the temples, next I shall teach the supreme [rite of the] installation of the *liṅga*.

Garuḍa asked:

55.49cd-50 In which sectors of the fort (*pura*), city (*nagara*), village (*grāma*) or hamlet (*kheṭaka*) should Śiva be stationed if he is to grant people each of their wishes? Please declare all this in brief, lord.

The lord said:

55.51 In the east, it (the image of Śiva) grants the reward of royalty; in the southeast, it grants all *siddhis*. In the south, it grants longevity and good health; in the southwest it brings victory.

55.52 In the west, it grants wealth and invigoration; in the northwest, it brings prosperity and victory. In the north, it produces every success; and in the northeast, it brings [both] the reward [of various paradises], and liberation.

55.49a atordhvam: *Aiśa* sandhi is used to combine *ataḥ* and *ūrdhvam*.
55.49cd-50: See general introduction section 2.1.5 for a discussion of the relative sizes of the *nagara*, *grāma* and *kheṭaka*.

55.53 sthāpite vā prabhau kāryaḥ niveśo nagarādikaḥ
eteṣv eva hi sthāneṣu pūrvamuktaphalaṃ bhavet

55.54 sarvajñaḥ sarvagaḥ śānta hy anādiparameśvaraḥ
yatra tatra sthitaḥ puṃsāṃ bhuktimuktipradaḥ śivaḥ

iti kiraṇākhye mahātantre pañcapañcāśat paṭalaḥ

G = G_2, G_3 (and G_{3c}) M = M_{1c} and M_{2c}
Ω = N G M

N lacks 55ab.

53a sthāpite] N,G,M; sthāpanaṃ E
• prabhau] em. Sanderson; prabhoḥ N; vibhoḥ G,M,E
• kāryaḥ] N; kāryaṃ G,M,E
53b niveśo] em. Sanderson; niveśa NGM
• nagarādikaḥ] N; nagarādike E; na[[ra]]garādikaṃ G_2; nakarādikam M; nakarādikaṃ G_3
53c eteṣvevahisthāneṣu] N; eteṣvapīha sthāneṣu E; eteṣvāṃpihitasthāneṣu G_2; eteṣvāpihastāneṣu G_3; eteṣvāvibhavasteṣu M_{1c}; eteṣvāvibhasteṣu M_{2c}
53d pūrvam] G_3,M,E; pūrvvam N; rvam G_2
54a sarvajñaḥ sarvagaḥ śānta] em.; sarvvajñaḥsarvvagaḥśānta N; sarvagasyasadākānto G; sarvagasyassadātmāto M_{1c}; sarvagasyaḥsadātmo M_{2c}; sarvagassasadātmastho E
54b hy anādi] G,M; hyanādiḥ E; anādi N
54c yatra tatra] N; yattadantaḥ M; yattadaṃtas E; yattadanta G_3; yattadaṃta G_2
• puṃsāṃ] G,M,E; puṃsaḥ N
54d pradaḥ] N,M_{1c}; pradaś G,M_{2c},E
(Eliminated from the edition, because it is seen in only the south-Indian witnesses, and does not fit well:
55ab prāsādo 'numato 'rthe tu liṅgasthāpanam uttamam]
55a prāsādo] G,M_{2c},E; prāsāde M_{1c}
• 'numato] E; numato G; nyamate M
55b liṅga] M; liṃga G; mūrti E)
after 55ab kiraṇākhye] N,M_{1c}; śrīmatkiraṇākhye G,M_{2c},E
• mahātantre] N; mahātantre caryāpāde M; mahātaṃtrecaryāpāde G_2,E; caryāpāde G_3
• pañcapañcāśat paṭalaḥ] G,M_{2c}; pañcapañcāśaḥpaṭalaḥ N; pañcapañcāśatpaṭalaḥsamāptaḥśrīrastu M_{1c}; prāsādalakṣaṇavidhiḥ paṃcaviṃśatiḥ paṭalaḥ E

55.53 Or, having established [the image] of Śiva, one may build a settlement (*niveśa*), city (*nagara*), etc. [around it]. The said results come about in these precise places.

55.54 For Śiva is the all-knowing, ubiquitous, at rest, eternal, highest lord, who grants men pleasures and liberation wherever he is.

Chapter 55 in the *Kiraṇa mahātantra.*

55.53ab: In the previous verses, we have been told where to place Śiva in a pre-existing settlement. Here we are told that one may, alternatively, set up the image of Śiva first and arrange the settlement around it.
55.54a śānta: The term denotes Śiva in his highest transcendence, at rest, inactive.
55.53c-54: In 53cd, the author re-affirms that the stated benefits will come about if the temple is positioned in the locations specified. Then, in verse 54, he points out that Śiva is everywhere and therefore able to bestow the higher rewards specific to the *Mantramārga* (*bhoga* and *mokṣa*, *bhukti* and *mukti*) wherever he is enshrined. In other words, the rules of location apply only to Śivas established in pursuit of one of the lesser goals, such as sovereignty. As Sanderson points out (email October 2009), there is an ambiguity here, since we are told that a temple for *bhoga* and *mokṣa* should be built in the northeast (52d). The result is an option. One may build a temple for the higher goals of the *Mantramārga* either in the northeast (the direction of Śiva) or anywhere.

Mohacūrottara

Manuscripts:

F NAK 1.1633. NGMPP reel number B26/29. Palm-leaf, 30x4cm, 101 folios. 3 to 4 lines to a side. 1125 CE. See colophon below.

G NAK 4.1622. NGMPP reel number B27/18. Palm-leaf, 32.5x6cm, 18 folios. Newari script. 6 lines to a side. Incomplete, no colophon.

H NAK 5.1977. NGMPP reel number A182/2. Paper, 32x12.5cm, 47 folios. Devanāgarī. 9 lines to a side. Undated.

The colophon of F reads:
ity āgneye mahātantre pratiṣṭhātantraṃ
mohacūrottaraṃ samāptaṃ | *saṃvat* 806 | *phālgunavadi* 10 | *bhaume* |
śrīmadbhogaleśvaramaṭhāvasthitapaṇḍitācāryabhaṭṭārakaśrīsarvagaṇena
pustakaṃ likhitam iti
'The *Mohacūrottara Pratiṣṭhātantra*, in the *Āgneya Mahātantra*, finished in the year 806 (Vallabhī era, = 1125 CE), on Tuesday, the 10th day of the month Phālguna, was written by Śrīsarvagaṇa, of the Śrīmadbhogaleśvara school.'
The colophon at H repeats that at F and adds further material.

Stemma: Ω = F(>H)G

H is a copy of F. It is useful where F is illegible due to worm damage.
G has some independence from F, and is less reliable. It is incomplete.
At G, chapter 4 is lacking after verse 117a.

Contents of chapter 4, verses 43-243:

43-44b temple sizes

44c-47 temple proportions when the site is divided into 8 by 8 parts

48-49 temple proportions when the site is divided into 4 by 4 parts

50-51b temple proportions when the site is divided into 9 by 9 parts

51c-55 temple proportions in terms of *liṅga* height

56 there are 12 temples with 4 corners

58 the shaping of temple exteriors

59-60 14 temple types: *Meru*; *Mandara*; *Kailāsa*; *Bhadra*; *Gaja*; *Vimāna*; *Hari*; *Haṃsa*; *Śrīvatsa*; *Garuḍa*; *Vaḍabhī*; 4-, 8- and 16-cornered; *Gṛharāja*; and *Vṛtta*.

61 there are 5 types of *Bhadra*, 4 types of *Vṛtta*, 4 types of *Śrīvatsa* and 3 types of *Gṛharāja*

62-74 *Meru*

75-82b *Mandara*

82c-88 *Kailāsa*

89-93b *Bhadra*:
The 5 types are *Bhadra*, *Śikharākulabhadra*, *Kṣudrabhadra*, *Nalinabhadra* and *Nandanabhadra*

93c-94b *Gaja*

94c-98 *Vimāna*

99-101 *Siṃha*

102-105 *Haṃsa*

106-116 *Śrīvatsa*:
The 4 types are *Vardhamānaśrīvatsa*, *Saṃpūrṇaśālakaśrīvatsa*, *Khaṇḍaśālaśrīvatsa* and *Nandivardhanaśrīvatsa*

117-120b *Garuḍa*

120c-122 *Vaḍabhī*

123 4-cornered

124-125b 8-cornered

125c-126 16-cornered

127-129 *Gṛharāja*:
The 3 types are *Gṛharāja*, *Ardhagṛharāja* and *sarvadevālaya*

130-131 *Vṛtta*

132 *Gvāvṛkṣa*

133 mixed temples

134-135b temples under 4 *hastas* in breadth

135c-136 temples from 4 to 8 *hastas* in breadth

137-141b the shaping of the *śikhara* in temples with an *andhārikā*

141c-143a the *śukanāsā* in a temple without an *andhārikā*, but with a *maṇḍapa*

143b-150b *maṇḍapas*

150c-161 doorways

162-167 *āropaṇa* of the doorway

169-177 installation of a *vāraka* beneath the *vedī*

178 temple walls

179-180 *bali* offering

182-187b temple parts

187c-194b the base of the *jaṅghā*

194c-196 the *niṣkāsa* at mid *jaṅghā*

197-202 the *varaṇḍaka* above the *jaṅghā*

203-205 *sārīsāraka* ornamentation

206-215a the *kalaśa*

215b-225b the *triśūla*

225c-233 the *jagatībandha* and 8 peripheral shrines

234-243 the *maṭha*

***Mohacūrottara*, chapter 4, verses 43-243, edition**

F f25v, line 2; G (the folios appear scrambled. I will refer to the digital image number) 004.tif, upper, line 3; H f12v, line 4.

4.43 koṇahastaṃ samārabhya koṇavṛddhyā puraṃdara
ṛturāmāntaparyantāḥ prāsādā grahasaṃkhyayā

4.44 kharūpād bhūtavṛddhyā vā khabhūtāntā navaiva tu
nāgabhakte yugaiḥ pīṭhaṃ garbhaḥ kāryo divākaraiḥ

4.45 bhittayo vasuvedaiś ca jaṅghā bhittisamocchritā F26r
śikharaṃ dviguṇaṃ kāryaṃ śukāghrā śikharārdhagā

4.46 pṛthutvaṃ garbhavat kāryaṃ tṛtīyāṃśena nirgamam
pīṭhaṃ vā liṅgamānena pīṭhārdhena paribhramaḥ

4.47 pīṭhavac ca smṛtaṃ dvāraṃ dvividhoccaṃ bhittayaḥ parāḥ
śukāghrā pūrvavaj jñeyā jaṅghā śikharaṃ śatakrato

4.48 caturaśre caturbhakte vedagarbhārdhapīṭhake G003, lower
liṅgaṃ pīṭhasamaṃ dvāraṃ bhittayaś ca tathāvidhāḥ

Ω = F(>H)G

44c yugaiḥ] FH; yuge G
45a vedaiś] H,F; devaiś G
45b samocchritā] FH; samacchritā G
45c kāryaṃ] FH; kārya G
47a smṛtaṃ] FH; smṛta G
47b dvividhoccaṃ] FH; dvidhoccaṃ G
47d śikharaṃ] H,F; śikhara G
48c liṅgaṃ] H,F; liṅga G
• pīṭha] FH; pīṭhaṃ G
48d bhittayaś] H,F; vittayaś G

Mohacūrottara, chapter 4, verses 43-243, translation

4.43 O Puraṃdara (Indra), temples are 9 (*graha*) in number, from 4 (*koṇa*) *hastas* to 36 (*ṛturāma*), increasing by fours (*koṇa*).

4.44ab Or the 9 are from 10 (*kharūpa*) to 50 (*khabhūta*), increasing by fives (*bhūta*).

4.44c-45a [When the site is] divided into 8 (*nāga*) [parts along each side], the image pedestal (*pīṭha*) has 4 (*yuga*) [parts], the cella (*garbha*) has 12 (*divākara*), and the walls have 48 (*vasuveda*).

4.45bcd The height of the shank (*jaṅghā*) is equal to the [breadth of the] wall. The [height of the] superstructure (*śikhara*) is twice that. The parrot beak projection from the superstructure (*śukāghrā*) takes up half the [height of the] superstructure.

4.46ab The breadth [of the *śukāghrā*] is the same as that of the cella (*garbha*). Its projection is 1/3rd of that measure.

4.46cd Or the [breadth of the] image pedestal (*pīṭha*) is the same as the [height of the] *liṅga*. The ambulatory around the image pedestal (*paribhrama*) is ½ the image pedestal [wide].

4.47 The [breadth of the] door is equal to [the breadth of] the image pedestal (*pīṭha*), its height is twice that measure. The walls lie beyond. The parrot beak projection from the superstructure (*śukāghrā*), shank (*jaṅghā*) and superstructure (*śikhara*) are as before, O Śatakratu (Indra).

4.48 When the square site is divided into 4 [parts along each side], the cella (*garbha*) has 4 (*veda*) [parts] and the image pedestal (*pīṭha*) is half that. The [height of the] *liṅga* is the same as the [breadth of the] image pedestal (*pīṭha*). The [breadths of the] door and walls are the same.

4.44c-45a: For a diagram showing the plan on a site of 8 parts by 8, see figure 18a.
4.46c-47b: For a diagram showing the plan on a site measured according to the size of the *liṅga*, see figure 23a.
4.47c pūrvavaj jñeyā: The *śukāghrā*, *jaṅghā* and *śikhara* are as described in verses 45b-46b above.
4.47d: Alexis Sanderson (email 2009) notes that the *pāda* is hypermetrical and that it is a surprising error, if the text is sound, since there was no need to use *Śatakrato* here. He marks the passage for suspicion. Dominic Goodall (Nov 2010) suggests the consideration of *śikhā* in the place of *śikharam*
4.48: For a diagram showing the plan on a site of 4 parts by 4, see figure 22.

4.49 garbhavan nāsikā tatra pīṭhakoṇāntarodgatā
samaṇḍape śarāṃśena vedagarbhārdhanirgatā

4.50 randhrabhakte padaṃ pīṭhaṃ garbho bhittyantaraṃ punaḥ F26v
padikā ca bahirbhittiḥ śukāghre ca padodgate

4.51 hemādiratnaliṅgānām ukto 'yaṃ guptihetutaḥ H13r
āśādibāṇavṛddheṣu hastarāśau dvidhā kṛte

4.52 liṅgavat pīṭham ardhena saikenāvaraṇatrayam
dvyadhikena bahirbhittiḥ śukāghrādi puroditam

4.53 vedayugmāditaḥ kṛtvā koṇahastavivṛddhitaḥ
rasarāmāntaparyantaḥ prāsādānām anukramāt

4.54 liṅgadairghyasamaṃ pīṭhaṃ tattribhāgāvṛtitrayam
bahirbhittiś ca pīṭhārdhaṃ kararāśau karāhate F27r

Ω = F(>H)G

4.54d see MY 5.45b hastarāśau karāhate

49b koṇāntarodgatā] H; koṇāntarodgatā[[ḥ]] GF
49c śarāṃśena] H,F; sarāṃśeca G
49d veda] FH; yava G
• nirgatā] HG; nirggatā[[ḥ]] F
50d padodgate] FH; padodgati G
51b hetutaḥ] GH; hetutataḥ F
51c āśādi] FH; ā[–]di G
52b saikenāvaraṇa] FH; sekenāvaraṇa G
52c bhittiḥ] H; bhitti FG
53c rāmānta] FG; rāmā[[ṅka]]{nta} H
• paryantaḥ] FH; paryantaṃ G
54b tattri] H; tattṛ F; taṃtri G
54c pīṭhārdhaṃ] FH; pīṭhārddha G

4.49 The parrot beak projection from the superstructure (*nāsikā*) is the same size as the cella (*garbha*). It rises between the corners of the temple base (*pīṭha*). If there is a pavilion (*maṇḍapa*), [the height of the *nāsikā*] is 5 (*śara*) parts. It projects by ½ of the 4 (*veda*)-part cella (*garbha*).

4.50 [When the site is] divided into 9 (*randhra*) [parts along each side], the image pedestal (*pīṭha*), cella (*garbha*), wall ((*bhitti*), ambulatory around the outside of the *garbha* (*bhittyantara*) and outer wall ((*bahirbhitti*) are each 1 part. The projection at the parrot beak (*śukāghrā*) is 1 part.

4.51ab This [arrangement] is recommended for the housing of images ((*liṅgas*) made of gold, etc, or gems.

4.51c-52 In temples from 10 (*āśā*) [(*hastas*], increasing by fives (*bāṇa*), the number of *hastas* being doubled (*hastarāśau dvidhā kṛte*), the [breadth of the] image pedestal (*pīṭha*) is the same as the image (*liṅga*). The 3 sides of the ambulatory within the cella (*āvaraṇatraya*) are half that [pedestal breadth] plus one [part in breadth]. The external wall ((*bahirbhitti*) is 2 parts more [than half the breadth of the pedestal]. The parrot beak projection from the superstructure (*śukāghrā*) is as described before.

4.53-54 For temples that are, by degrees, from 4 (*veda*), doubled (*yugma*), [*hastas*], increasing by 4 (*koṇa*) *hastas*, to 36 (*rasarāma*), the number of *hastas* being doubled (*kararāśau karāhate*), the [breadth of the] image pedestal (*pīṭha*) equals the length of the image (*liṅga*). The 3 sides of the ambulatory (*āvṛtitraya*) are three times as broad as that. The outer wall is half the breadth of the image pedestal (*pīṭha*).

4.50-51b: For a diagram showing the plan on a site of 9 parts by 9, see figure 17b.
4.51d hastarāśau dvidhā kṛte and 54d kararāśau karāhate: MY 5.45 and BK pl 29b give the same instruction that the number of parts is double the number of *hastas*. MYcomm explains that, by this means, a 10 *hasta* temple has 20 parts, a 15 *hasta* temple has 30 parts, and so forth. See figures 26a and b for illustrations of the plan of a 10 *hasta* and a 15 *hasta* temple. The illustrations demonstrate that the proportions are the same in each case. The proportions would be the same in temples of 20, 25, 30, 35, 40, 45 and 50 *hastas* too.
4.52c dvyadhikena bahirbhittiḥ: The external wall is two parts more than half a part wide. That is, 2½ parts wide.
4.53-54: For a diagram showing an example of the plan for a temple from 4 *hastas* up, according to *hasta* number, see figure 26c.
4.54 kara: If I have understood rightly, the word *kara* is used in two different ways here. First, it is used to denote the number of *hasta* measures. Second, it is used to represent the number 2 as a *bhūtasaṃkhyā*. My position is supported by the very similar presentation at MY 5.45b, *hastarāśau karāhate*.

4.55 dhāmatulyaṃ tu randhrāntaṃ bhittyantaṃ garbhamānakam
brahmasūtraśukāghrād vā dhāmakoṇāc ca sūtrayet

4.56 dvādaśaiteṣāṃ randhrāṇāṃ turyāśrāḥ syuḥ puraṃdara
prāsādasamasaṃsthānā bhuktaye muktaye hitāḥ

4.57 iti saṃkṣepasaṃsiddhaṃ lakṣaṇaṃ sarvadhāmasu
viśeṣavyaktaye śakra pṛthagbhūtaṃ nigadyate

4.58 ṣoḍaśārkāṣṭasambhāgaṃ bahiḥ kṛtvā puraṃdara
jyeṣṭhādīnāṃ krameṇaiva mervādau rūpasiddhaye

4.59 merus tatpūrvaviṣkambho himayug bhadrako gajaḥ G006, upper
vimāno harihaṃsau ca śrīvatso 'tha khagādhipaḥ

4.60 vaḍabhī turyavasvaśrau vikārāśro gṛhādhipaḥ
vṛttaś candrakalāsaṃkhyā svādhārāś ca puraṃdara

4.61 bhadras tu pañcadhā jñeyo jñeyo vṛttaś caturvidhaḥ F27v
śrīvatso 'pi tathā jñeyas trividho mandirādhipaḥ

4.62ab vibhajya lakṣaṇaṃ spaṣṭaṃ mervādau te nigadyate

Ω = F(>H)G

55b bhittyantaṃ] FH; bhittyanta G
55c brahmasūtraśukāghrād] H,F; brāsūtrācchukāghrād G
55d koṇāc ca sūtrayet] FH; koṇātsūtrayet G
56a dvādaśaiteṣāṃ] H,F; dvādaśaitesa G
• randhrāṇāṃ] G; dhārāṇāṃ FH
56b turyāśrāḥ] GH; turyāsrā F
56c sama] F; samaya G; śata H
57c vyaktaye] FH; vyaye G
59c vimāno] GH; vimānau F
59d khagādhipaḥ] GH; khagādhipa F
60a aśrau] G; asro FH
60b vikārāśro] FH; vikārāśrau G
• gṛhādhipaḥ] FH; grahādhipa G
before 60c, F records, then marks for removal, 62a: [[vibhajyalakṣaṇaspaṣṭaṃ]]
60c candra] em. Sanderson; caindra GHF
• saṃkhyā] GH; saṃkhy[[o]]ā F

4.55 He should establish with the cord (*sūtrayet*) the size of the temple, the extent of the ambulatory space (*randhra*), the extent of the wall (around the cella) ((*bhitti*), and the size of the cella (*garbhamānaka*), from the parrot beak projection (*śukāghrā*) along the *brahmasūtra*, or from the temple corner.

4.56 Of the 9 (*randhra*) [sizes of temple] there are 12 temples with 4 (*turya*) corners, O Puraṃdara (Indra). They are suited to bring *bhukti* and *mukti*.

4.57 Thus the characteristics for all temples have been given in brief. [Next,] O Śakra (Indra), I shall give a separate teaching in order to make clear the [various] specific temple types.

4.58 O Puraṃdara (Indra), one sets 16, 12 (*arka*), or 8 [parts] beyond [the base *talacchanda*] to shape the best [and middling and inferior temples], *Meru*, etc. in turn.

4.59-60 O Puraṃdara (Indra), they are: *Meru*; the mountain-range to the east of that (*Mandara*); *Himayug* (*Kailāsa*); *Bhadraka*; *Gaja*; *Vimāna*; *Hari* (*Siṃha*); *Haṃsa*; *Śrīvatsa*; *Khagādhipa* (*Garuḍa*); *Vaḍabhī*;
4- (*turya*) cornered, 8- (*vasu*)cornered and 16- (*vikāra*) cornered; *Gṛhādhipa* (*Mandirādhipa*, *Gṛharāja*); and *Vṛtta*. There are 16 (*candrakalā*) of these vessels [for worship].

4.61 There are 5 types of *Bhadra*, 4 types of *Vṛtta*, 4 types of *Śrīvatsa*, and 3 types of *Mandirādhipa* (*Gṛharāja*).

4.62ab Having categorised them, I will now clearly describe the characteristics of the *Meru*, etc., one by one.

4.55cd brahmasūtraśukāghrād vā dhāmakoṇāc ca: The meaning is unclear to me, and the interpretation I have proposed may well be wrong.
4.56: For a list of the 12 temples with 4 corners, see verses 59-60 below.
4.59: We are told at verse 81 that the *tatpūrvaviṣkambha* is the *Mandara*, and at verse 84 that the *Himayug* is the *Kailāsa*. There are 4 mountains, in the cardinal directions, around *Meru*. Of these, *Mandara* is the eastern one.
Support for this use of the expression *tatpūrvaviṣkambhaḥ* is seen at *Niśvāsaguhya*, f. 55v (5.42): *mandaraḥ pūrvaviṣkambho dakṣiṇe gandhamādanaḥ | vipulaḥ paścime pārśve supāraś cottare tathā*; *Tantrāloka* 8.58c-59b: *meroḥ pradakṣiṇāpyodagdikṣu viṣkambhaparvatāḥ || mandaro gandhamādaś ca vipulo 'tha supārśvakaḥ*.
4.59-60: Twelve 4-cornered temples are listed here: *Meru*, *Mandara*, *Kailāsa*, *Bhadraka*, *Gaja*, *Vimāna*, *Hari*, *Haṃsa*, *Śrīvatsa*, *Khagādhipa*, *Vaḍabhī*, and 4-cornered. There is a total of 16 types. Alexis Sanderson emends *caindrakalā* to *candrakalā*, There are 16 (*kalās*, digits of the moon.

4.62cd sūryendubhājite kṣetre tiryag vedavibhājite

4.63 catuṣkoṇe rasaṃ tyaktvā tatpiṇḍī syād viparyayaiḥ
saṃveśanirgamaṃ śakra jñātvā śeṣaṃ vivartayet H13v

4.64 tuṣṭibāṇānalair veśaś caṇḍīvāraguṇair gatiḥ
caturthe pattrabhaṅgāḍhyāṃ kuryān madhyarathodgatim

4.65 sūryadigrasabhāgais tu śeṣam evaṃ vivartayet
caturdvāraś caturghrāṇaḥ śṛṅgaṣoḍaśanāsikaḥ

Ω = F(>H)G

63b viparyayaiḥ] F; viparyayeḥ G; viparyaye H
63d jñātvā śeṣaṃ] em. Sanderson; śeṣaṃjñātvā HF; śeṣajñātvā G
64a tuṣṭi] F; tuṣṭiḥ G; tuṣṭiṃ H
64c bhaṅgāḍhyaṃ] em. Sanderson; bhaṅgādyāṃ HFG
65c caturdvāraś catur] HF; catudvāracatu G
• ghrāṇaḥ] em.; ghrāṇa FGH

[*Meru*]

4.62cd On a site (*kṣetra*) divided into 112 (*sūryendu*) [parts along each side], with 4 (*veda*) parts horizontally [for shaping the walls],

4.63 removing 6 (*rasa*) [parts] at the 4 corners, one attains the base (*piṇḍī*) [at the corner] with 5 (*viparyaya*) [parts]. O Śakra (Indra), once one knows the recesses, and projections, one may construct the rest accordingly.

4.64ab The recessing is with 9 (*tuṣṭi*), 5 (*bāṇa*) and 3 (*anala*). The projection is with 9 (*caṇḍī*), 7 (*vāra*) and 3 (*guṇa*).

4.64c-65b One should make the central projection (*ratha*) richly endowed with foliate designs (*pattrabhaṅga*) in one quarter [of the height]. One should make the remainder along 12 (*sūrya*), 10 (*diś*) and 6 (*rasa*) parts.

4.65cd There are 4 doors, and 4 parrot beak projections from the superstructure (*ghrāṇas*). The parrot beak projections (*nāsikās*) have 16 pinnacles (*śṛṅgas*) [on each side].

4.62c-65b: See figure 27 for a proposed illustration of the plan of the *Meru* temple as described at MY5.57-58 and BK pl 65c-69. At MC 4.62c-65b, the proportions of the recesses and projections are reversed. Supported by the account at MY 5.57 and MYcomm 5.57, I have taken the 112 parts along each side stipulated in MC 4.62cd as indicating that the main body of the *jaṅghā* is 100x100 parts. The remaining 12 parts are those to be used for the shaping of the projections of the *jaṅghā* wall. Since *Meru* is a major temple, it should, by MC 4.58, have an extra 16 parts, with 4 parts on each side, for that shaping. The 12 are explained at MYcomm 5.57 as representing the shaping on only three sides, the fourth side being that of the doorway.
4.63b piṇḍī: At 4.75 and 4.89 it is specified that this *piṇḍī* is a *koṇapiṇḍī*, a base at the corner.
4.63b viparyayaiḥ: *Viparyaya* is taken as a *bhūtasaṃkhyā* for the number 5 on the grounds that there are 5 *viparyayas*, 'errors', in the *Sāṃkhya* system: *tamaḥ*, *mohaḥ*, *mahāmohaḥ*, *tāmisraṃ* and *andhatāmisram*. See *Sāmkhyakārikā* 47a: *pañca viparyayabhedāḥ*; and *Vācaspatimiśra*'s commentary *Tattvakaumudi* on the passage: *pañceti | avidyāsmitārāgadveṣābhiniveśā yathāsaṃkhyaṃ tamomohamahāmohatāmisrāndhtāmisrasaṃjñākāḥ pañca viparyayaviśeṣāḥ*. The usage is repeated at verses 94 and 190 below.
4.64c patrabhaṅgāḍhyāṃ: Alexis Sanderson (email 2009) makes the emendation to produce something that makes sense and agrees with *madhyarathogatim*. The use of *āḍhya* in this fashion is well supported in the literature, for example KI f. 53r (28.9cd): *pīnastananitambāḍhyāṃ varadābhayahastikām*.
4.65d śṛṅgaṣoḍaśanāsikaḥ: Using BK pl 70, I take the number 16 to apply to the *śṛṅgas* of the 16 *bhūmikās* on each side of the superstructure, arrayed around the parrot beak projection. At verse 81 below we see a description of 16 *śṛṅgas* around the *śukāghrās* of the *Mandara* temple.

4.66 bāṇavedānaladvidvibhūmikāghāṭapañcakaḥ
kāmārkeśadigambhodhiyutiśṛṅgas tato 'ṣṭakam

4.67 vedikordhve sahaikena sapādaṃ tu śataṃ bhavet
vedīnitambayor madhyaṃ khākāśadvayabhājitam F28r

4.68 tatrādyā bhūmikā kāryā viṃśadbhāgais tadūrdhvataḥ
bhāgaikahrāsato 'nyāsām ucchrayaḥ kramaśo hare G005, lower

4.69 bhūṣaṇair bhūṣitāḥ kāryāḥ ṣoḍaśaiva tu bhūmayaḥ
śukāghrordhvaṃ caturdikṣu surūpāḥ syur mṛgārayaḥ

4.70 vedikopari karṇeṣu vedīvyāsatribhāgataḥ
mṛgārayo vidhātavyāḥ keśarālaṃkṛtā hare

4.71 daṃṣṭrāvikaṭaghorāsyā mastakanyastapucchakāḥ
sarvāvayavasaṃpūrṇāḥ sarvaśobhāsamanvitāḥ

4.72 vedikordhvaṃ caturdikṣu catvāro nararūpiṇaḥ
dikpālair apsarogātṛvidyābhṛdgrahakiṃnaraiḥ F28v

4.73 mātṛbhir gaṇavidyeśair bhūṣayen navabhūmayaḥ
garbhoṣmaṇā mañjarīṇāṃ prāyaḥ pātabhayaṃ bhavet

4.74 dve dve randhre tataḥ kuryād bhūmau bhūmau jalāntare
surūpaḥ kathito merur mandaraṃ śṛṇu sāmpratam

Ω = F(>H)G

66a bāṇa] FG; bāla H
66c ambhodhi] FG; aṣṭādhvi H
66d yuti] FG; yūti H
• śṛṅgas] G; śṛṅga HF
67c madhyaṃ] HF; mmadhye G
67d khākāśa] GH; [**] F
68a tatrādyā] FH; tatrāṣṭā G
69d surūpāḥ] G; surūpā FH
70a vedikopari] FH; padikopari G
70b tri] H; tṛ FG
70c mṛgārayo] FH; mṛgārayoḥ G
• vidhātavyāḥ] FG; vi{dhā}tavyāḥ H
72c gātṛ] FH; mātṛ G
74c surūpaḥ] FH; rūpa G
• merur] FH; meru G

4.66 The 5 *śikhara* levels (*āghāṭas*) have 5 (*bāṇa*), 4 (*veda*), 3 (*anala*), 2 and 2 *bhūmikās* (miniature building elements) [in turn, from lowest to highest]. The number of pinnacles (*śṛṅgas*) [on each level] is twice 13 (*kāma*), 12 (*arka*), 11 (*Īśa*), 10 (*diś*), and 4 (*ambhodhi*) (26, 24, 22, 20 and 8), and then 8 more.

4.67 Above the *vedikā* platform, [the height] is 126 [parts]. The [horizontal] distance between the two hips of the *vedī* platform (*vedīnitambayor madhyam*) is divided into 200 (*khākāśadvaya*).

4.68 The first *bhūmikā* should be built there, with 20 parts. Above it, the height of the other [*bhūmikās*] is [established], O Hari (Indra), by progressively subtracting one [part].

4.69 The 16 *bhūmikās* are adorned with decorative elements. Above the parrot beak projection from the superstructure (*śukāghrā*) are fine lions in the 4 cardinal directions.

4.70 O Hari (Indra), the maned lions should be set above the *vedikā* platform, at the corners, a third of the breadth of the *vedī* platform.

4.71 They should have frightening faces, grim with [exposed] canines. Their tails reach up to their heads. They have every attribute and are very elegant.

4.72ab Above the *vedikā* platform, in the 4 cardinal directions are 4 human figures.

4.72c-73b One should ornament 9 *bhūmis* with guardians of the directions (*dikpālas*), nymphs (*apsaras*), musicians (*gātṛs*), *vidyādhara* beings, planets (*grahas*), *kiṃnara* beings, mothers (*mātṛs*), *gaṇa* beings and *vidyeśa* beings.

4.73cd With the steam of the cella (*garbha*), there is danger that very probably the *mañjarī* may fall.

4.74ab So one should make a pair of water holes (*randhra*) in each *bhūmi*.

4.74cd The beautiful *Meru* has been described. Next hear about the *Mandara*.

4.67cd: Since we are about to enter the description of the shaping of the superstructure, I take the *vedīnitambayor madhyam* to be the horizontal measure at the superstructure base.

4. 73b navabhūmayaḥ: The 9 *bhūmis* that are here singled out, from the total of 16 on each side of the superstructure, are, perhaps, the 9 on the two lowest levels as given in verse 66 above, and illustrated at figure 50.

4.75 vedāṣṭabhājite kṣetre tiryag brahmānanaiḥ kṛtaiḥ
karṇagatyānalatyāgāt koṇapiṇḍī guṇāṃśakaiḥ

4.76 saṃveśanirgamau kāryau ṛtukoṇakarair hare
madhyodgamaḥ prakartavyo bhūpabhuvanabhāskaraiḥ H14r

4.77 anena vidhinā sarvaṃ vartanaṃ sarvabāhuṣu
bhuvaś caturdaśaivātra yuktāḥ koṇeṣu apāśrayaiḥ F29r

4.78 caturāghāṭakaḥ so 'pi bhūtavedāgnilocanaiḥ G003, upper
vedīnitambayor madhyam ekaṣaṣṭyuttaraṃ śatam

4.79 prathamāṣṭādaśair bhūmir anyās tv ekaikamardanāt
dvārāṇy asyāpi catvāri catasraḥ śukanāsikāḥ

4.80 prathamāyāṃ trayoviṃśad ekaviṃśad dvitīyake
ūnaviṃśat tṛtīye tu caturthe daśasapta ca

4.81 ekaṃ prādhānikaṃ śṛṅgaṃ śukāghrāsu ca ṣoḍaśa
mandaraṃ vartayed evaṃ saptanavatiśṛṅgakam

4.82ab pūrvoktabhūṣaṇair yuktaḥ surūpo 'yaṃ surādhipa

Ω = F(>H)G

75a vedāṣṭa] G; vedavasu FH
75b kṛtaiḥ] FH; kṛte G
75d guṇāṃśakaiḥ] H,G; [***]kaiḥ F
76b karair] FDH; kare G
76c madhyodgamaḥ] FH; madhyogamaḥ G
76d bhāskaraiḥ] conj. Sanderson; vibhākaraiḥ FGH
77b bāhuṣu] H; bāhusu G; [***] F
77c bhuvaś catur] GH; [****] F
77d yuktāḥ] FH; yuktā G
• apāśrayaiḥ] GF; apā[[srakaiḥ]]{śrayaiḥ} H
78a āghāṭakaḥ] em.; Sanderson; āghāṭakaiḥ FGH
78c madhyam] HF; mmadhye G
79b mardanāt] HF; marddhanāt G
80a prathamāyāṃ] FH; prathamāghāṭe G
80b ekaviṃśad] HF; [- - - -] G
81a ekaṃ] FH; eka G
81c mandaraṃ] GF; mandiraṃ H
81d evaṃ] FH; eva G
82a yuktaḥ] GH; yukta{ḥ} F
82b surādhipa] FH; surādhipaḥ G

[*Mandara*]

4.75 On a site (*kṣetra*) divided into 84 (*vedāṣṭa*) [parts along each side], with 4 (*brahmānana*) parts horizontally [for shaping the walls], 3 (*anala*) parts are removed at the corners to yield a corner (*koṇa*) base ((*piṇḍī*) with 3 (*guṇa*) parts.

4.76 The recessing and projection are to be made with 6 (*ṛtu*) and 4 (*koṇa*) parts, O Hari (Indra). The central projection is along 12 (*bhāskara / vibhākāra*), 14 (*bhuvana*) and 16 (*bhūpa*) [parts].

4.77 The entire shaping, at each of the sides, is done according to this rule. There are 14 (*bhūmikā*s, with pavilions (*apāśrayas*) at the corners.

4.78 The [temple] has 4 levels on the superstructure (*āghāṭas*), with [*bhūmikā*s] in the arrangement 5 (*bhūta*), 4 (*veda*), 3 (*agni*) and 2 (*locana*). Between the two hips of the *vedī* platform (*vedīnitambayor madhyam*) are 161 [parts].

4.79 The first *bhūmi* has 18 [parts], the others decrease by 1 part each time. This [temple] too has 4 doors and 4 parrot beak projections from the superstructure (*śukanāsikā*s).

4.80 There are 23 [pinnacles (*śṛṅgas*)] on the first [level], 21 on the second, 19 on the third and 17 on the fourth.

4.81 There is one main pinnacle (*śṛṅga*), and 16 at the parrot beak projections from the superstructure (*śukāghrā*s). Thus one should make the *Mandara* with 97 pinnacles (*śṛṅgas*).

4.82ab This fine [temple] has the previously described ornamentation, O Surādhipa (Indra).

4.75-76 koṇa: The word *koṇa* is used here both for a corner and, as a *bhūtasaṃkhyā*, the number 4.
4.75-76: See figure 28b for a proposed illustration of the plan of the *Mandara* temple as described here.
4.76d bhāskaraiḥ: The conjecture is made to fix metre. At F and H, the numbers 18 and 14 are marked in the margin, next to 76d.
4.80: The total of 97 given at verse 81 confirms that the numbers given for each level in verse 80 refer to the number of *śṛṅgas* ($23 + 21 + 19 + 17 + 1 + 16 = 97$).

4.82cd ṣaṭtriṃśadbhājite kṣetre tiryag vedabhājite F29v

4.83 madhyadeśe bhaved asya bhāgair aṣṭabhir udgatiḥ
ādau tiryak trayaṃ madhyād ekaṃ cāntas trayaṃ tathā

4.84 luptvā vinirgatir vedair yāvat koṇam avāpnuyāt
brahmāsyais tu tataḥ koṇaḥ kailāsam iti vartayet

4.85 caturdvāraṃ caturnāsaṃ caturmaṇḍapaśobhitam
vedīnitambayor madhye ṛtudvandvendubhājite

4.86 bhūpāṃsaiḥ prathamā bhūmiḥ śeṣāsv ekaikavicyuteḥ
caturāghāṭakaḥ so 'pi catustritridvibhūmikaḥ

4.87 vasvinduḥ prathamāghāṭe dvitīye caiva ṣoḍaśa F30r; G002, lower
caturdaśa tṛtīye tu caturthe dvādaśaiva tu

4.88 śukanāsāsu śṛṅgāṇi ṣoḍaśaikaṃ tu maulikam
prāsādo 'yaṃ priyaḥ śambhoḥ saptasaptatiśṛṅgakaḥ

Ω = F(>H)G

82c triṃśad] H; tṛṃśad GF
82d vibhājite] FH; vibhājitaiḥ G
84c koṇaḥ] FH; koṇa G
85b maṇḍapa] HF; maṇḍa[[la]]pa G
86a bhūpāṃśaiḥ] HF; bhūpālaiḥ G
86b ekaika] FH; ekeka G
• vicyuteḥ] F; vicyute H; vicyutaiḥ G
86c āghāṭakaḥ] GH; āghāṭaka{ḥ} F
• so 'pi] FG; {so}pi H
86d tri] em.; tṛ FG; bhṛ H
• bhūmikaḥ] em. Sanderson; bhūmayaḥ FGH
87a induḥ] HF; indu G
87b ṣoḍaśa] H; ṣoḍaśaḥ GF
88d saptasaptati] FH; saptasaptika G

[***Kailāsa***]

4.82cd On a site (*kṣetra*) divided into 36 [parts along each side], with 4 (*veda*) parts horizontally [for shaping the walls],

4.83-84b in the centre there is a projection of 8 parts. Removing one part [of the projection at a time], first there are three parts to the side of the centre, then a recess [along 3 parts], and then [a mid-level of projection along] 3, then a projection along 4 (*veda*) parts, until one reaches the corner.

4.84cd After that, the corner is along 4 (*brahmāsya*) [parts]. One makes the *Kailāsa* thus.

4.85 It has 4 doors, 4 parrot beak projections from the superstructure (*nāsās*) and 4 pavilions (*maṇḍapas*). Between the two hips of the *vedī* platform (*vedīnitambayor madhye*), it is divided into 126 (*ṛtudvandvendu*) [parts].

4.86 The first *bhūmikā* has 16 (*bhūpa*) parts, there is a reduction of 1 part at a time in the rest [of the *bhūmikās*]. [The temple] has 4 levels in the superstructure (*āghāṭas*), with 4, 3, 3, and 2 *bhūmikās*.

4.87 On the first level (*āghāṭa*) there are 18 (*vasvindu*) [pinnacles (*śṛṅgas*)], on the second there are 16, on the third there are 14 and on the fourth there are 12.

4.88 At the parrot beak projections from the superstructure (*śukanāsās*) there are 16 pinnacles (*śṛṅgas*), and there is a principal one. This temple, with its 77 pinnacles (*śṛṅgas*), is dear to Śambhu.

4.82c-88: See figure 29 for a proposed illustration of the plan of the *Kailāsa* temple as described here.
4.86d bhūmikaḥ: support for the emendation is seen at verses 100, 104, 127, etc.
4.87: Verse 88 confirms that the numbers given for each level in verse 87 refer to the number of *śṛṅgas*: (18 + 16 + 14 + 12 *śṛṅgas* in verse 87) + (16 + 1 *śṛṅgas* in verse 88) = 77 total.

4.89 caturaśrīkṛte kṣetre vasulocanabhājite
karṇagatyā guṇatyāgāt koṇapiṇḍī guṇāṃśakaiḥ

4.90 netrāṃśena ratho jñeyo guṇāṃśoparathas tataḥ H14v
darśanāṃśarathaḥ śakra syād evaṃ śeṣabāhuṣu

4.91 bhadra eṣa samākhyātaḥ kartur iṣṭavibhūtidaḥ
śikharākula sa evoktaḥ sarvakāmārthasiddhidaḥ

4.92 kṣudrabhadraḥ svarair bhakte pārśvayor locanacyuteḥ
trimadhyo nalayuktas tu hito 'yaṃ nalinas tadā

4.93 śrīvatsaśikharo vāyaṃ nandanaḥ kartur bhūtikṛt
yugāśre bhūtabhāgena karṇārdhabhūmavartanāt F30v

4.94ab vṛtta unnatapṛṣṭho 'gre dvyaśras tuṅgāghrako gajaḥ

Ω = F(>H)G

With 94cd compare MY 5.73ab: caturaśre trisaptāṃśe śarāṃśair madhyanirgamaḥ and BK pl 87ab: trisaptavartite kṣetre bhūtair madhyamanirgamaḥ

90b guṇāṃśoparathas] G; guṇāṃśairuparathas F; guṇāṃśairuparas H
91c śikharākula] conj.; śikharākulaḥsa GHF
91d sarvakāmārtha] G; sarvārtha HF
92a bhadraḥ] FG; bhadra H
92c tri] GH; tṛ F
• nala] FG; na[[ra]]{la} H
93a vāyaṃ] FH; yāyaṃ G
93b kartur] em.; kartu FGH
93c yugāśre] FH; yugāgre G
• bhāgena] FH; bhāgona G
93d karṇārdha] FG; karṇārddhe H
94a vṛtta unnata] em. Sanderson; vṛttonata FH; vṛttamunata G
94b tuṅgāghrako] FH; tuṅgāśako G

[***Bhadra*: The 5 types are *Bhadra*, *Śikharākulabhadra*, *Kṣudrabhadra*, *Nalinabhadra* and *Nandanabhadra*]**

4.89 On a square site (*kṣetra*) divided into 28 (*vasulocana*), there is a removal of 3 (*guṇa*) at the corners, yielding a corner base (*piṇḍī*) with 3 (*guṇa*) parts.

4.90 The [main] projection (*ratha*) has 2 (*netra*) [extra] parts (giving a total of 6+2=8) and the intermediate projection (*uparatha*) has 3 (*guṇa*) parts. On the other sides, the projection (*ratha*) has 6 (*darśana*) parts, O Śakra (Indra).

4.91 This [temple] is called the *Bhadra*. It brings to the patron the reward which he desires. The [*Bhadra*] called *Śikharākula* grants the accomplishment of all objects of desire.

4.92 The *Kṣudrabhadra* is [on a *kṣetra*] divided into 7 (*svara*) [parts]. From a removal of 2 [parts] at each side, the middle is 3 [parts]. When it has lotuses (*nala*) on it, it is [called] *Nalina*[*bhadra*].

4.93ab Or it may have a *Śrīvatsa śikhara*. It is then a *Nandana*[*bhadra*] and grants powers to the patron.

[*Gaja*]

4.93c-94b On a square (*yugāśra*) [site] divided into 5 (*bhūta*) parts, with a circuit from the centre of two (*karṇa*) and a half, the *Gaja* [temple] has a rounded, raised back, with 2 corners in the front and a high parrot beak projection from the superstructure (*āghrā*).

4.89-93b: See figures 31 and 32 for proposed illustrations of the plan of the *Kṣudrabhadra* and [*Mahā*]*bhadra* temple as described here.
4.90 MY comm 5.68 states that the number of parts in the central projection should be doubled: *tṛtīyas tūbhayadikṣu saṃkhyena rasāḥ yad dvir iti yāvat.* Thus the central projection extends along 16 parts on the main side, 12 on the others.
4.90b guṇāṃsoparathas: The version at F creates one syllable too many, H lops off a syllable where he sees fit but, in doing so, loses the term *uparatha*.
4.91c śikharākulaḥ sa evoktaḥ: The *pāda* appears hypermetric. It is probable, however, that it was expected to be read as *śikh'rākulaḥ sa evoktaḥ*. The same contraction is seen in 97a below. Alexis Sanderson points out that this loss of *a* between a consonant and *r* is also seen, in *Śaiva* texts, with the word *ḍamaruka*, which needs to be read as *ḍam'ruka* for metre.
4.93b bhūti: Alexis Sanderson (email October 2009) points out that *siddhi* and *bhūti* are synonymous in these texts. See, for example, *Matańgavṛtti vidyāpāda* p. 26,1: *bhūtyarthaṃ siddhyartham.*
4.93c-94b: See figure 33 for a proposed illustration of the plan of the *Gaja* temple as described here.

4.94cd vedāśre rūpayugmāṃśe ratho madhye viparyayaiḥ

4.95 veśaś caturbhir aṃśena stambho yugmais tu koṇagaḥ
evam anyaṃ ca catvāra āghāṭā pākaśāsana

4.96 vedarāmadvirūpais tu āghāṭāś caturo matāḥ
śukāghraikenduśālo 'yaṃ nāṭyeśasya niveśanam

4.97 bhūtāhnabhājite śikhare prathamā bhūḥ puraṃdara
ūrdhvam ekaikasaṃhrāsād bhavanti daśa bhūmayaḥ

4.98 trihānyā saptadaśataḥ pañcāśac chikharānvitaḥ G007, upper
vimāno 'yaṃ vimānībhir yukto vai mānavardhanaḥ

4.99 caturaśrīkṛte kṣetre padaṃ dattvā tu pṛṣṭhataḥ
vṛttavad bhrāmayed agre dvikoṇo vṛttagarbhakaḥ

4.100 tato jaṅghāpradeśe syān nirgataḥ kiṃcid ūrdhvataḥ
keśarālaṃkṛtaḥ siṃho munimūrdhā dvibhūmikaḥ F31r

4.101 priyo bhaven nṛsiṃhasya siṃhākāro 'granāsikaḥ
ibhakumbhakayor madhye prasaktaharibhūṣaṇaḥ

Ω = F(>H)G

94c yugmāṃśe] HF; yutaśo G
94d viparyayaiḥ] FG; viparyaye H
95a veśaś] HF; veśa G
95b stambho] FH; stambha G
95d pākaśāsana] conj. Sanderson; ekamānanam H; evamānanam FG
96c śālo 'yaṃ nāṭyeśasya] em. Sanderson; śālāyāṃ nāṭyeśasya HF; śālādyeśasya G
• niveśanam] F; viveśanam H; tiveśanam G
97b puraṃdara] em.; puraṃdareḥ F; purandaraiḥ GH
98a hānyā] FG; [[bhā]]{hā}nyā H
99a caturaśrī] G,H; [***]śrī F
100d munimūrdhā] GH; muni[**]d F
101c ibha] FH; kabha G
• kumbhakayor] G; karṇakayor HF

[*Vimāna*]

4.94cd On a 21-(*rūpayugma*) part square (*vedāśra*) [*kṣetra*], there is a central projection (*ratha*) along 5 (*viparyaya*) [parts].

4.95 The recess is along 4 [parts], the *stambha* is on 1 part, and the corner is along 2 (*yugma*) [parts]. One makes the rest (the elevation) in accordance [with the plan]. There are 4 levels on the superstructure (*āghāṭas*), O Pākaśāsana (Indra).

4.96 The 4 levels (*āghāṭas*) have 4 (*veda*), 3 (*rāma*), 2, and 1 (*rūpa*) [*bhūmikās*, in turn]. This [temple] has a parrot beak projection from the superstructure (*śukāghrā*) and a single *candraśālā* (*induśālā*) [and is the preferred] residence of [Śiva in his] Nāṭyeśvara [icon].

4.97 The superstructure (*śikhara*) being divided into 75 (*bhūtāhna*), there is the first *bhūmi*, O Puraṃdara (Indra). Above, the 10 *bhūmis* are each 1 part smaller.

4.98 The temple] has 50 plus 17 less 3 (giving a total of 64) pinnacles (*śikharas*). This is the *Vimāna* [temple]. It has *vimānīs* (celestial chariots), and increases fame.

[*Siṃha*]

4.99 On a square site (*kṣetra*), placing a part at the back, one should make it round at the front, with 2 corners and a round cella (*garbha*).

4.100 Then, at the shank (*jaṅghā*), there should be a maned lion, projecting, somewhat raised, with 7 (*muni*) heads, over 2 *bhūmikās*.

4.101 The lion-shaped [temple] is dear to Nṛsiṃha and has a parrot beak projection from the superstructure (*nāsikā*) at the front. It is adorned with a lion clutching [with its claws] between the two frontal globes (*kumbha*) of an elephant.

4.94c-95: See figure 34a for proposed illustrations of the plan of the *Vimāna* temple as described here.
4.94a vṛtta unnata: the double sandhi is undone to correct metre. The emendation supplies the double *n* needed in *unnata*.
4.95d pākaśāsana: Alexis Sanderson's conjecture removes nonsense, replacing it with phrasing seen elsewhere in the text in the same line position (at verses 152 and 299). When *eka* is written with an initial *e*, as here, it has an appearance such that *pāka* might easily be confused with it.
4.101cd: This depiction is commonly seen in *Kāvya* literature. See, for example, the verses on elephants at Vallabhadeva's anthology *Subhāṣitāvalī*, vv. 581-621.25. Alexis Sanderson (email October 2009) points out that, of these, 41 use the image of the lion rending the frontal globes of elephants, with the expression *ibhakumbha* much used.

4.102 vedāśre turyadhā bhakte pārśvayor jagatīyute
garbhāś caiva caturbhāgais trayo vṛttas tu madhyagaḥ

4.103 syāc chukāghrāyuto haṃso vimānasyeva jaṅghayā H15r
bhadrasyeva nitambo 'sya śrīvatsasyeva mañjarī

4.104 haṃsaśobhitaśṛṅgāgro haṃsaḥ keśavabhūmikaḥ
hitaś ca tulyadhāmābhyāṃ saṃgataḥ pārśvayor dvayoḥ

4.105 brahmābjapīṭhago madhye harīśau vāmadakṣiṇe
atha madhye haraḥ kāryas tadā dakṣe pitāmahaḥ

Ω = F(>H)G

102b jagatīyute]; jagatī || 12|| yute FH; jagatī tṛdhā yute G
103b vimānasyeva] F; vimānasyaiva H; vimānaścaiva G
103c bhadrasyeva] F; bhadrasyaiva GH
103d vatsasyeva] FG; vatsasyaiva H
104c dhāmābhyāṃ] FG; dharmābhyāṃ H
104d saṃgataḥ] em. Sanderson; saṃgataṃ FGH
• pārśvayor] HF; pārśvayo G
105d dakṣe] FH; dakṣiṇe G
• mahaḥ] GH; mahā F

[*Haṃsa*]

4.102 On a 4 (*veda*)-cornered [site] that is divided into 4 (*turya*) [parts along each side], with a temple base (*jagatī*) at both sides, there are 3 cellae (*garbhas*), each with 4 parts. The central [*garbha*] is round.

4.103 The *Haṃsa* has a parrot beak projection from the superstructure (*śukāghrā*). The shank (*jaṅghā*) is like that of the *Vimāna*. The *nitamba* (the hip at the *vedī*) is like that of the *Bhadra*. The *mañjarī* is like that of the *Śrīvatsa*.

4.104 The *Haṃsa* [temple] has a pinnacle (*śṛṅga*) at the front, which is graced with a *haṃsa*. There are 12 (*keśava*) *bhūmikās*. [The temple] is suitable when an identical building is attached at each side.

4.105 Brahman, on a lotus pedestal, is in the centre. Hari (Viṣṇu) and Īśa (Śiva) are to the left (north) and right (south). Or Hara (Śiva) should be set in the centre and Pitāmaha (Brahman) to the right (south).

4.102b jagatīyute: The manuscript accounts (*jagatī || 12|| yute* FH; *jagatī tṛdhā yute* G) note that the 4 parts of the site are trebled, to 12, to make the 3 *garbhas*.
4.104b keśavabhūmikaḥ: Keśava is a synonym of Viṣṇu. Alexis Sanderson (email October 2009) suggests that it stands here as a *bhūtasaṃkhyā* for 12. In Vaiṣṇavism there is a well-established practice of venerating 12 Viṣṇus, equated with the 12 *akṣaras* of Viṣṇu's *Dvādaśākṣara Mantra* and the 12 months. See, for example, Sanderson 2009, pp. 65-66 and footnote 76.

4.106 viyadrūpāṃśite dvābhyāṃ koṇo madhyarathas tribhiḥ F31v
sārdhenoparathaḥ śakra khurādyair bhūṣaṇair yutaḥ

4.107 śṛṅgāṇy asya tu catvāri bhuvaḥ pañca rathās tathā
vibhūtaye satāṃ khyātaḥ śrīvatso vardhamānakaḥ G006, lower

4.108 caturaśre sūryacchinne tribhiḥ syān madhyago rathaḥ
bhāgārdhenāntaraṃ tyaktvā dvābhyām uparathaṃ viduḥ

4.109 tadardhanirgato dvābhyāṃ koṇaḥ sampūrṇaśālake
kṣurakumbhādisaṃyuktam apsarogaṇaśobhitam

4.110 jaṅghāmadhye tu valayākhyā paṭṭikābhiḥ subhūṣitā
andhārikādvayopetā jaṅghordhvaṃ syād varaṇḍikā

4.111 paṭṭibhis tu vasantaiś ca kaṇṭhe hārāvalīyutā F32r
bhūṣaṇaiś candraśālādyaiḥ śṛṅgair eṣa subhūṣitaḥ

4.112ab yena siddhāḥ surāḥ śakra yena siddhaḥ svayaṃ śaśī

Ω = F(>H)G

106b tri] FH; tṛ G
106c sārdhenoparathaḥ] G; sārddhatoparathaḥ FH
107a asya tu] GH; a{sya}tu F
108b tri] GH; tṛ F
109b koṇaḥ] FH; koṇa G
109c kṣura] FG; kṣara H
110b subhūṣitā] FH; subhūṣitāḥ G
110d varaṇḍikā] GF; vapandikā H
111a paṭṭibhis tu vasantaiś ca] G; paṭṭibhirvasantaistu HF
111b yutā] F; yutām HG
112a surāḥ] em.; surāś G; surā FH
112b yena] em.; yantra GHF

[***Śrīvatsa*: The 4 types are *Vardhamānaśrīvatsa*, *Sampūrṇaśālakaśrīvatsa*, *Khaṇḍaśālaśrīvatsa* and *Nandivardhanaśrīvatsa*]

4.106 On [a site] divided into 10 (*viyadrūpa*) parts [along each side], there is a corner on 2 [parts] and a central projection (*madhyaratha*) on 3 [parts]. The intermediate projection (*uparatha*) is on 1½ [parts]. O Śakra (Indra), [the temple] is decorated with a *khura*, etc.

4.107 There are 4 pinnacles (*śṛṅgas*), 5 *bhūmis*, and 5 projections (*rathas*). The *Śrīvatsa* called *Vardhamāna* brings power (*vibhūti*) to beings.

4.108-109b For a *Saṃpūrṇaśālaka*[*śrīvatsa*], one divides a square [site] into 12 (*sūrya*) [parts on each side]. The central projection (*madhyaga ratha*) is along 3 [parts]. Leaving a half part between, the intermediate projection (*uparatha*) is along 2 [parts]. It projects by half of that. The corners are with 2 [parts].

4.109cd [The *Saṃpūrṇaśālakaśrīvatsa* temple] has *kṣura* (*khura*), *kumbhas*, etc., and is graced with nymphs (*apsaras*) and *gaṇas*.

4.110 In the centre of the shank (*jaṅghā*) is a circuit (*valayā*), well adorned with fillets (*paṭṭikās*). The shank (*jaṅghā*) has 2 ambulatories (*andhārikās*). Above it there is a railed area (*varaṇḍikā*).

4.111 [The *Sampūrṇaśālakaśrīvatsa* temple] has fillets (*paṭṭīs*) and *vasanta* mouldings. At the neck (*kaṇṭha*), it has a string of pearls moulding (*hārāvalī*). [This temple] is well decorated with embellishments, *candraśālas*, etc., and pinnacles (*śṛṅgas*).

4.112ab Through it, the deities are mastered, O Śakra (Indra). Through it, the moon itself is mastered.

4.106: For a proposed illustration of the plan for a *Vardhamānaśrīvatsa* temple, see figure 37.
4.106d: The *khura* is further discussed at MC 4.182-4. It is a moulding of some form, but we learn no more than that.
4.108-109b: For a proposed illustration of the plan for a *Sampūrṇaśālakaśrīvatsa* temple, see figure 38b.
4.110a: The *valayā* is further discussed at MC 4.189-196. Again, we learn no more about the nature of this moulding. Alexis Sanderson (email October 2009) points out that the *pāda* is hypermetrical. He proposes scan it as *jaṅghāmadhye tu val'yākhyā*.
4.111a: The *vasanta* is further mentioned, several times, at MC 4.188-201 below. Again, we learn no more about the nature of this moulding.

4.112cd lābhabhāgāṃśite kṣetre khaṇḍaśāle 'py ayaṃ vidhiḥ

4.113 sārdhenoparathaḥ śakra †vipakṣebhyo† vināśakaḥ
bhuktaye muktaye śastaḥ śrīvatso 'yaṃ tṛtīyakaḥ

4.114 vikārabhājite kṣetre caturbhir madhyago rathaḥ
sārdhe bhāgāntaraṃ tyaktvā tathā uparathasthitiḥ

4.115 bhāgārdhanirgatis tasya tribhiḥ koṇaṃ puraṃdara
śālavadbhūṣaṇair yukto viśeṣāl lokanāyakaiḥ

4.116 rudraiḥ krīḍāvinodādyaiṛ gaṇair yakṣaiḥ surais tathā F32v; H15v
divyabhūtyai hitaḥ kartuḥ śrīvatso nandivardhanaḥ

Ω = F(>H)G

With 112c compare BK pl 105ab:
rudrabhakte purākṣetre khaṇḍaśālaṃ vivartayet

112c lābhabhāgāṃśite] FH; bhāgabhāgāṃsite G
113c śastaḥ] GF; śasta{ḥ} H
113d 'yaṃ] FH; ya G
114a kṣetre] FH; kṣetreś G
114d tathā uparathasthitiḥ] em.; tathoparathasthitiḥ FH; tathāüparathaśisthitaḥ G
115a bhāgārdha] FH; bhāgārtha G
115b tri] GH; tṛ F
116c bhūtyai] em. Sanderson; bhūyai H; bhūtyair FG

4.112cd On a site (*kṣetra*) divided into 11 (*lābha*), the same procedure applies to a *Khaṇḍaśāla*[*śrīvatsa* temple].

4.113 The intermediate projection (*uparatha*) is along 1½ [parts], O Śakra (Indra). It destroys enemies. This third *Śrīvatsa* is recommended for *bhukti* and *mukti*.

4.114 On a site (*kṣetra*) divided into 16 (*vikāra*) [parts along each side], the central projection (*ratha*) is along 4 [parts]. The intermediate projection (*uparatha*) is positioned 1½ parts away.

4.115 It projects by ½ a part. The corner is with 3 [parts], O Puraṃdara (Indra). [The temple] has *śāla*-like ornaments, and guardians of the directions (*lokanāyakas*), in particular.

4.116 It also has *rudras*, playful *gaṇa* beings, *yakṣas*, and *suras*. The *Nandivardhanaśrīvatsa* is beneficial for the celestial attainment of the patron.

4.112c-113: For a proposed illustration of the plan for a *Khaṇḍaśālaśrīvatsa* temple, see figure 39.

4.112c lābhabhāgāṃśite: *labdhi* is a known *bhūtasaṃkhyā* for the number 9. But parallel passages at MY 5.83c-84b and BK pl 105ab state that 11 parts are used here, not 9. Thus I will take *lābha*, the name of the 11th *nakṣatra*, as a *bhūtasaṃkhyā* for 11.

4.113b ‡ vipakṣebhyo ‡ vināśakaḥ: The reading does not appear genuine. Alexis Sanderson (email October 2009) suggests two possibilities: *vipakṣāṇām vināśakaḥ* or *vipakṣebhavināśakaḥ*. The first changes the character shapes substantially. The second holds the form, but carries an oddly specific instruction for which a parallel is not known.

4.114d: Neither the reading at FH, nor that of G yields the correct shape for the metre. The emendation uses the *Aiśa* sandhi at G, but otherwise follows FH.

4.115a bhāgārdhanirgatis: We are expecting a discussion of breadth rather than projection here. Parallel texts, MY 5.84c-85b, PI 6.264-266 and BK pl 107-108, leave one to assume that the projection of the *uparatha* is 1 part, while giving the instruction that its breadth is 1½ parts. I wonder if the intention of MC 4.115a is to convey that same information. See figure 40 for a proposed illustration of the plan for the *Nandivardhanaśrīvatsa* temple given at MY 5.84c-85b, PI 6.264-266 and BK pl 107-108.

4.117 turyabhāgīkṛte kṣetre kroḍatulyās caturdiśam
dhāmavistarapādena niṣkāsāḥ sarva eva te

4.118 ṣaḍaśro madhyagarbho 'sya stambhādiracanā bahiḥ
sasarpakaṭikaṇṭho 'sya sakūṭā daśa bhūmayaḥ

4.119 viṣṇur madhye śivo dakṣe vāmatas tu pitāmahaḥ
pucche lakṣmīḥ pratiṣṭhāpyā garuḍo 'yaṃ haripriyaḥ

4.120 aiṣṭakas tuṅganāsaś ca pakṣāgrasthāhisūdanaḥ
nāgāṃśaṣoḍaśatyāgān māsasaṃvardhitāyatiḥ

4.121 yugadānāt puraḥ siddhaḥ śukāghro vaḍabhī hare F33r
vyaktaliṅgeṣv ayaṃ yogyaś caṇḍikādau viśeṣataḥ

4.122 vistārād dviguṇotsedhaḥ phaṃsādikṛtasaṃvṛtiḥ
pārśve siṃhadvayopeto madhye kalaśayuto varaḥ

Ω = F(>H)G

G is missing after 117a turyabhā.

119b vāmatas] H; vāma{ta}s F
121d caṇḍikā] em.; [[su]]{ca}ṇḍikādau H; suṇḍikādau FG

[*Garuḍa*]

4.117 On a site (*kṣetra*) divided into 4 (*turya*) parts, there are projections (*niṣkāsas*) in the 4 directions. They are each the same size as the cella cavity (*kroḍa*) and ¼ the breadth of the building.

4.118 The cella within (*madhyagarbha*) is hexagonal. Outside, there is an arrangement of columns, etc. The hip (*kaṭi*) and neck (*kaṇṭha*) have snakes. There are 10 *bhūmis*, with corner buildings (*kūṭas*).

4.119 One should place Viṣṇu in the centre, Śiva to the right (south), Pitāmaha to the left (north), and Lakṣmī in the tail. This is the *Garuḍa* [temple], which is pleasing to Viṣṇu.

4.120ab It is made of brick, it has a prominent parrot beak projection from the superstructure (*nāsā*), and Garuḍa (Ahisūdana) is stationed at the front and sides.

[*Vaḍabhī*]

4.120cd Removing 16 [parts] from [a figure of] 8 (*nāga*) [by 8] parts, the length is increased to 12 (*māsa*).

4.121 The parrot beak projection from the superstructure (*śukāghrā*) is made with the addition of 4 (*yuga*) [parts] to the front. [This is the] *Vaḍabhī*, O Hari (Indra). It is suitable for *vyaktaliṅgas*, particularly in the case of Caṇḍikā, etc.

4.122 The height is twice the breadth. The roof has tiers (*phaṃsas*), etc. To the sides there are 2 lions. This fine [temple] has a pot (*kalaśa*) in the middle.

4.117-118: For a proposed illustration of the plan for a *Garuḍa* temple, see figure 41.
4.120c-121: For a proposed illustration of the plan for a *Vaḍabhī* temple, see figure 42a.
4.121d caṇḍikādau: Sanderson 2009, footnote 235, points out that *Vaḷabhī* temples are, in general, taught, in the *Śaiva pratiṣṭhā* literature, for housing Caṇḍikā / Cāmuṇḍā / Carcikā and other *Śākta* goddesses.
4.122d: The *pāda* is hypermetric: *kala* must be run together as one syllable. The NIA derivatives from OIA *kalaśa* include Bengali *kalsi* and Hindi *kalsā*, suggesting that it is the second syllable that is cut: *kal'śa*.

4.123 vedāśraḥ sa tathaivoktaḥ khurādibhūṣaṇānvitaḥ
śikhāyāḥ saṃvṛtiḥ paṭṭair nirvikāraḥ śivapriyaḥ

4.124 caturaśrīkṛte kṣetre karṇārdhāṣṭāṃśavicyute
tatpramāṇe ca vedāśre dikṣu karṇam iti kṣipet

4.125 pātiteṣu ca sūtreṣu dikṣv aṣṭāśro 'ṣṭabhūtidaḥ
madhyabhāge karaṃ kṛtvā aśribhyāṃ madhyato nayet

4.126 tanmānaṃ bāhyataḥ kṛtvā dviguṇo dvyaśralaṅghanāt F33v
so 'pi bhūtiprado jñeyo bhūṣaṇāḍhyaḥ puraṃdara

Ω = F(>H)G

G is missing after 117a.

123d śiva] em.; siva[[ḥ]] F; śivaḥ H
124b karṇārdhāṣṭāṃśa] em.; trikarṇārddhāṣṭāṃśa HFG
125d aśribhyāṃ] em.; asṛbhyāṃ FH
• nayet] conj.; hvayet FH
126b guṇo] F; guṇā H
• aśra] em.; asṛ FH
126d bhūṣaṇāḍhyaḥ] em. Sanderson; bhūṣaṇādyaḥ FH

[4-cornered]

4.123 The 4 (*veda*)-cornered [temple] is exactly as has been taught. It has *khura*, etc., ornaments. The stable roof of the superstructure (*śikhā*) has fillets (*paṭṭas*). [The temple] is pleasing to Śiva.

[8-cornered]

4.124 On a square site (*kṣetra*), one should form corner[s] in the cardinal directions, using a measure of ½ the diagonal less 1/8th part.

4.125ab And when the cords have been cast in the [eight] directions [there arises the structure of] the octagonal, which bestows the 8 *siddhi*s.

[16-cornered]

4.125cd Taking the extent (*kara*) through the centre, one should lead [a cord of that length in an arc from each corner and] between [each] pair of corners.

4.126 Drawing that amount externally, between 2 corners, [the number of corners] is doubled. That [16-cornered temple] is richly ornamented and brings *bhūti*, O Puraṃdara (Indra).

4.124-125b: A fuller account of the forming of an 8-cornered figure is given at MY comm 5.90-91.
4.125b: the 8 *siddhi*s are: *aṇimā*, *laghimā*, *prāptiḥ*, *prākāmyam*, *mahimā*, *īśitvam*, *vaśitvam*, and *kāmāvasāyitā*.
4.125c-126: For more on this technique for obtaining a 16-sided figure from an 8-sided one, see section 2.1.5 of the general introduction, MY 5.90-91, MY comm 5.91, and figure 5, method 1.
4.125c karam: Here, I understand *kara* not as the *bhūtasaṃkhyā*, 2, but as a diagonal "ray" across the base square, between the opposite corners of the basic 4-sided figure from which the 8-sided one was formed.
4.126d bhūṣaṇāḍhyaḥ: Alexis Sanderson cites the following in support of the emendation: *Ahirbudhnyasaṃhitā* 42.79: *yathoktarūpaṃ bahubhūṣaṇāḍhyaṃ sudarśanaṃ pūjaya sarvasiddhyai.*

4.127 caturaśraś caturbhadraḥ sāndhāraś ca tribhūmikaḥ
dārujo gṛharājo 'yaṃ gṛhākāraḥ praśasyate

4.128 gṛharājasamaḥ kiṃ tu vinā bhadraiḥ puraḥ punaḥ
paṭṭaśālānvito 'py ardhagṛharājaḥ prakīrtitaḥ

4.129 ekabhūmir dvibhūmir vā paṭṭaśālāvivarjitaḥ
sarvadevālayaḥ śakra mārtaṇḍasya viśeṣataḥ

4.130 karṇārdhāṣṭāṃśasaṃtyāgāt paribhramaṇavartitaḥ H16r
vṛttaḥ kumbhasubhūṣāḍhyaḥ khyātaḥ kumbhaḥ surādhipa

4.131 agre śukāghrayā yukto vṛṣo 'nte caturaśrakaḥ F34r
sa eva bāhyato vṛttaḥ paṭṭakaiḥ savibhūṣitaḥ

4.132 gvāvṛkṣo vṛtta eva syān na bhaved bhavaṃ vinā vṛṣam
etad devālayaṃ proktaṃ mukhyatas te surādhipa

4.133 anyonyamiśrabhedais tu phalaṃ miśraṃ tu yajvanām
mervādilaghusaṃsthānāḥ prāsādāś chandanāmakāḥ

Ω = F(>H)G

G is missing after 117a.

With 132b, compare MY 5.95d: vṛṣonaṃ syād dharaṃ vinā.

127a aśraś] H; asra[[ḥ]]ś F
127b tri] H; tṛ F
128a rāja] H; rāja[[ḥ]] F
129c devālayaḥ] em.; devālayaṃ FH
130c kumbhasubhūṣāḍhyaḥ] em.; kuṃbhaḥsubhūṣādyaḥ] H; kuṃbhaḥsubhūṣādya F
130d surādhipa] H; surādhipaḥ F
131a śukāghrayā] H; śukā[[śukā]] ghrayā F
132b vṛṣam] em. Sanderson; vṛṣaḥ FH
133b pakṣanāśam] em.; pakṣanāśa F; yajvanām H
133d prāsādāś] em.; prasādāś HF

[*Gṛharāja*: The 3 types are *Gṛharāja*, *Ardhagṛharāja* and *Sarvadevālaya*.]

4.127 4-cornered, with 4 projections (*bhadras*), an ambulatory around the outside of the cella (*andhāra*) and 3 *bhūmis*, the *Gṛharāja* is said to be shaped like a *gṛha* and made of wood.

4.128 The *Ardhagṛharāja* is like the *Gṛharāja*, but without the projections (*bhadras*), and with a cloth awning terrace (*paṭṭaśālā*) to the east.

4.129 O Śakra (Indra), the *Sarvadevālaya*[*gṛharāja*] has 1 or 2 *bhūmikās* and no cloth awning terrace (*paṭṭaśālā*). It is particularly [suitable] for Mārtaṇḍa (Sūrya).

[*Vṛtta*: The 4 types are *Vṛtta*, *Kumbha*, *Vṛṣa* and *Gvāvṛkṣa*]

4.130 O Surādhipa (Indra), the *Vṛtta* [temple] is made by a rotation around a radius of ½ the diagonal less 1/8th part. Being richly ornamented with pots, it is called *Kumbha*, O Surādhipa (Indra).

4.131 The *Vṛṣa* has a parrot beak projection from the superstructure (*śukāghrā*) in front. Within, it has 4 corners. Externally, it is round, and ornamented with fillets (*paṭṭakas*).

[The *Gvāvṛkṣa*]

4.132 The *Gvāvṛkṣa* should be round. There should not be any deity (*bhava*) [image in this kind of temple] except Śiva. O Surādhipa (Indra), this temple is declared to you to be the best.

4.133 When the [temple] types are mixed one with another, the benefits that accrue to [their] *yajamānas* are mixed. Temples are called *chandas* when they are lesser (*laghu*) versions of *Meru*, etc.

4.128-9 paṭṭaśālā: see MY 5.92, where MYcomm glosses the *paṭṭaśālā* as a *vīthikā*, terrace. Both MY 5.92 and PI 6.310 recommend a *paṭṭaśālā* for the *Gṛharāja* temple.
4.130: For a diagram representing this procedure for shaping a round base, see figure 6a.
4.130c kumbhasubhūṣāḍhyaḥ: The emendation follows the same argument as that of *bhūṣaṇāḍhyaḥ* at 126d.
4.132b: The *pāda* conveys good sense, supported by the parallel at MY 5.95d, but is hypermetrical. Alexis Sanderson (email 2009) suggests two possible restorations: substitution of *syād* for *bhaved*; or *na bhaved abhave vṛṣaḥ*, but is not convinced by either.

4.134 caturhastād adhaḥ śakra prāsādāś cātikṣudrakāḥ
navadhā bhājitaṃ kṛtvā pīṭhaṃ bhāgasamaṃ bhavet

4.135 dvibhāgaṃ garbhavistāraṃ bhittayaś ca puraṃdara
caturhastādivasvantā bhūtabhāgavibhājitāḥ F34v

4.136 pīṭhaṃ bhāgasamaṃ garbhaṃ tathā bhittiḥ śacīpate
ucchritir bhittihīnānāṃ sajaṅghā dviguṇā matā

4.137 vartanāṃ śikharāṇāṃ ca kathayāmi tathādhunā
jaṅghordhvadviguṇocchrāye pṛthutve daśadhākṛte

4.138 ucchrayasya caturthāṃśe caturdhā bhājite sati
indukaṇṭho yamaiḥ sāraḥ pade kumbhasamunnatiḥ

4.139 ṣaḍbhir vedī tribhiḥ kaṇṭhaḥ śeṣaiḥ śikharasaṃvṛtiḥ
tiryag ūrdhvaṃ ca bhūtāṃśais tyājya bhāge kṛte sati

4.140 bhāgabhāgānupātena bahutve ca tathā bhavet
tiryak caturguṇaṃ sūtraṃ kṛtvā vā vartayed hare F35r

4.141ab sāndhārikāśrayāṇāṃ tu mervādīnāṃ yathākrama

Ω = F(>H)G

G is missing after 117a.

139a tri] H; tṛ F
• kaṇṭhaḥ] em.; kaṇṭha{ḥ} HF

[Temples smaller than 4 *hastas*]

4.134-135b O Śakra (Indra), temples smaller than 4 *hastas* are very small. [For them:] one should divide the [*kṣetra*] into 9 [parts along each side]. The image pedestal (*pīṭha*) has 1 part, the cella (*garbha*) is 2 parts wide, as are the walls, O Puraṃdara (Indra).

[Temples from 4 to 8 *hastas* without an ambulatory around the outside of the cella (*andhāra*)]

4.135cd [Temples that are] from 4 to 8 (*vasu*) *hastas* are divided into 5 (*bhūta*) parts [in making the plan].

4.136 The image pedestal (*pīṭha*), cella (*garbha*) and wall are each 1 part, O Śacīpati (Indra). The height for temples without [more than one set of] walls (i.e. that have no ambulatory around the outside of the *garbha*), is double [the height of the shank] plus the shank (*jaṅghā*).

[The shaping of the *śikhara* for temples that have an ambulatory around the outside of the cella (*andhāra*)]

4.137 Now I will describe the shaping of *śikharas*. The height above the shank (*jaṅghā*) is double [that of the shank (*jaṅghā*)]. The breadth is divided into 10.

4.138 [The uppermost] quarter part of the height is divided into 4. The neck (*kaṇṭha*) is 1 (*indu*) [part high], the [myrobalan and] pinnacle ([*āmala*]*sāra*) is 2 (*yama*), and the pot finial (*kumbha*) is 1 part high.

4.139ab The *vedī* platform is 6 parts [wide], the neck is 3, the remainder is the superstructure (*śikhara*) roof.

4.139c-140b Horizontally and vertically, there are 5 (*bhūta*) parts. [One part] being removed [in the height], then a part is removed in the breadth too, part by part in succession.

4.140cd Or, O Hari (Indra), one should delineate it after placing a 4-fold cord (4 cords between the 5 parts) horizontally.

4.141ab [The above description is] for temples, *Meru*, etc. in turn, that have an ambulatory around the outside of the cella (*andhāra*).

4.141cd andhārikāvihīnānāṃ maṇḍapānvitalakṣaṇam

4.142 dhāmagarbhāc ca tatkarṇāt śukanāsā garbhakarṇataḥ
sūtraṃ gṛhītvābjayoneḥ śukāghrā dhāmakoṇataḥ

4.143 prāsādasyārdhavistāras tadagre maṇḍapaḥ śubhaḥ
śikharaṃ triguṇaṃ yeṣāṃ pādonaṃ sārdhadṛgguṇam

4.144 sapādaṃ dviguṇaṃ vātha jaṅghā teṣāṃ tribhāgikā H16v
tadūrdhvaṃ turyadhā bhājya rāmāṃśaṃ turagāṃśitam

4.145 tribhir vedī tadūrdhve tu kaṇṭho dvābhyāṃ śiro 'ṃśataḥ
pādonavṛttavat kumbhaḥ śeṣaṃ pūrvavad ācaret

4.146 kaṇṭhād ūrdhvaṃ caturdikṣu dhvajādhārāṇi kārayet
caturṇām eva daṇḍānāṃ sthitiḥ syād vedikopari

4.147 sarveṣāṃ maṇḍapānāṃ tu nāsikāntaśikhocchritiḥ F35v
phaṃsaiḥ saṃvaraṇaṃ kāryam antaḥkroḍe karoṭakaiḥ

Ω = F(>H)G

G is missing after 117a.

142c gṛhītvābja] em.; gṛhītva'bja H; gṛhītvääbja F
• yoneḥ] conj. Sanderson ; yoniḥ H; yoni F
143c tri] H; tṛ F
144b tri] H; tṛ F
145a tri] H; tṛ F
• ūrdhve] F; ūrdhvan H

[Temples without an ambulatory around the outside of the cella (*andhāra*), but with a pavilion (*maṇḍapa*)]

4.141cd [Now] the features of temples without an ambulatory around the outside of the cella (*andhāra*), but with a pavilion (*maṇḍapa*).

4.142 The parrot beak projection from the superstructure (*śukanāsa*) runs from one corner of the cella (*garbha*) to the other. Having taken the cord from the centre point (*abjayoni* = *brahmasthāna*), the *śukanāsā* [extends] to the corner of the temple.

4.143ab In front of it there is a *maṇḍapa* with a breadth that is half that of the temple.

[Pavilions (*maṇḍapas*)]

4.143c-144b [In temples] with a *śikhara* that is 3 times, 2¾ times, 2½ (*sārdhadṛś*) times, 2¼ times or 2 times [the height of the shank (*jaṅghā*)], the [*maṇḍapa*] shank (*jaṅghā*) is 3 parts.

4.144cd Above it, dividing into 4 (*turya*), 3 (*rāma*) of those parts are divided into 7 (*turaga*) parts.

4.145 In the upper portion, the *vedī* platform has 3 parts, the neck (*kaṇṭha*) has 2, and the peak (*śiras*) has 1 part. The pot finial (*kumbha*) has ¾ of a part and is round. One should make the rest as before.

4.146 Above the neck, one should set flagstaff supports (*dhvajādhāra*) in the four cardinal directions. The four flagstaffs (*daṇḍa*) should reach above the *vedikā* platform.

4.147 For all *maṇḍapas* the height up the superstructure (*śikhā*) is up to the parrot beak projection (*nāsikā*) [of the main body of the temple]. In the case of an inner *kroḍa*, the roof should be made with tiers (*phaṃsas*), with *karoṭaka* mouldings.

4.147d antaḥkroḍe: We were told in verse 117 that the *Garuḍa* temple has a *kroḍa*.

4.147d karoṭakaiḥ: Given the translation choices: basins, cups, skulls, I imagine that these *karoṭakas* are, perhaps, curved mouldings framing the *phaṃsa* steps.

4.148 ṣaḍbhiḥ stambhaiḥ sarucakādyaiḥ kumbhādyais turyadhāsanaiḥ
caturbhir nandikādyaiś ca śirobhis te virājitāḥ

4.149 stambhasaṃkhyāsamāyuktāḥ pṛthaksaṃjñāṃ bhajanti te
catuḥṣaṣṭisamārabhya stambhadvitayavarjitāḥ

4.150 śrīvatsādisatsūtrāntāḥ saptaviṃśati maṇḍapāḥ
idānīṃ dvāranirdeśaḥ samāsāt te nigadyate

4.151 vikārāṃśaṃ vinā tulyaṃ vasvaṃśādhikavistaram
dviguṇaṃ ca samucchedhaṃ jyeṣṭhādau liṅgamānataḥ

4.152 karṇasūtre rasair bhakte caturbhir vā samucchritiḥ
kṣudradhāmnām ayaṃ nyāyo draṣṭavyaḥ pākaśāsana

4.153 khavedaikaṃ samārabhya khamunyantam anukramāt
viyadinducyuter dvāraṃ bhūtaṣaṭkair grahāntikam F36r

4.154 aṅgulair vyaktaliṅgānāṃ tadardhaṃ vistareṇa tu
tatpādena smṛte śākhe tayoḥ sthaulyaṃ tadardhataḥ

Ω = F(>H)G

G is missing after 117a.

148a ṣaḍbhiḥ] em.; ṣaḍbhi{ḥ} H; ṣaḍbhi F
148c caturbhir] H; caturbhi F
152b caturbhir] H; catur{bhi}r F
152d śāsana] H; śāsanaḥ F
153c inducyuter] em. Sanderson; indūcyute H; indūcyate F
154d tadardhataḥ] em.; tadarddhata{ḥ} F; tadarddhatāḥ H

4.148 [*Maṇḍapas*] are ornamented with 6 column [types], *sarucaka*, etc.; with 4-fold bases, pot (*kumbha*), etc.; and with 4-fold capitals, *nandikā*, etc.

4.149 They are named according to the number of columns. Starting from 64, decreasing by 2 columns at a time.

4.150ab From *śrīvatsa* to *satsūtra*, there are 27 *maṇḍapas*.

[Doorways]

4.150cd Now I will give you doorway instructions in brief.

4.151 Measuring by image (*liṅga*) [height], the breadth [of the doorway] is 1/16 (*vikārāmśa*) part less, equal, or 1/8 part (*vasvaṁśa*) greater in the big, [middling and smaller temples] according to *liṅga* height. The height is twice [the breadth].

4.152 [Or], O Pākaśāsana (Indra), the following is the rule to be observed in small temples: the height is determined by dividing the diagonal (*karṇa*) *sūtra* into 6 (*rasa*) or 4.

4.153-154ab [Or], in *vyaktaliṅga aṅgulas*, the [height of the] door is from 140 (*khavedaika*) to 70 (*khamuni*), subtracting 10 (*viyadindu*) at a time, and 65 (*bhūtaṣaṭka*), giving 9 (*graha*) [different sizes]. The breadth is half that.

4.154cd The two jambs are a ¼ of that [door width]. Their depth is ½ of that [breadth].

4.149c catuḥṣaṣṭisamārabhya: Cases in which *samārabhya* is, irregularly, compounded are seen elsewhere in the *Śaiva* literature, too. For example: *Niśvāsakārikā* IFI T 127 p.306: *kakārādisamārabhya ākārānte ca ye sthitāḥ*.
4.150ab: For other accounts of *maṇḍapa* names by column number, see table 11.
4.151d vasvaṃśādhikavistaram: For sense, one would prefer *vasvaṃśādhikaṃ vistaram*. But metre favours the form we have here.
4.150c-161: For an illustration of these doorway proportions, see figure 58b.
4.154a aṅgulair vyaktaliṅgānāṃ: These are *kṛtāngulas*, finger-breadth measures taken from the breadth of the finger of the image.

4.155 dvipādaṃ dehalī cārdhād unnatā vasuhānitaḥ
ūrdhvasthāś ca surādhyakṣa suvibhaktāḥ susaṃcitāḥ

4.156 pratiśākhās tribhāgena nyūnāḥ kāryāḥ parasparam
śaśirāmaśarair aśvair bhāgāntāḥ syur yathākramam

4.157 turyāṃśena pratīhārau nandī kālaś ca śākhayoḥ H17r
sariddvayaṃ bhāravāhau mālāvidyau ca kinnarau

4.158 gogirihastiyugmaṃ ca tataś ca śeṣavāsukī
śākhādhikye 'py ayaṃ nyāso nyūne nāgādibhiś cyutiḥ

4.159 ito 'nyat patravallyādi yathāśobhaṃ vibhūṣayet
gaṇaṃ lakṣmī yakṣakanyā viṣṇvīśau grahagāyakāḥ F36v

4.160 nṛtyeśo mātaraś caiva kramād ūrdhvaṃ vyavasthitāḥ
dvārāgre ardhacandraṃ ca śaṅkhayugmādibhūṣitam

4.161ab prāsādāyayutaṃ kāryaṃ na nyūnaṃ nādhikaṃ hitam

Ω = F(>H)G

G is missing after 117a.

155a dehalī] em.; dehalīs F; dehaliś H
155b vasu] H; casu F
155d susaṃcitāḥ] H; susaṃcitā{ḥ} F
156b nyūnāḥ] em.; nyūnā{ḥ} H; nyūnā F
• kāryāḥ] H; kāryā{ḥ} F
156d bhāgāntāḥ] H; bhāgāntā{ḥ} F
157d mālā] H; camālā F
158a go] em. Sanderson; gaur FH

4.155ab The [height of the] sill (*dehalī*) is ½ [the doorway breadth], and [its depth] is half [that]. The *unnatā* (lintel) is 1/8th (*vasu*) part less [in height].

4.155c-156 O Surādhyakṣa (Indra), the flanking jambs (*pratiśākhās*) are upright, well made and proportioned, and are each 1/3 narrower than the one before. There may be 1 (*śaśi*), 3 (*rāma*), 5 (*śara*), 7 (*aśva*), or 9 (*bhāga*) [jambs].

4.157 In the [lowest] ¼ of the jambs (*śākhās*) are the two doorway guardians (*pratīhāras*), Nandin and [Mahā]kāla; the 2 rivers (Gaṅgā and Yamunā); 2 burden bearers (*bhāravāhas*); 2 garland bearers (*māla*[*dhara*]) or *vidyā*[*dhara*] beings; and 2 *kiṃnara* beings.

4.158 Then there are pairs of cows, mountains and elephants, as well as [the *nāgas*] Śeṣa and Vāsuki. This is the installation when there are many jambs. When there are fewer, there is a reduction [in the number of ornaments], from *nāgas* on.

4.159ab Beyond these, one should embellish the rest as is attractive, with *pattravallī* moulding, etc.

4.159c-160b Above, in turn, are placed Gaṇa (Gaṇeśa), Lakṣmī, a *yakṣa*, a maiden (*kanyā*), Viṣṇu and Īśa (Rudra), the planets (*grahas*), musicians (*gāyakas*), Nṛtyeśa, and the mothers (*mātṛs*).

4.160cd In front of the doorway is a half-moon (*ardhacandra*), ornamented with a pair of conches, etc.

4.161ab [The doorway] should be made to in accordance with the temple *āya*; neither smaller or bigger is suitable.

4.155ab: I have used MY5.124-125 as a support for this translation.
4.156d bhāgāntāḥ: I take *bhāga* as a *bhūtasaṃkhyā* for 9.
4.157d mālāvidyau: We accustomed to seeing paired *mālādharas* and *vidyādharas* in extant doorways. Here we must have a single pair, not two pairs, or we will have too many pairs for our nine door-jamb maximum. Comparison with the other texts under examination does not help us: MY 5.125-7 has both *vidyādharas* and *mālādharas*, but no mountains; PI 7.13-15 has *vidyādharas* and mountains, but no *mālādharas*.
4.157-158: If there are 9 pairs of jambs, they are figured with all nine pairs of figures; if there are 8, the *nāgas* are omitted; if there are 7, the elephants and *nāgas* are omitted; and so forth.
4.158a gogiri: Dominic Goodall notes that the *pāda* is unmetrical, as the second and third syllables cannot both be short.
4.160cd: See plate 14 for an *ardhacandra* flanked by conches and other flourishes.

4.161cd yajamānānukūle tu deśikaḥ susamāhitaḥ

4.162 toṣito yajamānena dvārāropaṇam ārabhet
dvārāṅgāni kaṣāyādiśuddhāny ācchādya vāsasā

4.163 nyastvā tu dhārikāṃ śaktiṃ śāktāṃ mūrtiṃ tataḥ punaḥ
tritattvaṃ devatāyuktaṃ śivaṃ sāṅgaṃ ca vinyaset

4.164 agnau saṃtarpya saṃśodhya prokṣya saṃspṛśya rodhayet
susaṃśodhya pratīhārān śivājñāpadabodhitān

4.165 dvārapramāṇakaṃ vāstuṃ pūjayitvā pratarpayet
yanmukhaṃ tu bhaved dvāraṃ tarpayet taddiśāpatim

4.166 ratnanyāsaṃ tataḥ śaktiṃ jñātvā lagnaṃ niveśayet F37r
purāmadhyaṃ suvijñāya kiṃcid uttarato yathā

4.167 kṛtvā ca mantravinyāsam acchidram avadhārayet
dvāravat toraṇānāṃ ca pratiṣṭhā syāt puraṃdara

4.168 vittaśāṭhyād asau kartā sthāpakādīṃś ca tarpayet
prāsādaṃ ghaṭayet śakra yāvad vedyantam āgatam

4.169 śukanāsāsamāptau tu vedyadho bhūmikāntare
kṛtvā karakaṃ tatra suguptaṃ ca suśobhanam H17v

4.170 rukmaraupyārkajaṃ vāpi ratnādipañcakānvitam
pāradaṃ vinyaset tatra gandhasragvastrabhūṣite

Ω = F(>H)G

G is missing after 117a.

162c kaṣāyādi] H; kaṣādi F
163a nyastvā] F; nyastā H
163c tritattvaṃ] H; tṛtatvaṃ F
164c susaṃśodhya] conj.; saṃsodhya F; susaṅgodhya H
165d taddiśā] H; tadisā F
169c kṛtvā] em.; kṛtvo FH
• karakaṃ] em.; Sanderson; varakaṃ FH
170d bhūṣite] em. Sanderson; bhūṣitam FH

4.161c-162b When the officiant (*deśika*) has been gratified by the patron (*yajamāna*) [with a fee], then, at [a time] propitious for the patron, he, fully concentrated, should begin the [ritual of] the erection of the door.

4.162cd He should purify the parts of the door with astringents, etc., and cover them with cloth.

4.163 He should install the supporting Śakti, followed by the *śākta mūrti*. He should then install the 3 *Tattvas* with their [three presiding] deities, and Śiva with his ancillary [*mantras*].

4.164 Having made a libation into the fire, purified, sprinkled, and touched [the parts of the door where the deities are to reside], having purified thoroughly, he should fix the doorway guardians (*pratīhāra*), with Śiva's command (*śivajñāpada*).

4.165 Worshipping the site (*vāstu*) the size of which is that of the doorway, he should satisfy the deity of the direction in which the doorway faces.

4.166 Next is the installation of gems, then of Śakti. He (the officiant), having ascertained the auspicious time (*lagna*), should install them, carefully ascertaining the centre of the area and shifting slightly to the north,

4.167 he should make the perfect the *mantra* installation. O Puraṃdara (Indra), the installation of gateways (*toraṇa*) is like that of doorways.

4.168 Without parsimony, the patron (*kartā*) should reward the officiant (*sthāpaka*) and the rest. O Śakra (Indra), one should shape the temple up to the *vedī* platform.

[The pot (*karaka*)]

4.169 At the completion of the parrot beak projection from the superstructure (*śukanāsā*), [the officiant] should set a very fine and well-protected pot (*karaka*) beneath the *vedī* platform, at the *bhūmikās*.

4.170 He should put into it gold, silver, brass, the set of 5 beginning with jewels, and quicksilver, and it should be decorated with perfumes, garlands and cloths.

4.161c: yajamānānukule: Sanderson (email October 2009) points out that there is an ellipsis of *kāle*, or *ṛkṣe*, or *nakṣatre* in the expression. He refers us to the following passage. *Sūkṣmāgama* f.83r: *uttarāyaṇakāle tu śuklapakṣe śubhe dine| | sthire vāmṛtayogeṣu anyasmiṃs tu śubhe tathā || śubhavāre sthire lagne śubhāṃśe sumuhūrtake | yajamānānukūle 'rkṣe śaktes tu sthāpanaṃ śubham.* 4.169c karakaṃ: *varakaṃ* is a corruption, which Sanderson (email October 2009) emends to the well-attested term for a water vessel, *karakaṃ*.

4.171 prakṛtirūpaṃ ghaṭaṃ dhyātvā madhye padmaṃ vicintayet F37v
darpaṇādau kṛtasnānaṃ prokṣayet sapidhānakam

4.172 nyastvā tu dhārikāṃ śaktiṃ ṣaḍutthaṃ cāsanaṃ tataḥ
saktimūrtisamāyuktaṃ tatra kumbhaṃ niveśayet

4.173 tanmadhye vinyased bhūya aiśvarīṃ śaktim avyayām
caitanyaṃ tu samāhūya vinyaset samarasena tu

4.174 śaktisampuṭamadhyasthaṃ haṃsaṃ bindusvarūpiṇam
dīpyamānaṃ svatejobhiḥ sandhāryāṇuṃ cidaṃśakam

4.175 sthiradhīḥ samaraso bhūtvā śivājñāpadabodhitam
svasaṃvittyā samādāya pūrakeṇa nyased ghaṭe

4.176 tatkarmānugrahātmatvam adhikāramalānvitam F38r
puruṣārthaparijñānam upādeyakṣamaṃ padam

4.177 śivenādhiṣṭhitaṃ kṛtvā sarvavighnabhayaṃkaram
tritattvaṃ devatāyuktaṃ nyastvā śodhya nirudhya ca

4.178 prāsādasthitiparyantaṃ kartuḥ karmānupūrakam
jvalan vai dṛśyate vighnaiḥ prāsādaś cātiduḥsahaḥ

Ω = F(>H)G

G is missing after 117a.

172b ṣaḍutthaṃ] F; ṣaḍucchañ H
174d cidaṃśakam] conj. Sanderson; cidaṃśakāt H; cidaṃsakāt F
177c tritattvaṃ] H; tṛtatvaṃ F
177d nirudhya] H; niruṃdhya F
178d cātiduḥsahaḥ] em. Sanderson; cātiduḥsaha FH

4.171 Meditating on the pot as having the form of *prakṛti*, he should envision a lotus in the centre. He should sprinkle it, together with its cover, after he has bathed it in a mirror or the like (other reflective surfaces).

4.172 Having installed the supporting Śakti, and then the *ṣaḍuttha āsana*, with the *śaktimūrti*, he should install the pot there.

4.173 He should again install within it the eternal power of Śiva. Having summoned the universal consciousness (*caitanya*), he should make the installation with complete fusion.

4.174-175 He should meditate with firm concentration (*sthiradhīḥ saṃdhārya*) upon the individual soul (*aṇum*) as a fragment of consciousness (*cidaṃśakam*), shining with its own radiances, [with the *mantra*] *HAM* (*haṃsaḥ* = *H*) enclosed between [two] *HAṂS* (*śaktisaṃpuṭamadhyastham*). Then, when he has achieved complete immersion in that (*samaraso bhūtvā*), he should take hold of it with his own awareness (*svasaṃvittyā*) [causing it to descend from the *dvādaśānta* point above his head] through [the flow] of his ingoing breath (*pūrakeṇa*) and, after addressing it with the formula of Śiva's command (*śivajñāpadabodhitam*), he should install it in the pot [in the flow of his outbreath].

4.176-178 [Having also installed] commitment to benefiting [mankind] through the rituals [to be performed in the temple] together with the taint of office, [also] complete understanding of the goals of men and ...(*upādeyakṣamaṃ padam*) he should empower it with Śiva, install the triad of *Tattvas* that will inspire fear in all spirits that might impede [the cult], together with its [3] presiding deities, purify it, and prevent it from departing [with the *rodhamudrā*] for as long as the temple endures, in keeping with the rites [established by] the patron (*yajamāna*). [Then] he sees [i.e., should imagine] the temple blazing with light, absolutely unbearable to impeding spirits.

4.171cd: When an item that should be ritually bathed is made of a substance that would break down in water, one bathes its reflection in a mirror set up before it.
4.172b ṣaḍutthaṃ cāsanaṃ: The *ṣaḍuttha āsana* is an immaterial throne constructed with *mantras* before installing a deity. See Brunner 1977, p. 92, fn. 237.
4.174-175: The *Pratiṣṭhāvidhi*, quoted by Brunner 1998, p. 325 gives the formula: *oṃ hāṃ haṃ hāṃ ātman śivajñayāsmin śarīre sthātavyam.* The translation of verses 174-178 is Sanderson's (email October 2009). He comments that he has taken *pūrakeṇa* with *samādāya* because only that makes sense, installation in all such cases being done as the officiant expels his breath. The *śivajñāpadabodhana* is given by Viśvanātha in the *Siddhāntaśekhara* (Brunner 1998, p. 329, 11a, lines 6-7): *ātman śivajñayā kumbhe prāsādahṛdayopame | sthātavyaṃ sarvadā prītyā tvayā tam iti bodhayet.* 'He should address it as follows: O soul, by Śiva's command please stay forever in this pot that represents the temple's heart'.

4.179 tato bhūtabaliṃ dattvā tṛptā bhavatha sarvadā
vācayitvā mataṃ tais tu tṛptās te sarvadā vayam

4.180 evaṃ kṛte sarāṣṭrasya rājñaḥ kartuḥ samīhitam
phalam utpadyate śīghram ārambhaḥ śreyase sadā

4.181 vidhāya vedikābandhaṃ kaṇṭhasārādikaṃ ca yat F38v
mervādicchandakāḥ proktāḥ suvibhaktāḥ pṛthak pṛthak

4.182 khurakumbhādivinyāsaṃ teṣu leśān nigadyate H18r
ucchrayaṃ navadhā bhājyaṃ bhāge kumbhādikalpanā

4.183 jaṅghā bhāgadvayenoktā varaṇḍādyaṃ tadūrdhvataḥ
sārdhaliṅgaṃ ca nirvṛttaṃ tatordhvaṃ śikharaṃ tathā

4.184 rathānurathakoṇādikhurakumbhādibhūṣitān
prāsāde kārayed etān pradhānāṅgam apīḍayan

4.185 pīḍite tu pradhānāṅge mahān doṣaḥ prajāyate
rājñaḥ kartuḥ prajānāṃ tu duḥkhaṃ prāṇāntikaṃ bhavet F39r

4.186 racanā kṣetrād bahis tasmād dadyād āyaṃ vicakṣaṇaḥ
hastasaṃkhyāṅgulaṃ śakra na nyūnaṃ nādhikaṃ kvacit

Ω = F(>H)G

G is missing after 117a.

180c śīghram] H; sīrgham F
181c proktāḥ] H; proktā{ḥ} F
183c liṅgaṃ ca] H; liṅga{ca} F
183d tathā] em. Sanderson; yathā H; cayathā F

[***Bali***]

4.179 Next, he offers a *bali* offering to the spirits (*bhūta*), and having said [to them] 'Are you altogether satisfied?' he should imagine that they reply 'behold, we have been altogether satisfied by you'.

4.180 This being done, the patron (*kartṛ*), the king, with his kingdom, soon gains his reward. The undertaking is always beneficial.

181 Having directed the *vedikā* level and the neck moulding (*kaṇṭha*), pinnacle (*sāra*), etc., the designs (*chandaka*) of the *Meru* and other temples have been taught one by one, [each] clearly distinguished.

[Temple parts]

4.182 [Next] I will briefly speak of the installation in those [temples] of the pot (*khurakumbha*), etc. One should divide the elevation into 9 [equal] parts. In 1 part one should make the pot (*kumbha*) and the rest.

4.183 The shank (*jaṅghā*) is said to be 2 parts. Above it is the raised terrace (*varaṇḍa*), etc., 1½ *liṅga* measures high. And above that is the superstructure (*śikhara*), with the same height.

4.184 In the temple, one should make these [elements], ornamented with *ratha* projections, subsidiary projections (*anuratha*), corners (*koṇa*), etc., a *khurakumbha*, etc., without impinging on the principal parts.

4.185 Should a principal part be impinged upon, great harm will arise. There will be mortal suffering for the patron (*kartṛ*), king, and his subjects.

4.186 Exterior decorative shaping (*racanā*) is beyond the site (*kṣetra*). The wise man should apply *āya*. O Śakra (Indra), the number of *hasta*s and [the number of] *aṅgula*s, should never be too few or too many.

4.180ab and 185c: Sanderson (email October 2009) draws my attention to the question of whether, or not, the king and the patron (*kartṛ*) are intended to be the same person. One might imagine that the default founder of a temple would be a king. The word order in 185c suggests that this may be the case. But neither passage settles the question.
4.182a and 184b khurakumbha: Here I take *khurakumbha* as a single item, rather than a separate *khura* and *kumbha*. However, at verse 228 below, the *khura* is treated separately.
4.182-183: First we are given a division of the temple elevation into 9 parts. Then 1+2+1.5+1.5=6 parts are assigned. The remaining 3 parts are, I take it, those of the elements above the *vedikā* platform: the *kaṇṭha*, the *āmalasāraka*, and pinnacle.
4.186c hastasaṃkhyāṅgulaṃ: The compound is oddly shaped, with *saṃkhyā* (number) between the two sets of measures that might be counted: *hasta* and *aṅgula*.

4.187 nyūnādhike 'pi doṣaḥ syād ity āha bhagavāṃś chivaḥ
rūparāmair bhajed ādyam ūrdhvaṃ tiryag rasair bhavet

4.188 bhāgaveśāt śaraiḥ pādo vedaiḥ kumbhas tathānalaiḥ
veśād bhāgocchritaḥ kāryo vasantaḥ sordhvapaṭṭikaḥ

4.189 valayākhyā punaḥ kalaśas tadūrdhve vasunodgataḥ
praveśavad viniṣkrānto vṛttākāro 'nupātataḥ

4.190 kumbhakalaśayor madhye cchedo bhāgaviparyayaiḥ
tadūrdhve tu vasantākhyo yathāpūrvam udāhṛtaḥ

4.191 ūrdhvaṃ kaṇṭhikayā yukto vasanto nirgamāt punaḥ
tadūrdhve vedabhāgais tu paṭṭikā caturaśrikā

4.192 kalaśapaṭṭikayoś chedo vedatulyatayā bhavet F39v
bhāgaikaveśatocchrāyo vasantas tripraveśataḥ

4.193 ūrdhvapaṭṭikayā yuktaḥ paṭṭikordhvaṃ tu kaṇṭhikā
bhāganyūnādhikordhvaṃ tu vasantaḥ syād yathā purā

4.194ab vedabhāgais tathā paṭṭī tasyordhvam āyasaṃvṛtiḥ

Ω = F(>H)G

G is missing after 117a.

187b bhagavāṃś] em.; bhagavāṃs F; bhagavāñ H
188a śaraiḥ] em.; saraiḥ FH
192b tulyatayā] conj. Sanderson; tulyoyathā FH
192d tri] H; tṛ F
194a paṭṭī] F; paṭṭis H

4.187ab The lord Śiva decrees that if they are too few or too many, harm will come about.

[The shaping of the base of the *jaṅghā*]

4.187cd One should divide the base of the *jaṅghā* (*ādya*) by 31 (*rūparāma*) vertically, horizontally by 6 (*rasa*).

4.188 The *pāda* is 5 (*śara*) [parts high] and recessed by 1 [part]. Then there is a *kumbha* of 4 (*veda*) [parts high], and another of 3 (*anala*) [parts high]. Recessing, the *vasanta*, with an *ūrdhvapaṭṭikā* is 1 part high.

4.189 Then there is a *valayā* moulding [on 1 part] and another [*vasanta* on 1 part]. The *kalaśa*, above that is 8 parts (*vasu*) high. It is round, and projects to the extent of the previous recessing.

4.190 The recessing (*cheda*) between the *kumbha* and the *kalaśa* has 5 (*viparyaya*) parts. Above that is the *vasanta*, with the same height as before (1 part).

4.191 Ascending, the *vasanta* has a *kaṇṭhikā* recess after a projection. Above that is a 4-cornered *paṭṭikā*, through 4 (*veda*) parts.

4.192 [Between] the *kalaśa* and *paṭṭikā* is a recess (*cheda*) of 4 (*veda*) [parts]. The rise (*ucchrāya*, at the *kaṇṭhikā*) is with a recession of 1 part, the *vasanta* with a recession of 3 parts.

4.193 [The *vasanta*] has an *ūrdhvapaṭṭikā*. Above the *pattikā* is a *kaṇṭhikā* recess. As before, a *vasanta* provides a recessing and then projection of 1 part [to either side of the *kaṇṭhikā*].

4.194ab Then (*tathā*) there is a *paṭṭī* (*paṭṭikā*) of 4 (*veda*) parts. Above that (*tasyordhvam*) there is a recess (*saṃvṛti*) from the projection (*āya*).

4.187c-194b: I find the passage confusing, but have made an attempt at drawing what it describes at figure 57c.
4.187c ādyam: I take the term to refer to the mouldings at the base of the *jaṅghā*.
4.188 bhāgaveśāt śaraiḥ pādo: emendation to *śaraiḥ*, gives a *pāda* that is 1 part recessed and 5 parts high.
4.189a : the verse *pāda* is hypermetric. Syllables 7 and 8 must be treated as a single long syllable.
4.194b āya: See the glossary for the range of uses of this term in *pratiṣṭhā* literature. Here, and at 4.194d and 4.197a below, I take *āya* as projection. But the possibility that it stands as a *bhūtasaṃkhyā* for the number 4 should be kept in mind.

4.194cd jaṅghāmadhye tu niṣkāsaṃ tulyāyadviguṇonnatam

4.195 daśadhā bhājitaṃ cordhvaṃ tiryak pañcavibhājitam H18v
bhāgabhāgapraveśena nirgamān mekhalātrayam

4.196 caturbhiḥ paṭṭikā madhye tadūrdhvaṃ mekhalātrayam
valayākhyātha madhye tu tadūrdhvaṃ syād adho yathā

4.197 jaṅghordhvam āyaniṣkāśaṃ dattvā kāryaṃ varaṇḍakam F40r
vikārabhājitocchrāyaṃ tiryag vedavibhājitam

4.198 bhāgaikaveśataḥ kāryaṃ paṭṭikādvitayaṃ tataḥ
paṭṭikaikāyutaṃ vātha vasantaṃ tatra kārayet

4.199 tribhis tu kumbhakocchrāyaṃ praviṣṭaṃ tad dvayena tu
vasantaikayutaṃ cordhve vedaiḥ kaṇṭhasamudgamaḥ

4.200 paṭṭikādvitayaṃ bhāgaṃ nirgamāt kumbhakaṃ punaḥ
tribhiḥ samucchritaṃ kṛtvā śeṣaṃ śobhā yathā bhavet

4.201 kaṇṭhe tu kalaśākāro vasantaḥ syād adhordhvayoḥ
paṭṭikābhūṣitau tau tu śeṣaṃ syāc chikharānugam

4.202 candraśālādibhiḥ kūṭair bhūṣaṇaiḥ suvibhūṣayet F40v
evaṃ tu cchandakāḥ sarve bhūṣaṇaiḥ suvibhūṣitāḥ

Ω = F(>H)G

G is missing after 117a.

194d dvi] F; ddvi H
199a tri] H; tṛ F
200c tribhiḥ] F; [[kaṇṭhaḥ]]{tribhiḥ} H
202b bhūṣaṇaiḥ suvibhūṣayet] F; bhūṣaṇaistuvibhūṣayet H

[The expansive design (*niṣkāsa*) at mid *jaṅghā*]

4.194cd In the middle of the *jaṅghā*, at the midpoint, is an expansive design (*niṣkāsa*), which is twice as high (*unnata*) as its projection (*āya*).

4.195 It is divided into 10 vertically and 5 horizontally. There is a triple circuit (*mekhalā*), with recessing part by part from the projection.

4.196 The *paṭṭikā* in the middle is 4 [parts high]. Above that is a triple *mekhalā*. Then there is a *valayā* in the middle [of each *mekhalā*], above and below.

[The raised terrace (*varaṇḍaka*) above the *jaṅghā*]

4.197 Having arranged the extension outward (*āyaniṣkāsā*), one should make the *varaṇḍaka*, above the *jaṅghā*. It is divided into 16 (*vikāra*) vertically and 4 (*veda*) horizontally.

4.198 After a 1 part recess, there should be 2 *paṭṭikās*. Or one may construct there a *vasanta* with a single *paṭṭikā*.

4.199 The *kumbha* is 3 parts high and projects by 2 parts. It has a *vasanta* on 1 [part] above. The *kaṇṭha* is 4 (*veda*) parts high.

4.200 Next, a *paṭṭikā* on 2 [parts] projects by 1 part, then the *kumbhakam* is 3 [parts] high. The rest should be as is appealing.

4.201 At the *kaṇṭha*, above and below, there should be a *kalaśa*-shaped *vasanta*. [The 2 *vasantas*] are ornamented with *paṭṭikās*. The rest should be as appropriate to the *śikhara*.

4.202 One should ornament well with *candraśālā* pavilions, etc., with *kūṭa* elements and adornments. Each [temple] design (*chandaka*) should be thus decorated.

4.194c-196: For a proposed illustration of the ascending elements of the *niṣkāsa*, see figure 57d.
4.194d tulyāyadviguṇonnatam: I understand the compound to indicate that the *niṣkāsa* is (*tulya*) twice (*dviguṇa*) as high (*unnata*) as its projection (*āya*).
4.197-202: For a proposed illustration of the ascending elements of the *varaṇḍaka* as described here, see figure 57f.

4.203 kandavedhāvirodhena śāntiḥ śreyaskarā nṛṇām
vasuvedāṃśite dhāmni sārīsārakabhūṣaṇam

4.204 siddhyai muktyai samastāṃs tu madhyaṃ lakṣānurodhataḥ
adhastāt paṭṭike vṛtte sārordhvaṃ vṛttapaṭṭikā

4.205 tasyordhvaṃ kurparī kāryā tadūrdhvaṃ kalaśaṃ viduḥ
triśūlaṃ tu tadūrdhvaṃ syāt tayor lakṣaṇam ucyate

4.206 ṣaḍbhānubhājite kṣetre kalaśaṃ vartayed dhare
liṅgāyāmasamāyāme tadardhena tu vistare

4.207 aṅghrihīnāṃśatocchedhā rasāṃśais tu pravistṛtā
pādapaṭṭī samuddiṣṭā bhāgenollāsanirmitiḥ F41r

4.208 ucchrayo vistaras tasya vedabhāgena suvrata H19r
tatpaṭṭī pādabhāgoccā yathāśobhā pravistṛtā

4.209 kumbhikā tasya rāmāṃśair bhāgārdhena samucchritā
kurparaṃ vāmadakṣaṃ ca sārdhavahnyaṃśatocchritam

4.210 sūtrabhrameṇa kartavyaṃ tataḥ skandhavivartanam
kurparāntadvibhāgānte savyaskandho bhramād bhavet

Ω = F(>H)G

G is missing after 117a.

204a samastāṃs] F; samastās H
207a aṅ[[ga]]{ghri}] H; aṅghū F
• hīnāṃśatocchedā] em.; hīnāṃśtocchredhā H; hīnāṃsatocchredhā F
209a rāmāṃśair] H; rāmāsair F
209b samucchritā] H; samucchṛtā F
209d vahnyaṃśatocchritam] H; va{hnya}nsatocchṛtam F
210b skandha] em. Sanderson; skandhaṃ FH

4.203ab When there is no impingement on the curve (*kandavedhāvirodhena*), there will be a cessation of all dangers, benefiting all.

[The pinnacle (*sārīsāraka*)]

4.203cd On a temple divided into 48 (*vasuveda*) there is the ornament of a pinnacle (*sārīsāraka*).

4.204 At the midline (*madhyam*), [one adjusts] the aggregated parts (*samastān*) by sight (*lakṣānurodhataḥ*), to achieve powers (*siddhi*) and liberation (*mukti*). Below, are two rings of *paṭṭikā* moulding. Above the pinnacle (*sāra*) is a ring of *paṭṭikā* moulding.

4.205 Above that, one should make an elbow shape (*kurparī*). Above that is the pot (*kalaśa*). A *triśūla* is above that. I will next give the features of the latter two elements.

[The *kalaśa*]

4.206 Dividing the *kṣetra* into 126 (*ṣaḍbhānu*), one should make the pot (*kalaśa*), O Hari (Indra), with a height equal to that of the image (*liṅga*) and a breadth equal to half of that dimension.

4.207abc The moulding at the base (*pādapaṭṭī*) is taught with a height of 96 (*aṅghrihīnāṃśata*) and a breadth of 6 (*rasa*) parts.

4.207d-208 The expansion (*ullāsa*) is 1 part high and 4 (*veda*) parts broad, O Suvrata (Indra). Its moulding (*paṭṭī*) is a ¼ part in height. Its breadth is as is beautiful.

4.209 Its prominence (*kumbhikā*) is 3 (*rāma*) parts [wide] and ½ a part high. The left and right elbow (*kurpara*) are three (*vahni*) and a half parts high.

4.210 Then one should shape the shoulder (*skandha*) by making an arc with the cord. The left shoulder (*skandha*) is [established] by moving [the cord] in an arc over 2 parts at the end of the elbow section (*kurpara*).

4.203a kanda: A *kanda* is a bulb, swelling, knot, lump. Here I understand it as a curved profile.
4.203d sārīsāraka: I take the term to be an extension of the more common *sāra*(*ka*).
4.204b lakṣānurodhataḥ: We see the same phrasing at 214c.
4.207a aṅghrihīnāṃśatocchedā: Here we have double sandhi between *hīnāṃśataḥ* and *utsedhā*, and a *bahuvrīhi* compound with a prior word that has an unelided case-suffix (an *aluksamāsaḥ*).
4.209d sārdhavahnyaṃśatocchritam: Again we have double sandhi and an *aluksamāsaḥ*.

4.211 apasavyo bhrameṇaiva dvibhāgānte śatakrato
unnatā vistṛtā grīvā sārakarṇāṃśikā tataḥ

4.212 brahmānanaiḥ kapolaḥ syād ardhabhāgasamucchritaḥ
ardhenaiva samullāsaḥ padmaṃ netrāṃśakocchritam

4.213 andhālair bhūṣayet kumbhaṃ guṇabhāgāvalambitaiḥ F41v
aśokapallavaiś citrair yad vā cūtasamudbhavaiḥ

4.214 kumbhāsyaṃ śobhayed etair yathāśobhāvalambibhiḥ
lakṣānurodhataḥ kāryaṃ rūpaṃ nyūnādhikaṃ hare

4.215 kalaśalakṣaṇaṃ khyātaṃ triśūlaṃ vacmi sāmpratam
dvandvānalāṅgulaṃ jyeṣṭhe vedayugmais tu madhyame

4.216 rasacandraiḥ kaniṣṭhe syāt triśūlaṃ surasattama
satāragolakatyāgād adho 'dhaḥ syād dvayaṃ dvayam

4.217 koṇāśre tuṣṭituṣṭyaṃśe madhyaśūlaṃ grahāṃśakaiḥ
pakṣāṃśavistṛtaṃ madhye tīkṣṇāgram anupātataḥ

4.218 mūle bhāgapravistīrṇaṃ yad vā śobhānurūpataḥ F42r
mātrāṃśavistṛtaṃ dīrghaṃ rasāṃśaiḥ sūtrabhramaṇāt

Ω = F(>H)G

G is missing after 117a.

212b samucchritaḥ] em.; samucchṛtaḥ FH
216b sattama] H; sattamāḥ F
216c satāragolaka] H; satārogālaka F
217c pakṣāṃśa] F; yakṣāṃśa H
• vistṛtaṃ] em.; vistṛtir FH

4.211 The right [shoulder is shaped] with a curve over 2 parts, O Śatakratu (Indra). Then the neck (*grīvā*) is 2 (*karṇa*) parts of the course (*sāra*) high and wide.

4.212 The cheek (*kapola*) should be 4 (*brahmānana*) [parts wide] and ½ a part high. The expansion (*samullāsa*) is ½ a part. The lotus (*padma*) is 2 (*netra*) parts high.

4.213 One should decorate the pot (*kumbha*) with *andhālas*, hanging through 3 (*guṇa*) parts, or with lovely *aśoka* or mango flowers.

4.214 One should decorate the face of the pot (*kumbha*) with these pendant devices according to what looks elegant. The form may be decreased or increased by sight (*lakṣānurodhataḥ*), O Hari (Indra).

4.215ab I have given the features of the *kalaśa*. Now I will describe the *triśūla*.

[The trident (*triśūla*)]

4.215c-216 O best of deities (Indra), in the biggest [temple] the trident (*triśūla*) is 32 (*dvandvānala*) *aṅgulas* [high], in the middling one it is 24 (*vedayugma*), in the smallest one it is 16 (*rasacandra*). Below that, it should be lessened 2 at a time, to make 9 (*tāra*) [sizes] in all.

4.217 On a 4 (*koṇa*)-cornered figure divided into 9 by 9 (*tuṣṭituṣṭi*) parts, the middle spike (*śūla*) is 9 (*graha*) parts [long] and 2 (*pakṣa*) wide in the middle. It comes gradually to a sharp point.

4.218 At the base, it is 1 part wide, or as is beautiful. From an arcing of a 6 (*rasa*) part long cord (*sūtra*), [one determines] the length and divergence [of the two lateral spikes].

4.211d sāsrakarṇāṃśikā: *karṇa* could stand as a *bhūtasaṃkhyā* for the number 2. Or it could be an ear-like element of the pinnacle (*sāra*). I have opted for the former.
4.213a andhālair: The context demonstrates that these are pendant elements, probably floral.
4.215c-225b: see figure 57f for an approximate rendering of what is being described.
4.216c satāragolakatyāgād: We can arrive at 9 sizes as follows: 32, 24, 16, 14, 12, 10, 8, 6, and 4.
4.218cd: The manner in which the 6 part long *sūtra* is used to determine the position of the tips of the two lateral spikes is described in the next verse.

4.219 madhye hastaṃ vyavasthāpya vṛttākāraṃ suśobhanam
bahir madhye karaṃ dhṛtvā madhye saptāṃśasaṃsthitam

4.220 bhrāmayed dakṣahastena pārśvayoḥ śūlasiddhaye
adho rekhādvayaṃ kāryam ardhacandropamaṃ hare

4.221 sārdhapakṣāṃśasūtreṇa vistṛtir bhāgasaṃmitā
śṛṅgayor bāhyarekhinyau bāhyavṛttena vinyaset H19v

4.222 madhyasthe caiva rekhe dve madhyavṛttena yojayet
adho bhāgadvayaṃ kiṃcid dvibhāgāntarasaṃsthitam

4.223 ardhacandravidhānena bhrāmayet syād yathāgatiḥ
gaṇḍikābhūṣitaṃ mūle śaṅkuṃ turyāśrakaṃ tv adhaḥ F42v

4.224 śeṣarekhāvināśena triśūlaṃ parikīrtitam
pārśvayor dhāmasūtreṇa vinyaset kalaśopari

4.225 agre pṛṣṭhe ca yat sūtraṃ madhyaśūlena saṃgatam
jagatībandhaṃ vakṣye dikṣu devālayaiḥ saha

4.226 prāsādārdhena sā kāryā pādonā vātha tatsamā
maṇḍapāgre ca tattulyā caturaśrā suśobhanā

Ω = F(>H)G

G is missing after 117a.

At F, 219ab is inserted from the bottom margin of the folio.

220d candropamaṃ] H; candrāyamaṃ F
222d kiṃcid dvi] em.; kiṃcitdvi F; kiṃcidvi H
223d śaṅkuṃ] em. Sanderson; kuśan H; kusaṃ F

4.219 Having fixed [one] hand in the centre, [with the other hand] one draws a fine curve around that hand in the centre. Between [the hands, the cord] is 7 parts [long].

4.220 With the right hand, one should arc to the sides, to complete the spike (*śūla*). Below, one should make two lines resembling half moons, O Hari (Indra).

4.221 Along a cord measuring two (*pakṣa*) and a half parts [to each side of the base], the thickness is 1 part. One should bring the outer lines to the tips with an outer curve.

4.222 One should join the two inner lines with an inner curve.

4.223 One should direct the arc as a half moon until it meets [at the base]. At the base, the spike (*śaṅku*) is adorned with a swelling (*gaṇḍikā*). Below that, it is square in cross section.

4.224 With the removal of the other lines, the trident (*triśūla*) is described. One should set it over the pot (*kalaśa*), aligned with the temple cord (*sūtra*) to each side.

4.225 The cord (*sūtra*) to the front and back aligns with the middle spike (*śūla*). [Next] I will describe the *jagatībandha* together with the shrines for the gods (*devālaya*) [that should be built around it] in the [8] directions.

[*jagatībandha* and 8 peripheral shrines]

4.226 [The *jagatībandha*] should be made ½ the temple [height], or ¼ of it. It is level with the *maṇḍapa* to the front of it. It should be square and most beautiful.

4.219d madhye saptāṃśasaṃsthitam: Once one has made the arc with a radius of 6 parts, one determines the 2 points at which a 7 part long horizontal cord would meet that arc. The tips of the two lateral spikes should be at these 2 points.
4.223d śaṅkuṃ: Sanderson's emendation reverses the order of the characters *k* and *ś*, replacing the ill-fitting of *kuśaṃ* with the better suited *śaṅkuṃ*.
4.223cd gaṇḍikābhūṣitaṃ mūle śaṅkuṃ: The base of the trident, with a bulbous swelling preceding a spike, is illustrated at Sanderson 1986, p. 171.
4.226ab: In other texts, the *jagatībandha* height is given as ¼ of the temple height (see general introduction 2.2.1).

4.227 prāsādārdhena tadbāhye dikṣv aṣṭau devatālayāḥ
tadardhaṃ bāhyatas tyaktvā bhittibandhaṃ tu kārayet

4.228 prāsādabhittivat kāryaṃ jagatyā bhittibandhanam
prāsādasamasaṃsthānā khurādibhūṣaṇānvitā

4.229 ūrdhvaṃ varaṇḍikāyuktā yathā vā tuṣṭim āvahet F43r
ajaṃ nandīṃ mahākālaṃ prāci vā vajrapāṇinam

4.230 ardhanārīśvaraṃ sūryam āgneyyāṃ vā hutāśanam
mātṛcakraṃ gaṇeśaṃ vā kṛtāntaṃ dakṣiṇe sthitam

4.231 aśvinau snāyusaṃnaddhaṃ nairṛtyāṃ nirṛtiṃ nyaset
mṛtyughnaṃ yoginaṃ devaṃ vāruṇe varuṇaṃ nyaset

4.232 ṣaṇmukhaṃ viśvakarmāṇaṃ vāyavyām eṇagaṃ nyaset
kuberaṃ lokapair yuktaṃ saumye devīm umāṃ nyaset

4.233 cakriṇaṃ caṇḍanāmānam īśānaṃ vā svagocare
prāsādābhimukhāḥ sarve madhyasūtravivarjitāḥ

Ω = F(>H)G

G is missing after 117a.

227b devatālayāḥ] F; devatālayoḥ H
227d bhittibandhaṃ] F; bhittirbandhan H
229c nandīṃ] H; naṃdī F
230a snāyu] F; snāyu(bhṛṅgī) H
231b nairṛtyāṃ nirṛtiṃ] em. Sanderson; nirṛtannairṛte H; nirṛtyaṃnairṛte F
232b vāyavyām] em.; Sanderson; vāyavyam FH

4.227 In the [8] directions beyond the temple, are 8 shrines (*devatālaya*) half the temple size. Beyond them, one should build the wall (*bhittibandha*), half that height again.

4.228 The wall (*bhittibandha*) should be built like the temple wall (*prāsādabhittivat*), with a *jagatī*. Like the temple, it is decorated with *khura*s, etc.

4.229ab Above, it has a terrace (*varaṇḍa*), or one should make it as wished.

4.229cd Aja (Brahmā), Nandin, Mahākāla or Vajrapāṇi (Indra) are in the east.

4.230ab Ardhanārīśvara, Sūrya or Hutāśana (Agni) are in the southwest.

4.230cd The *mātṛcakra*, Gaṇeśa or Kṛtānta (Yama) are in the south.

4.231ab [The officiant] should install the *aśvin*s, Snāyusaṃnaddha (Bhṛṅgin) or Nirṛti in the southwest.

4.231cd He should install Mṛtyughna (Mṛtyuñjara / Mṛtyuñjaya / Amṛteśvara), the Yogīśvara or Varuṇa in the west.

4.232ab He should install Ṣaṇmukha (Skanda), Viśvakarman, or Eṇaga in the northwest.

4.232cd In the north, he should install Kubera, with the *lokapāla*s, and the goddess Umā.

4.233ab Cakrin (Viṣṇu), Caṇḍeśvara or Īśa (Īśāna / Rudra) are in his (Īśa's) position (northeast).

4.233cd They all face the temple, avoiding the central cord (*sūtra*).

4.227: At MY 5.150 the subsidiary shrines are said to be only ¼ of the temple height.
4.231a snāyusaṃnaddhaṃ: Sanderson (email October 2009) suggests that Bhṛṅgin is intended here.
4.232b eṇagaṃ: Sanderson (email October 2009) posits that Candra could be intended.

4.234 maṭhaś cāntakadigbhāge liṅgināṃ sthitaye hitaḥ H20r
yatas te dakṣiṇāśāyāṃ vaseyuḥ śivabhāvitāḥ

4.235 prāsādavistaraṃ sūtraṃ tanmānaṃ jagatībahiḥ
prākāraṃ kārayet tyaktvā tataś cāśramināṃ gṛham F43v

4.236 maṭhāgre tatsamaṃ tyaktvā siṃhāyaṃ dakṣiṇe sthitam
vṛṣāyaṃ paścime jñeyaṃ dhvajāyaṃ pūrvataḥ sthitam

4.237 vipulaṃ vā prakartavyaṃ kartur icchāvaśena tu
caturaśre śarair bhakte madhyaṃ tyaktvā vilopayet

4.238 gṛhāṇāṃ svecchayā nyāsaḥ saumye syād veśanirgamaḥ
ekabhaumaṃ dvibhaumaṃ vā tribhaumaṃ vā yathāsukham

4.239 dīrghaśālāvṛtaṃ bāhye prāci yāgālayānvitam
pākādigṛhavinyāsaṃ yathāyogaṃ niveśayet

4.240 pūrvoktam antaraṃ sārdhaṃ tasyāpy ardhaṃ yathāyatham
maṭhikaikātra ‡ yaṃ kāryaṃ ‡ paṭṭaśālācatuṣkikā

Ω = F(>H)G

G is missing after 117a.

With 236 -243, compare the citation in the Ātmārthapūjāpaddhati of Vedajñāna: mohasūrottare: liṅginān tad gṛhaṃ kāryaṃ mahāpuṇyajigīṣayā || saṃsthāpya sthāvaraṃ liṃgaṃ prasāde yad bhavet phalam | tat phalaṃ labhate vidvān maṭhe saṃsthāpya jaṅgamam || maṭhāgre tatsamaṃ tyaktvā siṃhāya<ṃ> dakṣiṇe nyaset | āpye vṛṣaṃ gaje saumye dhvajāyaṃ pūrvata<ḥ> sthitam || vipulaṃ vā prakartavyaṃ kartur icchāvaśena tu | *caturaśre (em.: caturaśraiś Cod.) śarair *bhakte (corr.: bhaktai Cod.) madhyaṃ tyaktvā pādaṃ tataḥ || *gṛhāṇāṃ (corr.: grahāṇāṃ Cod.) *svecchayā (em.: secchayā Cod.) nyāsa<ḥ> saumye *bodhavinirgataḥ (?) | ekabhauma<ṃ> dvibhaumaṃ vā tribhaumaṃ vā yathāsukham || dīrghaśālā<vṛtaṃ bāhye prāci yāgālayānvitam | pākādi> *gṛhavinyāsaṃ (em.: grahaṃ nyāsaṃ Cod.) yathāyogyaṃ niveśayet || pūrvoktam antaraṃ sārdhaṃ tasyāpy ardhaṃ yathā tathā | *maṭhikaikātra (conj. : maṭhikaika Cod.) *yaṃ kāryaṃ (?) *paṭṭaśālācatuṣkikā (em.: paṭṭaśālā ca kṛṣṇikā Cod.) || bhūmayaḥ pūrvam uddiṣṭā vittābhāve kuṭī matā | (The citation was pointed out to me by Sanderson, and shows his textual corrections.)

236b siṃhāyaṃ] em.; siṃh[[o]]āṃ F; siṃhoyaṃ H
236c vṛṣāyaṃ] F; vṛṣoyaṃ H
236d dhvajāyaṃ] F; dhvajeyaṃ H
238b syād veśa] em.; {syā}dvesa F; syādvaśa H
238d tri] H; tṛ F

[Residence for ascetics (*maṭha*)]

4.234 And a *maṭha* for the residence of ascetics (*liṅgin*) should be in the direction of death (the south). For those, as devotees of Śiva, should reside to the south of [Śiva].

4.235 One should build a wall (*prākāra*) at a distance 1 temple width beyond the temple base (*jagatī*), then the building for ascetics.

4.236 In front of the *maṭha*, leaving a distance the same as the [size of the *maṭha*] [houses should be built that are sized according to] the *siṃhāya* in the south, the *vṛṣāya* in the west and the *dhvajāya* in the east.

4.237 Or they may be made as large as the patron (*kartṛ*) wishes. They are on a square site divided into 5 [parts]. One should leave the centre empty.

4.238 The installation of the houses (*gṛha*) is according to the wishes [of the patroṇ]. There should be a [door for] entry and exit to the north. [The houses] may have 1, 2, or 3 floors, or as is pleasing.

4.239 Externally, they are surrounded by a long hall (*śālā*). In the eastern side of the building is the place for worship (*yāgālaya*). One should install the kitchen and so forth as appropriate.

4.240 At a distance of 1½ times the previously given distance (that between the wall and the houses of the ascetics?), or half that (*tasyāpy ardham*), as is suitable (*yathāyatham*), is a single *maṭha* (*maṭhikāikā*), in the form of a quadrangle (*catuṣkikā*) of awnings (*paṭṭaśālā*).

4.234 liṅgināṃ: *liṅgin*s are ascetics, see, for example, Kṣemarāja, *Svacchandatantroddyota* 4.533b (*liṅginas tarpayet tataḥ*): *liṅgino jaṭābhasmāduyuktān*. They should live in the south in order to face north towards Śiva's south-facing Aghora face.
4.235d cāśramiṇāṃ gṛham: Sanderson (email October 2009) explains that those who are *āśraminaḥ* are *prāsādāśramiṇaḥ*, as used in this context by the *Devyāmata*, where they are described as *sujitendriyā dīkṣitāḥ*, ascetic initiates, as opposed to householders. DM, NAK 1.279, NGMPP A41/15, f.118v2: *ataḥ paraṃ pravakṣyāmi prāsādāśramiṇāṃ gṛham*; and f. 118v-119r1 *dakṣiṇāyāṃ diśi śastaṃ gṛham āyatanasya tu | prākārasya bahiḥ kāryam āśramāyatanasya [=āśramam āyatanasya] tu || vastavya<ṃ> liṅgam āśṛtya dīkṣitaiḥ sujitendriyaiḥ | tadabhāve 'thavānyasmiṃ pradeśe sumanorame ||*
4.236: See general introduction section 2.1.14 for an account of the *āya*s.
4.240c ‡ yaṃ kāryaṃ ‡: The problem is not resolved by comparison with the *Ātmārthapūjāpaddhati*.

4.241 bhūmayaḥ pūrvam uddiṣṭā vittābhāve kuṭī matā
samasūtraṃ susaṃsthānaṃ vāstupūjāpuraḥsaram

4.242 liṅgināṃ ca gṛhaṃ kāryaṃ mahāpuṇyajigīṣayā F44r
etad eva mahāpuṇyaṃ kathayāmi tavākhilam

4.243 saṃsthāpya sthāvaraṃ liṅgaṃ prāsāde yad bhavet phalam
tat phalaṃ labhate vidvān maṭhe saṃsthāpya jaṅgamam

Ω = F(>H)G

G is missing after 117a.

240a sārdhaṃ] em. Sanderson; sārdhaṃ Ātmārthapūjāpaddhati; cārddhaṃ F; cārddhan H
242c etad] H; tad F
243a sthāvaraṃ] H; sthā{va}raṃ F

4.241ab The floors (*bhūmi*) have already been taught. If money is lacking, a hut (*kuṭī*) is recommended.

4.241cd-242 He should build the dwelling for ascetics with the same measurements and a good design, [and] performing the veneration of the site (*vāstupūjā*), out of a desire to attain great merit. I will now describe to you this great merit in full.

4.243 The reward gained from establishing a mobile (*jaṅgama*) [image] (an ascetic) in a *maṭha* is the same as the reward gained from establishing a fixed image (*sthāvara liṅga*) in a temple.

4.243d jaṅgamam: The *jaṅgamaṃ liṅgam* is an ascetic. Sanderson (email October 2009) directs us to *Śivadharma*, Wellcome Institute for the History of Medicine, South Asian MS Collection, delta 16 (i), f. 5 v. 8: *liṅgadvayaṃ samākhyātaṃ sacarācaram eva ca | caraṃ vratīti* (em. : *prītīti* Cod.) *vikhyātam acaram pārthivādiṣu | ca*re*(em. : *raṃ* Cod.) *sadā vasaty eva prītiyukto maheśvaraḥ |* acar*re(em.: ro Cod.) mantrasaṃskāro dvayaṃ *nityaṃ sadāśivaḥ | jaṅgamasyāpramāṇena sthāvaro niṣohalo bhavet | tasmāl liṅgadvayaṃ prājño nāvamanyeta jātu cit.* 'It has been declared that there are two kinds of *Liṅga*: the mobile and the non-mobile. It is the *Śaiva* ascetic who is declared to be mobile. The [adjective] immobile is applied to *Liṅga*s [proper] made of clay[, stone,] and other [inanimate substances]. Maheśvara himself directly takes up permanent residence in the mobile, and in the non-mobile there is the transformation [of its gross substance] through [the installation of] the *Mantra*s [that are Maheśvara's powers]. Both[, then,] are permanently Sadāśiva. [But] the non-mobile is ineffective without the authoratitive knowledge of the mobile. So the wise [devotee] should always honour both these *Liṅga*s.' (The edition and translation are Sanderson's.)
Sanderson points out two early pieces of epigraphical evidence for the usage of the term. The Vīraśaivas / Liṅgāyats of Karṇāṭaka use the term *jaṅgama* to denote their ascetics. An early example of the usage by the Liṅgāyats is seen in a Kaṇṇaḍa inscription of 1260CE (Epigraphia Indica 21:2) line 42: *mahāliṅgajaṅgamaprasādaniyataruṃ*. But the usage may go back before the Liṅgāyats to the Kālamukhas who controlled the Śiva temples in that region before them. In a Kālamukha inscription of 1192AD (Epigraphia Indica 6:10, lines 34-35) an *ācārya* is referred to as a *jaṅgama liṅga*.

Mayasaṃgraha and *Bhāvacūḍāmaṇi*

Mayasaṃgraha manuscript A:
NAK 1.1537, NGMPP reel number A31/18. Palm-leaf, 28x4.5cm. 25 folios. 6 lines to a side. Incomplete. Newari script.
This, the only available manuscript of the *Mayasaṃgraha*, is incomplete. While much is missing, what is there is clear and carries few difficulties. In the apparatus I will label the manuscript A. The two sets of missing verses in chapter 4, not included in this study, but referred to, are labeled x and y.

Bhāvacūḍāmaṇi manuscript C:
A copy of a commentary to the *Mayasaṃgraha*: the *Bhāvacūḍāmaṇi* of Bhaṭṭa Vidyākaṇṭha. Jammu, Shri Raghunath Temple MSS Library, 5291, now in the collection of the Ranbir Research Institute, Jammu; paper; Kashmirian Devanāgarī. 16 lines to a side.
In notes I will refer to the commentary as MYcomm. In the apparatus to the commentary I will label it C.

In manuscript form, the two records are presented separately. For the edition, the two records have been folded together, with those portions of the *Bhāvacūḍāmaṇi* that are pertinent to a particular verse following that verse. I supply an edition of the commentary, but not a translation.

Contents of chapter 5, verses 1-155 and 217-225:

1-3 laying out the *kṣetra*

4-32 installation of stones and pots, preparatory worship

33 range of temple sizes in *hastas*

34-35 proportions of a temple on an 8x8 site

36-37b proportions of a temple according to size of *liṅga*

37c-39 proportions of a temple on a 4x4 site

40-41b proportions of a temple on an 8x8 site

41c-42 proportions of a temple on a 9x9 site

43 proportions of a temple on a 7x7 site

44 ambulatories

45-46b proportions of temples measuring 10-50 *hastas*

46c-47 proportions of a *maṇḍapa*

48-50 temples in general

51-56 the 16 temple types, and their subcategories

57-60 the *Meru* temples:
Saṃpūrṇameru, *Pādameru* and *Khaṇḍameru*

61-64b the *Mandara* temples:
Pādamandara and *Khaṇḍamandara*

64c-67b the *Kailāsa* temple

67c-71 the *Bhadra* temples:
Mahābhadra, *Sarvatobhadra*, *Yavīyān bhadra*, *Nalina*, and *Nandana*

72 the *Gaja* temple

73-75 the *Vimāna* temples:
Vimāna and *Mahāvimāna*

76-77 the *Keśarin* temple

78-79b the *Haṃsa* temple

79c-85b the *Śrīvatsa* temples:
Vardhamāna, *Saṃpūrṇaśāla*, *Khaṇḍaśāla*, and *Nandivardhana*

85c-86b the *Vihaṅgarāṭ* temple

86c-89b the *Vaḍabhi* temple

89cd the *Caturaśra* temple

90 the *Aṣṭāśra* and *Ṣoḍaśāśra* temples

91 the many sided temple

92-93 the *Gṛharāja* temples:
Gṛharāja, *Ardhagṛharāja* and *Kuṭi*

94-96 the *Vṛtta* temples:
Vṛtta, *Kumbha*, *Vṛṣa* and *Gvāvṛkṣa*

97-105b measurements of temples in *hastas*

105c -106 proportions of the *kaṇṭha*, *amalasāraka* and *cūḍā*

107-113 forming the shape of the *mañjarī*

114-116b the *vedī*, *kaṇṭha*, *āmalasāraka*, *cūlaka* and *dalāyāma* elements at top of the *śikhara*

116c-121 the *cūḍā*

122 *dhvajādhāra* and *gavākṣa*

123 *śuṣira*

124-135b doorways

135c-140 *āya*s

141-144b the leaves of the door

144cd-147a the *śukanāsā* and *maṇḍapa*

147b-d the *vṛṣa*

148 *dhvajayaṣṭi*

149-150 relationships between the main shrine, *balipīṭha*, *jagatī*, *maṇḍapa*, *pradakṣiṇā* and peripheral shrines

151-155 the deities of the peripheral temples and the parallel positioning of deities within a shrine.

217-226 *maṇḍapa*s named according to number of columns

Mayasaṃgraha and _Bhāvacūḍāmaṇi_, chapter 5, verses 1-155 and 217-226 (the end), edition

5.1 athāgāraprasiddhyarthaṃ sūtraṃ (f24r) pūrvāparāyatam
prasārya kṛtamadhyāṅkaṃ nyasyed bindudvayaṃ tataḥ

(32v,2) athetyādi | agāraṃ gṛhaṃ tannişpattaye | caturaśrakşetravidhiḥ | prathamaṃ pūrvāpara(3)diśor āyataṃ sūtraṃ prasārya madhyacihnitaṃ kṛtvā tatas tasya madhyāṅkād bindudvayaṃ pūrvapaścimadigbhāgam eva vya(4)vasthitaṃ nyaset |

5.2 samāntaraṃ tadagreṇa sūtreṇottaradakṣiṇam
saṃpātadvitayaṃ tena matsye yāmyottarāyatam

samāntaraṃ ca kṛtveti kriyāviśeṣaṇaṃ | tadagreṇeti |
tad bindudvayam agre yasyoktaṃ yathā | tenai(5)tad uktaṃ bhavati |
sūtradvayenottaradakṣiṇasaṃpātadvitayaṃ | matsyadvayam ity arthaḥ |
tenottaradakṣiṇamatsyadvaya(6)mārgeṇa dakṣiṇottarāyataṃ sūtraṃ dadyāt |

5.3 matamānārdhasūtreṇa vidiksampātalakṣaṇam
sūtraturyaṃ bhavaty evaṃ caturaśraṃ samantataḥ

abhirucitamānād ardhena ca vidikprathaḥ | saṃpāto matsya eva |
te(7)na lakṣitavibhāvitaṃ sūtraṃ | kuryād iti sūtracatuṣṭayam |
itthaṃ samantataś caturaśram |

5.4 tatra marma parityajya madhye śaktiṃ nyased guruḥ
viśvādhārām anantākhyāṃ śaivīṃ viśvasya kāraṇam

tatretyādi | tatra caturaśre ma(8)rmasthānaṃ varjayitvā madhyapradeśe kiṃcid īśānadigbhāgaṃ nītvā yad uktaṃ parihāryam avaśyaṃ tad aguṇā ya(9)tra kutra cid iti | viśvas tasya samastasyādhvan ādhārabhūtām anantābhidhānāṃ śaivīm iti viśvasyādhi(10)ṣṭheyāṃ ata eva viśvakāraṇaṃ samastajagataḥ kāraṇaṃ adhiṣṭhāt tayaiva tāṃ tathābhūtāṃ nyased ācāryaḥ |

MY:
4a parityajya] conj. paritya A

Mayasaṃgraha and *Bhāvacūḍāmaṇi*, chapter 5, verses 1-155 and 217-226 (the end), translation

5.1 Next, to accomplish the building, one should stretch out a cord, whose midpoint has been obtained, from east to west, and then establish a pair of marks [at east and west].

5.2 Using the cord (*sūtreṇa*), one end of which is at those (*tadagreṇa*) [east and west points, in turn], a pair of intersections (*saṃpātadvitaya*) [is produced] extending to the north and south (*uttaradakṣiṇam*), at the same distance (*samāntaram*) [from the midpoint]. In [that] *matsya* (fish [figure]) [the cord] is stretched from north to south (*yāmyottarāyata*) [between the intersections at each end of the fish].

5.3 With the cord at half the chosen length, the intersections [of circles around the four cardinal points] mark the intermediate directions. Thus there arises a set of four (*turya*) cords. [The figure is] square.

5.4 There, avoiding the *marman*, the *guru* should place in the centre the power of Śiva (*śaktiṃ śaivīm*, = Ādhāraśakti) called [the power of] Ananta, the support of all things, the cause of the universe.

5.1-3: For an annotated diagram demonstrating the steps described here, see figure 2.
5.3c: Harunaga Isaacson points out that the commentator appears to read *sūtraṃ kuryād*, rather than *sūtraturyaṃ*.

5.5 tato 'nantam adholokanāyakottamam avyayam
vinyaset kalaśādhāraṃ vidhivad deśikottamaḥ

(11) tata ityādi | ādhāraśaktinyāsād anantaraṃ samastānām adholokanāyakānāṃ lokabhṛtām īśvaraṃ yadā(12)ha lokabhṛtkṛtyaniyantṛtveneti taṃ lokapālam evānantaraṃ avyayam iti dhruvaṃ dhairghyāyeti saṃcintya vinyase(13)d ityarthaḥ | kalaśādhāram iti | sa eva viśiṣyate kalaśe ādhāra ityarthaḥ | vidhivad iti | pāṭhakrameṇāpi(14) tv āryeṇa krameṇa yat anuddeśād anantaraṃ vakṣyati vedimadhye śivaṃ ceṣṭvā ityādinā śakter upary anantākhye kumbhaṃ (15) tanmantrasaṃskṛtaṃ śivamantraṃ samuccārya buddhyantapadagarbhitaṃ svāhāprāntaṃ lavarṇasthaṃ namaskāreṇa vinyaset kasyā(16)nekaśilāsaṃjñām aiśvarīṃ śaktim avyayām | tataḥ prāktaḥ sureśādikalaśān bhaktipūrvakam sannidhāy ‡ ? ‡ (17)tiḥ svaiḥ svaiḥ śilās tāḥ kramato nyaset itthaṃ tenānuṣṭhānakramaḥ

5.6 tasyopari śilāṃ brahmapadaprāntādhvagocarām
sarvāvibhaktamūrtīśatattvatattveśagarbhitām

tasyetyādi | śilām iti | pādaśileti yasyāḥ (33r,1) prasiddhiḥ iha tu brahmaśabdasaṃnikarṣād brahmaśileyam upacaryate svādhyāyā pratiṣṭhākāle eva (2) saṃskāralakṣaṇānāṃ vakṣyamāṇatvāt | brahmapadaprānto 'dhvā buddhitattvam yad uktaṃ śrīmannandīśvarakā(3)rikāyām |

tanmātre mano 'haṃkṛdbuddhīr

devaḥ | brahmā ca devamadhyaparitaḥ | tām eva śilāṃ viśeṣayati | (4) sarvāvibhaktamūrtīśā iti | yā vakṣyamāṇāḥ kṣmādyā mūrtayo 'ṣṭau tadīśāś ca śarvādyās tāvanta eva (5) tathā tattvāni tadīyā brahmādayas trayaḥ | evam etat sarvam avibhāgena garte yasyāḥ |

5.7 caturaśrāṃ samantāt tu padmāṅkāṣṭāṅgulocchritām
tato 'ṣṭavigrahaṃ devaṃ śilāṣṭakasamāśrayam

tata ityādi | tato (6) 'ṣṭavigrahaṃ devam iti |
kṣmādyupalakṣitaprāguktakrameṇa
kumbhāṣṭakanyastalokapālakriyāśaktya(7)dhiṣṭhāyakatvena śilāṣṭakaṃ vinyaset

5.8 kumbhasthalokabhṛtkṛtyaniyantṛtvena vinyaset
tatsaṃskāraprasiddhyarthaṃ nava kumbhān prakalpayet

tatsaṃskāretyādi | śilāṣṭakasaṃskāraniṣpattaye |

MY:
8b niyantṛtvena] em.; niyantritvena A

MY comm:
5,32v,12 avyayam] em.; avyam C
5,32v,16 pūrvakam] conj.; pūrvekam C

5.5 Then the excellent *deśika* should duly install the eternal Ananta, the deity that presides over the lower world [on top of the Ādhāraśakti], and the *kalaśādhāra* (a pot, called *ādhāra* because it supports the *śilā* above it).

5.6-7ab On top of that [he should install] a stone which is four-cornered, 8 *aṅgulas* thick, marked with a lotus, which extends up to the Brahma level, and is imbued with all the [eight] undivided *mūrtīśas* (Śarva, Paśupati, Ugra, Rudra, Bhava, Īśāna, Mahādeva and Bhīma), the *Tattvas* [*Śiva*, *Vidyā* and *Ātma*] and the *Tattveśas* [Śiva, Viṣṇu and Brahmā].

5.7cd-8 Then he should install the deity who has 8 forms [the 8 *mūrtis*] in a set of eight stones, as controller of the functions of the *lokapālas* in the pots. For the success of the preparation [of the stones], he should set up nine pots.

5.4 and 5: This installation procedure is similarly given in the SŚ, see Brunner 1998 p. 59, v. 93: *madhyaśvabhre nyasec chaktiṃ kumbhañ cānantam antimam | lakārārūḍhamūlena kumbhe 'smin dharaṇīṃ śilām* ||

5.6c and 7c: The *mūrtis* and *mūrtīśas* are listed in verses 17-19 below.

5.6d tattvatattveśa: The *Tattvas* and *Tattveśas* are listed in verses 14 and 15 below.

5.9 bāhyāvṛttau bhavanty aṣṭau madhye tu navamaṃ param
vedimadhye śive tv iṣṭe sragdhūpabalibhir varaiḥ

bāhyāvṛ(8)ttāv ity | adhivāsamaṇḍape vedisthaṇḍile | uddeśād anantaraṃ anuṣṭhānakramāpādanāyāha vedītyādi |

5.10 śilāṃ brahmaśilāṃ madhye nyaset prāktas taduttarāḥ
tāḥ śakrasthānavalmīkaśailamṛdbhiḥ sadambubhiḥ

(9) brahmaśilāṃ madhya iti | brahmaśilā madhye prathamaṃ yā sāmanyāsāṃ etad evāsphuṭīkaroti | nyaset prā(10)ktas taduttarā iti | tā uttaram anantaraṃ pūrvā vikrameṇa yasyāḥ tām | tā ityādi | śakrasthānam iti | yatren(11)drotsavakṛtas tadadhastād yā mṛt | valmīkaḥ | pūrvokto mṛdrāśiḥ |

5.11 gobhṛddanti(f24v)viṣāṇāgrakṣatādisuviśodhitāḥ
kṣīravṛkṣakaṣāyāmbupañcagavyapariplutāḥ

gobhṛd iti | dhenubhārtā ṛṣabhaḥ | viṣā(12)ṇaśabdena śṛṅgadaṃṣṭraḥ | kaṣāyāmbu harītakyādivimiśraṃ jalam |

MY:
9d balibhir]; bali{bhi}r A
10b uttarāḥ] em.; ūttarāḥ A
11b viśodhitāḥ] conj. Sanderson; viśeṣitāḥ A

5.9 Eight are in an outer circuit (around the ninth), while the chief one, the ninth, is in the centre. Once Śiva has been worshipped in the centre of the *vedi* with choice garlands, incense, and *bali* offerings,

5.10 then one should install the *brahmaśilā* in the centre and the rest [in the eight directions] beginning from the east [and ending in the northeast]. They [should have been purified by being rubbed] with soil from an Indra site, an anthill, or a mountain [top], [and washed] with holy water.

5.11 They are thoroughly purified with such [soil] as that which has been broken up by the tips of the horns of a bull or [the tusks of an] elephant, etc. They are bathed in [the sap of] trees of milky sap, astringent liquids and the five products of the cow.

5.10c-11: A good parallel for this description of the cleansing of the stones is given by *Siddhāntaśekhara*, quoted in the SŚ, see Brunner 1998, p. 31 [36b]:
aṣṭamṛtsalilair govidgomūtraiś ca kaṣāyaiḥ ||
huṃphaḍantāstramantreṇa śilās tāḥ snāpayed guruḥ.
'The officiant should cleanse those bricks with water mixed with the eight soils, with cow dung and cow's urine, [and] with astringent liquids, using the Weapon *Mantra* ending with *huṃ phaṭ*'. (The translation is Sanderson's, email October 2009). Sanderson (again, email October 2009) gives a passage on the eight soils: Manoda, *Kalādīkṣāvidhi*, Oriental Research Library, Srinagar, MS 1697, f. 508v: *ādau mṛdaṣṭakam | parvata | halotkṛṣṭa | aśvasthāna | gajasthāna | saṃgama | vālmīka | mūṣakotkṛṣṭa | hradebhyaḥ.*
'First the eight soils: from (1) a mountain, (2) dug up by the plough, from (3) a place of horses, (4) a place of elephants, (5) a confluence of two rivers, and (6) an anthill, (7) dug up by a rat, and (8) from a lake.'
Here, in MY 5.10-11, a group of 5 soils, *pañcamṛt*, is described. Dominic Goodall points out that this list, too, is well attested.
5.11b viśodhitāḥ: Sanderson's conjecture gives the meaning that the context requires and is plausibly close to the manuscript reading.
5.11c: kṣīravṛkṣa: The expression lacks the needed mention of 'sap'. A parallel is seen at *Ajitāgama Kriyāpāda* 5.34d-35a: *kṣīravṛkṣais tu tāṃ śilām | parilopyoṣitāṃ kṛtvā.*

5.12 hastamātrās tu vedāśrā lokapālāyudhāṅkitāḥ
udumbaravaṭāśvatthajambvamratvaksamudbhavāḥ

5.13 sāmānyapūjitā vastraprāvṛtāḥ staraṇe nyaset
madhye vartma trikhaṇḍaṃ svam ātmatattvādibhedataḥ

sāmānyaḥ praṇavādiḥ | madhya ityādi | (13) madhyaśilāyāṃ trikhaṇḍo 'dhvā | svam iti | prāguktabuddhitattvādhiṣṭhātṛbrahmaṇo yaḥ ātmīyo 'dhvā sa tri(14)prakāras tam | ātmatattvādibhedenopakalpayed iti vakṣyamānena saṃbandhaḥ atraiva hetum āha |

5.14 cidacinmayataḥ sarvam ātmavidyāśivātmakam
tatrātmatattve mātrāntaṃ vidyākhye mānasāntikam

cidaci(15)cceti | cidvargo mantramantreśvarādiḥ | acidvargo malamayādiḥ | etat sarvam eva yatas tritattvātmakam | a(16)traivādhvapradarśanāyāha | tatretyādi | tanmātrāntaṃ yāvad daśatattvāny ātmatattvanyāsaḥ tata ūrdhvaṃ mana(33v,1)stattvaṃ yāvat karmendriyabuddhendriyākhyatattvadarśakena sahaikādaśatattvāni
vidyātattvanyāsaḥ |

MY:
12b lokapālāyudhāṅkitāḥ] em.; lokapālayudhāṅkitāḥ A
13c vartma] em.; vatma A

5.12 A *hasta* in size, they are 4- (*veda*) cornered, marked with the implements of the *lokapālas* (guardians of the directions) and, [when wooden], made from *udumbara* (Ficus Glomerata), *vaṭa* (Ficus Indica), *aśvattha* (Ficus Religiosa), *jambu* (rose apple tree), *amra* (mango tree) or *tvac* (cinnamon tree) wood.

5.13 Worshipped with non-specific (*sāmānya*) [*mantras*] and clothed, one should set them on a scattering [of grass]. In these the heirarchy of levels [to be installed] is threefold, being distributed between the *Ātmatattva*, and [*Vidyātattva* and *Śivatattva*].

5.14 Everything, whether *cit* or *acit*, is *Ātma*, *Vidyā* or *Śiva* [*Tattva*]. Among them, the *Ātmatattva* [includes everything] up to and including the [*tan*]*mātras*. The *Vidyātattva* [includes everything from there] up to and including the *manas*.

5.12b lokapālāyudhāṅkitāḥ: The implements of the *lokapālas* are as follows: the *vajra* (thunderbolt) is that of Indra in the east, the *śakti* (spear) is that of Agni in the southeast, the flag staff (*daṇḍa*) is that of Yama in the south, the *khaḍga* (sword) is that of Rakṣeśa / Nirṛti in the southwest, the *pāśa* (noose) is that of Varuṇa in the west, the flag staff (*dhvaja*) is that of Vāyu in the northwest, the *gadā* (mace) is that of Soma in the north, and the *triśūla* (trident) is that of Īśāna in the northeast.

5.13a sāmānya: What is meant is that the *mantras* lack a tantric *bījamantra*.

5.15 garvabuddhī tṛtīye tu tadīśāṃś copakalpayet
bhāvān sapratyayāṃs teṣu brahmaviṣṇuharān kramāt

tṛtī(2)ye punaḥ śivatattve garvo 'haṃkāro buddhiś ca | te tadīśāś ca brahmādayas tāṃś copakalpayet | bhāvā dharmādi (3) yo 'ṣṭau | pratyayā viparyayādyāś ca pañcāśat | yad uktaṃ sāṃkhye eṣa pratyayasargo viparyayāśaktituṣṭisi(4)ddhyākhyaḥ | guṇavaiṣamyavimardena tasya bhedās tu pañcāśat | pañca viparyayabhedā bhavanty aśakteś ca karaṇa(5)vaikalyāt aṣṭāviṃśati-bhedā tuṣṭir navadhāṣṭadhā siddhiḥ iti | śubhāny api vinyasya | brahmā viṣṇv iti | pū(6)rvoktānuvādaḥ |

5.16 tato mūrtyaṣṭakaṃ sarvaṃ tadvyāpakam anāmayam
vinyasya kusumaiḥ pūjya niruddhyād rodhamudrayā

tata ityādi | tadvyāpakam ity ātmatattvādi vyāpakam| anāmayam ity anapāyi susthi(7)ram eva |

aṅguṣṭha ‡ gabhām (>garbhā?) ‡ tu rodhamudrā |
śrīmadrauravādāv uktalakṣaṇā |

5.17 kṣmāvahniyajamānārkajalānilaniśākarān
khaṃ ca prāktaḥ śilāvrāte tatas tadadhipān nyaset

kṣmāvahnītyādi |

5.18 śarvaṃ paśupatiṃ cograṃ kṣityagnyātmasu vinyaset
rudraṃ bhavaṃ cārkakayor īśānaṃ vāyugocare

kṣityagnyātmasv i(8)ti | kṣmāvahniyajamānānāṃ sthāneṣu |
kaśabdena varuṇaḥ |

5.19 mahādevaṃ niśānāthe bhīmaṃ nabhasi vinyaset
dhāturatnauṣadhīlohasarvabījaiḥ samanvitān

dhātv ityādi | dhātavo haritālādyāḥ | ete ca (9) vakṣyamāṇābhidhānāḥ | etadgarbhā yathāvibhavam |

MY:
15c bhāvān] em. Sanderson; bhāvāt A
15d teṣu] em.; teṣva A
16a sarvaṃ] em. Sanderson; sarvva A

MY comm:
15,33v,2 garvo 'haṃkāro] em.; garv'ahaṃkāro C
15,33v,3 pratyaya] em.; pratyapra C
15,33v,3-4 siddhyākhyaḥ] em. Isaacson; siddhyākhyāḥ C
15,33v,4 guṇavaiṣamyavimardena]em.Isaacson; guṇavaiśasyavimardena C
15,33v,4-5 aśakteś ca karaṇavaikalpāt]em.Isaacson; aśaktiś ca karṇavaikalpāt C
18,33v,7 kṣity] em.; diti C
18,33v, 8 yajamānānāṃ] em. Goodall; yajamānāca C
19,33v, 8 dhātavo] em. Goodall; dhābhavo C

5.15 And in the third (*the Śivatattva*) are *garva* (*ahaṃkāra*) and *buddhi*. And, governing them, one should install in them the *bhāvas* with the associated *pratyayas* [and] Brahma, Viṣṇu and Hara respectively.

5.16 Then he should install the eternal set of eight *mūrtis* in its entirety pervading [the *Tattvas*], worship with flowers and fix with *rodhamudrā* (the gesture of confining).

5.17 One should install [the eight *mūrtis*:] earth, fire, *yajamāna* (consecrated worshipper), sun, water, wind, moon and ether on the group of *śilās*, [in the cardinal and intermediate directions] from the east [round to the northeast]. Then one should install the guardians of those [*mūrtis*] (i.e. the *mūrtīśas*).

5.18-19b One should establish [the *mūrtīśas* at the *mūrtis* as follows:] Śarva, Paśupati and Ugra at earth, fire and *ātma* (consecrated worshipper); Rudra and Bhava at sun and water; Īśāna at the position of wind, Mahādeva at the moon, [and] Bhīma at ether.

5.19cd With minerals, gems, medicines, metals and all grains...

5.15c sapratyayāṃs: The *pratyayas* are 4 sets of *upādānas*, consisting of 8 *siddhis*, 9 *tuṣṭis*, 28 *aśaktis* and 5 *viparyayas*. See *Mṛgendrāgama, Vidyāpāda* 10.23-25.

5.15 MY comm: Harunaga Isaacson points out that the commentary includes a quotation from *Saṃkhyakārikā* verses 46 and 47:

yad uktaṃ sāṃkhye
eṣa pratyayasargo viparyayāśaktituṣṭisiddhyākhyaḥ |
guṇavaiṣamyavimardena tasya bhedās tu pañcāśat || 46
pañca viparyayabhedā bhavanty aśakteś ca karaṇavaikalyāt |
aṣṭāviṃśatibhedā tuṣṭir navadhāṣṭadhā siddhiḥ || 47 *iti*

5.20 kalaśān kāñcanān raupyāṃs tāmrān vāpi prakalpayet
(f25r) teṣv anantasureśādīn svamantrapadayogataḥ

suvarṇādikān kalaśān nyaset | teṣv ityā(10)di |
teṣu cānantaṃ madhyakalaśe sureśa indralokeśaḥ pūrvataḥ |
evaṃ krameṇa svasvapade mantrayogakra(11)māt |

5.21 sampūjya gandhapuṣpādyair nirudhyād dhāraṇāśritaḥ
madhyakuṇḍe 'nalaṃ kṛtvā vibhajya navadhā guruḥ

saṃpūjyāḥ | dhāraṇāśrita iti | tadākāracintananibandhamānāṃs tān lokeśān nirundha(12)te saṃnidhāpayet | madhya ityādi | gurur madhyakuṇḍe agniṃ prajvālya navāṃśakalpanayā |

5.22 digaṃśān nikṣiped dikṣu madhyāṃśaṃ sveśasiddhaye
teṣu svamantrair āvāhya mūrtibhṛtsahito guruḥ

pūrvā(13)didigaṃśāṃs tathaiva digavasthitamūrtipakuṇḍeṣu havanāya nikṣiped ityarthaḥ |

5.23 tarpayen mantracakraṃ tu śatena dviguṇena vā
pūrṇāṃ dattvā kriyācchidraṃ nivāryopasthitāṃśake

kriyācchidram ity | anuṣṭhā(14)nena yatra kvacid ajñānātmakam aśuddhikṛtam asāmagrījaniteva cchidram utpannaṃ tan nivāryeti tatpūraṇā(15)ya | homaṃ kṛtvety arthaḥ | upasthitāṃśaka iti | prathamaprāpte tāvad ātmatattvabhāge |

5.24 śataṃ sahasram ardhaṃ vā hutvā śāntighaṭāmbhasā
samprokṣya saṃspṛśed darbhais tad īśasya śataṃ japet

śataṃ sahasram ardhaṃ vā ityā(16)di | ayam arthaḥ | mūlamantreṇa yathāśakti homaṃ kṛtvā tenaiva mantreṇa śāntighaṭaṃ sampātābhihutaṃ ca hu(34r,1)tvā darbhamūlena śilāmūlaṃ spṛṣṭvā śāntighaṭena brahmaṇo 'bhiṣeko deyaḥ |

MY:
23d nivāryopasthitāṃśake] em. Sanderson; nivāryeti C;
nidhāyopasthitāṃśake A

MY comm:
20,33v,9 vakṣyamāṇābhidhānāḥ] em.; vakṣyamāṇābhidhānāḥ [[ta]] C
• suvarṇādikān] em.; suvaṇādikān C
20,33v,10 pūrvataḥ] conj.; pūrveḥ C
22,33v,13 digavasthita] em.; diganasthita C
23, 33v, 15 kṛtvety] em. Goodall; kṛtety C
24, 34r, 1 darbha] em. Goodall; daṃta C

5.20ab ...one should set up pots of gold, silver or copper

5.20cd-21ab Meditating, one should venerate in those [pots] Ananta, Sureśa (Indra), and [the other deities of the directions: Agni, Yama, Nirṛti, Varuṇa, vāyu and Kubera] by means of their *mantras* and with perfumes, flowers and so on, and then fix them there.

5.21cd The *guru* should make the fire in the central fire-pit, and divide it into nine parts.

5.22 He should install eight (*diś*) parts in [eight fire-pits in] the [eight] directions. The centre part is for the establishing of his deity. The *guru*, together with the *mūrtibhṛts*, having invoked [deities] into them (the fire pits) with their specific *mantras*,

5.23 should offer a libation to the circle of *mantras* a hundred times, or twice that. Having given a *pūrṇā* (*pūrṇāhuti*, a full oblation) and having removed any defects in the [preceding] ritual [by offering compensatory oblations] in the portion before him,

5.24 he should make 100, 1000 or 500 oblations. Then he should sprinkle with water from the *śāntighaṭa* (Placation Vase), touch with *darbha* grass and utter 100 times the *mantra* of Īśa (Īśāna).

5.22a digaṃśān: While *diś* usually stands in for the number 10, I take it as the number 8 here.
5.23c pūrṇāṃ: This is an abbreviation for *pūrṇāhuti*, the 'full oblation' at the end of a series of *āhutis* (oblations).
5.23c kriyācchidraṃ: The term refers to the removal of defects in procedure.
5.24d īśasya śataṃ japet: The Īśāna *mantra* is the last of the five Brahma *mantras*.

5.25 śivamūrtīśamantrāṇāṃ sahasraṃ cārdham eva vā
tato gandhādikaṃ datvā sāṃnidhye mudrayā kṛte

tad anu mūrtipasahi(2)taḥ | śivamūrtīśamantrāṇām iti | śivasya yā mūrtayaḥ kṣmāvahnyādyāḥ | tadīśāḥ śarvādayaḥ | ta(3)nmantrāñ ca laṃ raṃ śaṃ ṣaṃ vaṃ yaṃ saṃ ham iti | teṣāṃ homasamam eva japaṃ kuryāt | yata āha yathā homas ta(4)thā japa iti | gandhādi datvā sāṃnidhye mudrayeti | mudrā cātrāvāhanīpūrvā nirodhamūdrā tallakṣa(5)ṇaṃ ca rurusaṃhitādāv uktam |

uttānau tu karau kṛtvā hṛddeśe susamāhitaḥ
aṅguṣṭhaṃ ca nipīḍye(6)ta madhyato vinatāṅguliḥ
āvāhane prayoktavyā devadevasya cārcane
nipīḍayet athāṅguṣṭhau (7) hastayor ubhayor api
stanau cābhimukhau ‡ kuryāniṣṭurāyās ‡ tu darśanā |

iti |

5.26 nirodhe cādharaṃ bhāgaṃ saṃdadhyād uttare tataḥ
evaṃ triṣv api sampādya vidhiṃ bhāgeṣu tattvavit

tasmin kṛte sati | (8) caśabdān nirodhe 'pi kṛte sati | adharam iti | adho bhāgam uttare saṃdadhyāt saṃyojayet ta(9)m api tadvat tṛtīya ity ayam atrānuṣṭhānakramaḥ | yadāha | evaṃ triṣv api saṃpādya vidhiṃ bhāgeṣv iti |

MY:
25d sāṃnidhye] em.; sānidhye A

MY comm:
25,34r, 4, sāṃnidhye] em.; sāṃnidhya C
26,34r,9 tṛṭīya] em.; tṛtīyā C

5.25 [Having uttered] 1000 or 500 *mantras* to Śiva and the *mūrtīśas*, then he should make [the deities] present by means of *mudrā* (gesture) and then offer them fragrant powders and the rest.

5.26 And, the fixing being effected, he should then fuse the lowest part with the one above it. When [the officiant,] knowing the *Tattvas*, has thus performed the procedure in all three parts, ...

5.27 bhāvaśuddhe sthire lagne rājayoge 'thavā nyaset
śakter upary anantākhyaṃ kumbhaṃ tanmantrasaṃyutam

bhā(10)vaśuddhe sthire lagna iti | bhāvāḥ prāguktās tacchuddhiyukte sthire lagne | carasthirakṣiprāṇām āpi tathaiva (11) prāguktānāṃ madhyāt sthire tasyaiva | prakaraṇānuguṇatvam | rājayoge 'thaveti | tathāvidhalagnālābhe rāja(12)yoge sati vā atha vinyaset iti | pakṣāntarāśrayaṇaṃ rājayogāś ca | jyotiḥśāstravidhir upadiṣṭā | (13) tad yathā varāhamihiraḥ |

vargottamayute lagne candre vā candravarjite
caturādyair grahair dṛṣṭe nṛpā dvāviṃśatiḥ (14) smṛtāḥ

[BJ 11.3]

anye yavanajīvaśarmādyaiḥ bahava uktās te bahutvād eva na likhitāḥ | śakter uparīti | śakter u(15)pary anantasaṃjñaṃ kalaśaṃ | tanmantrasaṃyutam iti | tasyānantasya yo mantraḥ praṇavādis tena saṃyutam kṛ(16)tvety arthaḥ |

5.28 śivamantraṃ samuccārya buddhyantapadagarbhitam
svāhāprāntaṃ lavarṇasthaṃ namaskāreṇa vinyaset

śivamantraṃ samuccāryetyādi | kāraṇatyāgakrameṇa parāntaṃ yāvan mantram uccārayet tatra cā(34v,1)vibhāgaṃ nītvā punar apīcchayā jñānaśaktyāvalokyānyayā ‡ śaktyānādaṃ vijño 'tha ‡ buddhyādyavaniparyantaṃ (2) śuddhādhvānam avalokayed yatas tam eva mantraṃ viśeṣayati | buddhyantapadagarbhitam iti | itthaṃ buddhitattvādhvān(3)tarvartitvena mantra uccārito bhavati | tena brahmaśilāyai svāhā nama iti prayogapūrvaṃ śilā eva sthā(4)payet |

5.29 kasthāne kaśilāsaṃjñām aiśvarīṃ śaktim avyayām
tataḥ prāktaḥ sureśādikalaśān śaktipūrvakān

kasthāne brahmasthāne yad uktaṃ prāk | śilā brahmaśilā madhya iti | aiśvarīṃ śaktim iti | pūrvo(5)ktānuvādaḥ | tataḥ pūrvādikrameṇa | sureśāḥ | ādau | eṣāṃ lokeśānāṃ tathā teṣāṃ saṃbandhinaḥ kalaśā(6)n | śaktipūrvakaṃ racanāpūrvakam |

MY:
29b aiśvarīṃ] em.; aiśvarīṃ C; aiśvarya A
29d pūrvakam] em.; pūrvakaṃ C; pūrvvakān A

MY comm:
27,34r,11 'thaveti] em.; theveti C
27, 34r, 12 upadiṣṭā] em. Goodall; upadiṣṭāḥ C
27, 34r, 15-16 kṛtvēty] em. Goodall; kṛtety C
28,34v,3 tena]; tena [[śailaṃ]] C
29,34v,6 śakti] em.; bhakti C • pūrvakaṃ] em.; pūrvaka C

5.27 ... he should, at a stable *lagna* that is pure by reason of its *bhāva*, or at a *rājayoga*, place on Śakti the pot called Ananta, with its *mantra*.

5.28 Uttering the Śiva *mantra* that contains the words '*buddhyanta*', ends in '*svāhā*', and is stationed on the letter '*la*', he should bow and place

5.29 the eternal power of Īśvara called the *kaśilā* (*brahmaśilā*, stone of Brahmā) in the *kasthāna* (Brahma position, the centre, i.e., on the Śakti *kalaśa*). Then, beginning in the east, the pots of Sureśa (Indra) and [the other deities of the directions: Agni, Yama, Nirṛti, Varuṇa, Vāyu and Kubera], having first installed Śakti [in them].

5.28: Sanderson suggests that the *mantra* intended is '*oṃ hlūṃ buddhyantāya [śivatattvāya] svāha*'. Cf. SŚ vol. 4, p. 37, where the *mantra* for the worship of the *Śivatattva* is '*oṃ hūṃ śivatattvāya namaḥ*'.

5.30 (f25v) saṃnidhāyāṇubhiḥ svaiḥ svaiḥ śilās tāḥ kramaśo nyaset
pūjyāḥ sragbalidhūpādyaiḥ saṃdhāyordhvaṃ ca vartma yat

saṃnidhāyeti | samyag vinyasya | tāḥ śilāḥ | kramaśo nyased iti | athai(7)vānubhāṣaṇaṃ | saṃdhāyordhvaṃ ca vartmeti | cūlakaprāntam adhvānaṃ pūṣpaiḥ saṃdhāya jñānadṛṣṭyā |

5.31 lokeśaṃ daśamaṃ vyomni ceṣṭvā bhaktyā kṣamāpayet
taduttaraṃ baliṃ dattvā japed astram atandritaḥ

vyomni da(8)śamaṃ lokeśaṃ brahmāṇaṃ saṃpūjya kṣamayed ity arthaḥ | tad anu ca baliṃ dattvā vācikakāyikamānasadoṣa(9)śamanāyātandrito 'nālasito 'strajapaṃ kuryāt |

5.32 vāṅmanaḥkāyadoṣāṇāṃ śamanaṃ vighnanāśanam
tataḥ prāsādasiddhyarthaṃ yated arthavyapekṣayā

vācikādidoṣaiḥ pratyavāyo yataḥ śrūyate | smṛ(10)tir api | śārīrakaiḥ karmadoṣair yāti sthāvaratām naraḥ | vācikaiḥ pakṣimṛgatāṃ mānasair antyajātitā(11)m iti | tata ityādi | yated iti | prayatnam ātiṣṭhet | arthavyapekṣayeti | dhanādiśaktyanusāreṇa prāsāda(12)mānena liṅgaṃ kadācid dhastamānena yat sthitaṃ tatra hastamānena prāsādān āha |

5.33 caturhastādi ṣaṭtriṃśadantikā vedavṛddhitaḥ
daśādi pañcavṛddhyā vā śatārdhāntā navaiva tu

caturhastādītyādi | (13) ekahaste liṅge caturhasto daśahasto vā prāsādaḥ | aṣṭānāṃ vedavṛddhyā ṣaṭtriṃśaddhastāntikād ūrdhvaṃ (14) na kārayed ity arthaḥ | athaiteṣām eva garbhabhittyādivibhāgaḥ prāsādamānena liṅgamānena darśanaṃ ca |

MY:
33b antikā] em. Sanderson; antikād AC

MY comm:
30,34v,6 saṃnidhāyeti] em.; sannidhānāyeti C
30,34v,7 vartmeti] em.; varṇeti C • dṛṣṭyā] em. Goodall; dṛṣṭayā C
31,34v,8 brahmāṇaṃ] em.; brahmaṇaṃ C • kṣamayed] em.; kṣyamayed C
31,34v,9 śamanāyātandrito 'nālasito] em.; śamanāyātaṇḍitonālasito C
32,34v, 12 liṅgaṃ] em.; liṃga C
33,34v,13 liṅge] em.; liṃgaṃ C

5.30 Having installed [the deities in the pots] with the *mantra* appropriate to each, he should place the stones [on them] in turn. They are to be honoured with garlands, *bali* offerings, incense and so on and, visualising a path leading upwards,

5.31 one should worship the tenth *lokeśa* (Brahmā) in the sky and ask the deities' pardon with devotion. After that, having given the *bali* offering, one should, without wearying, utter the *astra* [*mantra*]

5.32 which diminishes faults in speech, thought and action and removes hindrances. Then one should do one's best to build the temple in accordance with one's wealth.

5.33 From 4 to 36 *hastas* [in breadth] by increments of 4 (*veda*), or from 10 to 50 by increments of 5. There are 9 [measures in each case].

5.33b antikā: Sanderson's emendation yields sense. Vidyākaṇṭha struggles with the ablative ending that he inherits.

5.34 vasubhakte bhavet pīṭhaṃ caturbhir brahmaṇaḥ padaiḥ
āpavatsādibhiḥ sūryair gamaḥ śeṣais tu bhittayaḥ

(15) vasubhakta ityādi | kartum abhiprete prāsādakṣetre samantato vasubhakta ity aṣṭavibhakte sati | brahmaṇaḥ (16) padair ityādi | madhyopalakṣaṇena madhyasthāne caturbhiḥ padaiḥ | pīṭham iti | pīṭhasthānaṃ | āpavatsādibhiḥ (35r,1) sūryair iti | prāguktasuragṛhavāstuni darśanāyaivāha tatra catuṣpadaṃ brahmā | āpavatsaś ca brahmātmakako(2)ṣṭhakacatuṣkasya īśānakoṇe tadādibhir dvādaśasaṃkhyākaiḥ | gamaḥ pīṭhaparibhramo garbha eva | śeṣais tu (3) bhittaya iti | paṅktidvayāvasthitakoṣṭhakair bhittayaḥ kāryā ity arthaḥ | bhittiśabdena prāsādaviṣkambha(4)mānataś cāṣṭabhir iti yāvat teṣām evopayuktaśiṣṭatvāt |

5.35 bhittitulyā bhavej jaṅghā śikharaṃ dviguṇaṃ tataḥ
garbhapṛthvī śikhārdhāntā śukāghrā tryaṃśanirgatā

(35r,4) bhittitulyeti | bhittipramāṇasamā cchrāye(5)ṇa jaṅghā bhittyucchrāya eva | evam api bhavanacaturaśrotpannā bhavati | śikharaṃ dviguṇaṃ tata iti | jaṅghāyā dvi(6)guṇapramāṇena tad uparivakṣyamāṇaracanākāram || atha śukanāsālakṣaṇam || garbhapṛthvī śukā(7)ghreti | garbhapramāṇenaiva pṛthulā pārśvataḥ śikharārdhāntā cocchrāyāt | tryaṃśena nirgateti | pṛthutvāt tribhā(8)gena nirgatā bahiḥ kāryā | atha prasaṅgāl liṅgamāne prāsādamānadarśanaṃ |

5.36 liṅgavad vā bhavet pīṭhaṃ pīṭhārdhena paribhramaḥ
pīṭhavad dvāram utsedhād dviguṇaṃ bhittayaḥ parāḥ

liṅgavad ityādi | liṅgāyā(9)mapramāṇena pīṭhasthānam avasthāpya tadardhena paribhūme garbha eva | pīṭhavad dvāram iti | tatpramāṇena pārśvamā(10)nāt utsedhāt dviguṇaṃ | bhittayaḥ parā iti | pīṭhavad eva tatsamā ityarthaḥ |

MY:
36c utsedhād]; utsedhāt C; utsedho A

MY comm:
34,34v,16 madhyopalakṣaṇena] em.; madhyopalakṣaṇa C
34,35r,1 darśanāyaivāha] conj.; darśanaivāha C
34,35r,3 bhittaya] em.; bhittayā C • koṣṭhakair] em.; keṣṭhakair C
35,35r,4 bhittitulyeti] em.; bhittitulye C
35,34r,5 dviguṇaṃ tata iti] em.; dviguṇata iti C
35,35r,6 pramāṇena] em.; prāmāṇena C
35,35r,8 kāryā] em.; kāryāḥ C
36,35r,9-10 mānāt] em.; māmānāt C

5.34 The image pedestal (*pīṭha*) on [a site] divided into 8 (*vasu*) [by 8], should be [made] with four parts [in the centre allocated] to Brahma. The ambulatory within the cella and around the image pedestal (*gama*) is [made] with the 12 (*sūrya*) [parts in the positions of] Āpavatsa, etc. The walls [are made] with the rest.

5.35 The shank (*jaṅghā*) is [as high] as the walls [are wide]; the superstructure (*śikhara*) is twice the height above that. The parrot beak projection from the superstructure (*śukāghrā*) is the width of the cella (*garbha*), rises to half the height of the superstructure (*śikhā*) and projects outward by three parts.

5.36 Or the image pedestal (*pīṭha*) should be the same [in breadth] as the *liṅga* [is high], the ambulatory within the cella (*paribhrama*) are half the pedestal [in breadth], the door is like the pedestal [in breadth] and its height twice that, and the walls beyond [the ambulatory are also the same breadth as the image pedestal].

5.34-35b: For a diagram of the plan on 8 by 8 parts, see figure 18a.
5.36: For a diagram of the plan according to *liṅga* size, see figure 23a.

5.37 jaṅghāśikharanāsānāṃ pūrvavad īritaṃ dvijāḥ
ṣoḍaśāṃśe caturbhir vā garbhaḥ pīṭham ato 'rdhataḥ

jaṅghādi pūrvoktaprāsādavac ca (11) vasubhakte bhavet | pīṭham ity | etad eva vikalpamānenāha | ṣoḍaśāṃśetyādi | samantataś caturbhiś caturbhir vā vibha(12)kte kṣetre sati ṣoḍaśāṃśabhakte sati caturbhir madhyakoṣṭhakair garbhaṃ kuryād ity arthaḥ | ato garbhād ardhena samaṃ pī(13)ṭhaṃ ca liṅgapīṭhaṃ ca |

5.38 liṅgadvāre pīṭhatulye śukanāsā tu garbhavat
pīṭhaśeṣeṇa karṇena bahir asya vinirgamaḥ

te liṅgadvāre te pīṭhasame | śukāghrā punar garbhasamā | bahis tasya vinirgamaḥ pīṭhakoṇā(14)d garbhakoṇasamasūtreṇa |

5.39 garbhārdhenāthavā vedaśarāṃśena samaṇḍape
bahirdhā padikā bhittiḥ śuṣi(f26r)raṃ bhittir antataḥ

athavā garbhārdhena maṇḍaparahite | samaṇḍape tu caturbhāgena pañcamāṃśena vā yad āha ve(15)daśarāṃśena | samaṇḍapa iti | atha sāndhāraprasādā āha || bahir ityādi | vakṣyamāṇavacanaprāmāṇyāt pra(16)thamaṃ samantato 'ṣṭabhājite kṣetre sati bhāgena bāhyabhittiḥ suśiro 'ndhāriko bhāgenaiva antarbhittir api (35v,1) padikaiva |

5.40 catuṣkoṣṭhaṃ bhavet kroḍaṃ pīṭhaṃ kroḍārdhasammitam
pīṭhavac ca bhavel liṅgaṃ dvāraṃ ca vasubhājite

kroḍaṃ madhyaṃ catuṣkoṣṭhaṃ bhaved ity arthaḥ siddham eva |

5.41 śukāghrā garbhavat proktā bahir antaḥpadodgatā
navabhakte 'thavā pīṭhaṃ śuṣiraṃ bhittir āvṛtiḥ

śukāghrā garbhavat proktaiva | bahir antaḥ(2)padodgateti | garbhabhittyaviyuktā padapramāṇena nirgatā | ekaiva | sāndhārasya bhedāntaraṃ | na(3)vabhakta evetyādi | pīṭhādi bāhyabhittyante ṣaḍpramāṇenaiva sarvam |

MY comm:
37,35r,12 bhakte sati] conj.; vyakto satyāṃ C
• garbhaṃ] em.; garbha C
37,35r,13 tasya] em.; tasyā C
39,35r,16 suśiro 'ndhāriko] em.; suśirasaṃdhārikā C
41,35v,2 sāndhārasya] em.; sāṃdhārasyai C
41,35v,2-3 navabhakta] em.; vasubhakte C

5.37 The shank (*jaṅghā*), superstructure (*śikhara*) and parrot beak projection from the superstructure (*nāsā*) are as described above, O brahmins. Or, on [a site] in 16 parts, the cella (*garbha*) is [made] with 4 [parts] and the image pedestal (*pīṭha*) is half that.

5.38 The *liṅga* and door are the same as the image pedestal (*pīṭha*). The projection from the superstructure (*śukanāsā*) is like the cella (*garbha*) in size. [In a temple without a *maṇḍapa*] its projection out is made with the corner [*sūtra*] from the edge of the image pedestal (*pīṭha*).

5.39ab or with half the cella (*garbha*). In [a temple] with a *maṇḍapa* [it projects out] by 4 (*veda*) or 5 (*śara*) parts.

5.39cd-40 [In a temple with an ambulatory around the outside of the cella], on a site divided into 8 (*vasu*) [x8,] the cella (*kroḍa*) takes 4 parts, the image pedestal (*pīṭha*) is half that, and the image (*liṅga*) and door are the same as [the breadth of] the image pedestal (*pīṭha*). Outside [the cella], the wall is one part [thick]. There is an ambulatory (*śuṣira*) and another wall.

5.41 The parrot beak projection from the superstructure (*śukāghrā*) is like the cella (*garbha*) [in size] and projects outwards by [a measure of] one of the inner parts. Or, on a site divided into 9 [by 9], the image pedestal (*pīṭha*), the inner ambulatory (*śuṣira*), the [inner] wall (*bhitti*), the outer ambulatory (*āvṛti*) ...

5.37c-39b: For a diagram of the plan on 4 parts by 4, see figure 22.
5.38c pīṭhaséṣeṇa karṇena: From MY comm we learn that the projection equals the distance between the corner of the *pīṭha* and the corner of the *garbha*.
5.39cd-40: MY comm inserts: *atha sāndhāraprasādā āha* (Next he describes temples with ambulatories around the outside of the *garbha*.) MY comm then points out that it should be understood that we are already dealing with an 8x8 site in 39cd, although the fact is not mentioned until 40: *vakṣyamāṇavacanaprāmāṇyāt prathamaṃ samantato 'ṣṭabhājite kṣetre sati*.
5.39c-40: For a diagram of the plan on 8 parts by 8, see figure 18b.
5.41c-42a: For a diagram of the plan on 9 parts by 9, see figure 17b.
5.41c navabhakte: Vidyākaṇṭha reports *vasubhakte*. Since the number 8 cannot work here, I have corrected to *navabhakte*.

5.42 bahir bhittiś ca padikā padike śukanāsike
bāhyāntarabhramapṛthvyau kārye śobhāvad antare

śukanāse dve | tenaiva mānena ba(4)hirnirgatā | bāhyagarbhasamapṛthutvād bāhyaśukanāsāntaragarbhasamā antaranāsā ca | saśobham antaraṃ madhyaṃ (5) yayos te tathānyad api bhedāntaram |

5.43 ekam eva bhavet pīṭhaṃ kroḍaṃ bhittiś ca yā bahiḥ
garbhabhittis tadardhena śuṣiraṃ cādribhājite

ekam eva bhaved iti | padikapramāṇaparāmarśanāya | a(6)dribhājita iti | samantataḥ saptabhāgabhājitaṃ kṣetraṃ kṛtvā pādena pīṭhaṃ bhāvayed iti | kroḍaśabdena madhyaṃ (7) pīṭhapariveśaḥ so 'pi tanmānena | bhittiś ca yā bahiḥ sāpi caśabdāt pādenaiva | garbhabhittis tadardhene(8)ti | padārdhena yat sthitaṃ suśiraṃ tad api caśabdād ardheneti padārdhenaiva eva | saptānām eva padānām upayogo (9) 'nādhikārāt śrīmatpiṅgalāmate 'py | asyaiva prāsādasya vibhāgadarśanārtham uktam |

liṅgaṃ pīṭhasamaṃ kṛ(10)tvā
pīṭhamānāt paribhramaḥ pīṭhavac ca bhaved bhittir
bhittitulyāndhakārikā pīṭhavad bāhyabhittiḥ syāt |
iti |

(11) yas tv evam eveti padaṃ vasubhājita ity etat parāmarśakatvena vyācaṣṭe tasya yathoddiṣṭapratibhāgāt saptānām eva (12) bhāgānām upayuktatvād aṣṭamabhāgasya viniyogāsambhavād avaśiṣṭatvenātivyāptiḥ anyac ca lakṣaṇānta(13)ravyavahitasyaivam eveti parāmarśānupapattiḥ | athaitad abhyudgamyate cet pratiṣṭhāśāstrāntareṇa śrīmatpiṅga(14)lāmatena saha visaṃvādaḥ | tad alam uktam evātra sādhuḥ | sāndhāraprāsādaprakaraṇe kāraṇam āha |

With MY comm 43, lines 9-10, compare PI 6.146-148b:

146 pīṭhaṃ liṅgasamaṃ kṛtvā garbhaś caiva tathā bhavet
garbhārdhe bhittayaś caiva bhittitulyāndhakārikā

147 pīṭhavad bāhyabhittis tu śukāghrā pūrvavad yathā
vistaraṃ cocchrayaṃ caiva nirgamaṃ ca varānane

148ab liṅgamānaṃ samākhyātaṃ dvāramānam athocyate

MY comm:
42,35v,4 pṛthutvād] em.; pṛthutvad C
43,35v,5 ekam eva bhaved iti] conj.; evam ebhaved iti atra tv evam eveti C
43,35v,7 bhittiś] em.; bhittayaś C
43,35v,8 ardheneti] em.; ardheti C • saptānām] em. Goodall; saptānāv C
43,35v,9 uktaṃ] conj.; uṃgaṃ C
43,35v,13 abhyudgamyate] em.; abhyugamyate C

5.42 ... and the outer wall (*bahir bhitti*) are each one part. Two parrot beak projections from the superstructure (*śukanāsikās*) [project by] one part. They are as wide as the outer and inner ambulatories (*bhramas*). They should be built with a *śobhā* between them.

5.43 And on [a site] divided into 7 (*adri*) [by 7] the image pedestal (*pīṭha*), cella (*kroḍa*), and outer wall (*bahir bhitti*) are each 1 part [broad]. The wall around the cella (*garbhabhitti*) and ambulatory (*śuṣira*) are half that [in breadth].

5.42ab: Presumably, the two *śukāghrās* are one above the other.
5.42cd: I assume that the lower *śukāghrā* is as wide as the outer ambulatory; the upper *śukāghrā* as wide as the inner ambulatory.
5.42d śobhāvad: The *śobhā* appears to be a moulding that bridges the profiles of the two *śukanāsās*.
5.43-44: For an illustration of the plan on a base of 7 parts by 7, see figure 19.
5.43 At this point, the MY comm finds that the MY disagrees with a portion of the *Piṅgalāmata* that is given as a quote. The closest I can come to this quote is PI 6.146-148b. However the text does not match well with the verses at hand here. What is being described at PI 6.146-148b, and, it seems, in the quote given in MY comm, is, in fact, a 9x9 site where each part is a *liṅga* length wide.

5.44 liṅgeṣu maṇihemādikṛteṣv arcāsu coditāḥ
guptiprādhānyato dhāmavibhāgād dviparibhramāḥ

(35v,14) liṅgeṣv i(15)tyādi | maṇihemādinirmiteṣu liṅgeṣu bahumūlyatve caurāder apaharaṇāśaṅkayā guptiprādhānyaṃ samīkṣa(16)ṇīyaṃ tasmād hetoḥ | dhāmavibhāgād iti prāsādāntarbhittyantaraviracanayā yo dhāmavibhāgas tasmād api (17) | dviparibhramā yeṣāṃ te tathoditāḥ | hemādīty | atrādigrahaṇād ratnarajatanirmiteṣv apīti | liṅgaśabdena (36r,1) yady arcā saṃgṛhītā trividhaṃ liṅgam uddiṣṭaṃ vyaktāvyaktobhayākṛtīty | anena prāguktena vacanāntasyāpy arcā(2)su ceti punaruktiḥ | brahmaviṣṇvindrādipratimāviṣayā tatsaṃhitā saliṅgaśabdasthā prasiddhir ya(3)to na doṣaḥ | anyad api sāndhāraprāsādalakṣaṇāntaram |

5.45 daśādipañcavṛddheṣu hastarāśau karāhate
liṅgavat pīṭham ardhena saikena trayam antaram

daśādipañcavṛddheṣv ityādi | daśahastāt pañcapañca(4)vṛddhyā pañcāśaddhastāntā ye nava prāsādās teṣv itthaṃ vakṣyamāṇo vibhāgaḥ teṣāṃ pratyekaṃ svasaṃkhyayā yo ya(5)sya hastarāśiḥ sa| karahata iti | dviguṇaḥ kāryaḥ | karaśabdaḥ saṃjñāto dviḥ saṃjñā pratipatteḥ | tena daśa(6)hasto viṃśatyā bhāgaiḥ | pañcadaśahastas triṃśatā evam api | pañcāśaddhastaḥ śatena | bhājyo yena pratihastaṃ bhā(7)gavyaktir utpadyate yataḥ kim ity ucyate | liṅgavat pīṭham iti | pīṭhasthānatvāt pīṭhaśabdena tad evopacarya(8)te sthānam eva pīṭhaṃ tatra tāvad | daśahasta eva prāsāda udāhriyate | tasya hāstikaliṅgamānena pīṭhaṃ bhāga(9)dvayena madhye viṃśateḥ | pīṭhārthaṃ madhye dvayam avasthāpya pārśvāvasthitabhāgena navakasya viniyogāyāha | (10) ardhena saikeneti | adūraviprakṛṣṭatvāt pīṭhasyaivārdhena saha ekena yad ardhaṃ vartate tena bhāgadvayeneti yā(11)vat itthaṃ brāhmabhittiparivarjanam | pīṭhapariveśagarbhāntarabhittiṃ bāhyagarbhākhyam uttaram evam ekasmāt tā(12)vat pārśvād upayuktaḥ |

MY:
44a hemādi] em.; hemādi C; hemāhi A
44d dhāmavibhāgād] conj. Goodall; dhāmavibhāgād iti C; dhāmavibhāga A
• dviparibhramāḥ] conj.; dviparibhramāt A

MY comm:
44,35v,15 prādhānyaṃ] em.; pradhānyaṃ C
44,35v,16 dhāma] em.; vāma C
44,35v, 17 dviparibhramā] em.; dviḥparibhramo C
44,36r,1 vyaktāvyaktobhayākṛtīty] em; vyaktāvyaktopayākṛtīty C
• viṣṇvindrādi] em.; viṣṇiviṃdrādi C
• vacanāntasyāpy] em.; vacanāntasyapy C
45,36r,7 utpadyate] em.; utpadtayteḥ C • ucyate] em.; ucate C
45,36r,11 parivarjanaṃ] em.; parivarjaṃ C • garbhāntara] em.; garbhātura C
• bhittiṃ] em.; bhitti C

5.44 Temples with two ambulatories (*paribhramas*), by the division of the construction (*dhāman*), are recommended due to the importance of protection in the case of *liṅgas* or images (*arcā*) made of such substances as crystal and gold.

5.45 In [temples the breadths of which measure] from 10 [*hastas* up to 50] by increments of 5, [the temple is built] on [a number of parts equal to] the number of *hastas* (*hastarāśi*) multiplied by two (*karāhata*). The [breadth of the] image pedestal (*pīṭha*) equals the [height of the] *liṅga* (2 parts); that of the other three (the inner ambulatory, cella wall and outer ambulatory) is half [the *pīṭha*] plus 1 part [= 2 parts].

5.44a hemādi: The reading at A, *hemāhi*, is rejected on the grounds that *ahi* as lead is an unlikely item here, while *ādi* is to be expected.
5.45-46: See figures 26a and b for illustrations of the plan of a 10 *hasta* and a 15 *hasta* temple. The illustrations demonstrate that the proportions are the same in each case. The proportions would be the same in temples of 20, 25, 30, 35, 40, 45 and 50 *hastas* too.
5.45a hastarāśau karāhate: At MC 4.54d we see the very similar *kararāśau karāhate*.

5.46 dvyadhikena bahirbhittiḥ śukāghrādi yathā purā
garbhāntaṃ garbhabhittyantaṃ śuṣirāntaṃ samastakam

dvyadhikena bahirbhittir iti | tenaiva pīṭhārdhena dvayādhikena bāhyabhittiḥ | upayuktaśi(13)ṣṭānāṃ trayāṇām evaṃ viniyogaḥ | evam eva pañcadaśahastasya bhāgatriṃśato madhye dvihāstikaliṅgasya (14) pīṭhārdhaṃ ca tv avasthāpya tadardheneti bhāgadvayenety uktaṃ bhavati saikeneti yāvat trayeṇāntaraṃ trayam evam eka(15)pārśvāt pīṭhārdhena samam | ekonacatvāriṃśatsaṃkhyātā bhāgāḥ upayuktāḥ | dvyadhikenārdhena bāhyabhittir atha (16) upayuktaśiṣṭaiḥ ekādaśābhir evaṃ bāhyabhittiḥ pañcāśat | evam eva udāhṛtānām avaseyam | śukāghrādi ya(17)thā pureti ādigrahaṇāj jaṅghocchrāyaśikharonnatir etat sarvaṃ prāguktavad ity arthaḥ | (36r,17) atha sāndhāraprasādānāṃ (36v,1) maṇḍapapramāṇam āha | garbhāntam ity ādi | garbhābhyāntarapramāṇena sūtraṃ parigṛhya tato 'rdham ardhaṃ prāsādapārśvayoḥ (2) koṇapradeśe dattvā tena mānenaiko maṇḍapaḥ | garbhabhittyantam iti | garbhasya yā bhittis tatparyantamānena ta(3)thaivobhayor api pārśvayoḥ sūtrārdhadvayadānād dvitīyaḥ | suśirasāmyakārikā prāguktā tatparyantamānena (4) tṛtīyaḥ | bāhyabhittiparyantamānena caturtha ity arthaḥ | eṣa caivaṃrūpo yo maṇḍapa vibhāgayuktaḥ saḥ |

5.47 prasārya pakṣayoḥ sūtraṃ maṇḍapaṃ śubhalakṣaṇam
yavīyaso 'nyatra hito dairghyād dvitryaṃśavistṛtiḥ

yavīyaso (5) 'nyatreti | kanyasaprāsādād anyatra jyeṣṭhaprāsādeṣv anyathāsthitaḥ | yavīyasa ity evādānam upalakṣaṇārtham (6) vakṣyamāṇavacanaprāmāṇyād ye kanyasaprāsādās teṣāṃ jyeṣṭhaprāsādeṣu katham ity ucyate | dairghyād dvitryaṃśavi(7)stṛtir iti | ayam arthaḥ kanyasaprāsādoktamaṇḍapamānād dairghyaviṣaye tribhāgavarjaṃ pārśvadvayamānena jye(8)ṣṭhaprāsādānāṃ maṇḍapeṣu vistṛtir vistaro hita iti |

MY comm:
46,36r,12 dvyadhikena bahirbhittir] em.; dvādhikenabahittir C
46,36r,14 avasthāpya] em.; avasthāpyaḥ na C • saikeneti] em.; sekeneti C
46,36v,4 saḥ] em.; sa C
47,36v, 5 evādānam] conj. Goodall; evadānam C
47,36v,6 dairghyād dvi] em.; dairghyaviṃ C
47,36v,7 mānād] em.; mānā C

5.46 The outer wall (*bahirbhitti*) is [half the image pedestal (*pīṭha*)] plus two [parts] (3 parts). The parrot beak projection from the superstructure (*śukāghrā*) and so on are as before. As far as the cella (*garbha*), the wall around the cella (*garbhabhitti*), the ambulatory around the cella (*śuṣira*) [or] the whole [including the outer wall] (*samastaka*),

5.47 extending the *sūtra* [to one of those extents] to both sides, [one forms] a fine pavilion (*maṇḍapa*). Other than in a small temple, a depth (*vistṛti*) of 2 or 3 parts from the breadth is suitable.

5.46a dvyadhikena bahirbhittiḥ: The outer wall is half the pedestal breadth (one part) plus two parts. Its total breadth is, then, 3 parts.
5.45-46a: MY comm shows that the formula of: *pīṭha* equals *liṅga* (in *hasta*s, where 1 *hasta* = 2 parts); cella ambulatory, inner wall, and ambulatory around the outside of the *garbha* each equal ½ *pīṭha* plus 1 part (total = 2 parts); outer wall equals ½ *pīṭha* plus 2 parts (total = 3 parts), works for all temples, from 10 to 50 *hasta*s.

5.48 prāsādaḥ samasaṃsthāno muktaye sādhane 'pi vā
iti sāmāsikaṃ lakṣma sāmānyaṃ ca pradarśitam

prāsāda ityādi | yad etan maṇḍapamānaṃ tat prāsādasama(9)saṃsthānaṃ yathā prāsādā vṛttacaturaśrādinā saṃsthānena tathaiva maṇḍapā apīty arthaḥ | itītyādi | sāmāsi(10)kam iti | saṃjñitaṃ sāmānyaṃ ca sarvamānam | talacchandakavartanāyāha |

5.49 viśeṣato dvijaśreṣṭhāḥ kathyamānaṃ nibodhata
(f26v) yavīyasām aṣṭabhāgaṃ madhyānāṃ dvādaśāṃśakam

yavīyasām ityādi | kanyasaprā(11)sādānām aṣṭabhāgaṃ kṣetrād bāhye talacchandakavartanārthaṃ kṛtvā yathārucitarūpaṃ vivartayet |

5.50 vikārabhāgam anyeṣāṃ bahiḥ kṛtvā gurūttamaḥ
vartayed īpsitaṃ rūpaṃ saṃjñābhedanibandhanam

vikārabhāga(12)m iti | madhyaprāsādebhyaḥ dvādaśabhāgaḥ | anyeṣāṃ jyeṣṭhānāṃ ṣoḍaśabhāgam ity arthaḥ | saṃjñābhedanibandhana(13)m iti | nāmabhedopalakṣaṇam | atha prāsādasaṃjñāḥ |

5.51 meruḥ samudramanthānaṃ kailāso bhadrako dvipaḥ
vimānaḥ keśarī haṃso śrīvatso vihageśvaraḥ

merur ityādi | samudramanthāno mandaraḥ | gṛheśvaro (14) gṛharājaḥ |

5.52 vaḍabhī caturaṣṭāśrau ṣoḍaśāśro gṛheśvaraḥ
vṛttaś ceti samāsena ṣoḍaśaivāmarālayāḥ

ṣoḍaśaiveti | avadhāraṇam pradhānabhūtānām eva ṣoḍaśasaṃkhyāniyamanāya yato vakṣyamāṇa(15)prāsādabhedāntaraiḥ samaṃ bahavo bhaviṣyantīty adoṣaḥ |

MY:
51c haṃso] em.; haṃsa A

MY comm:
48,36v,9 tathaiva] em.; tathai C
48,36v,8 prāsāda ityādi] em.; prāsādetyādi C
52,36v,14 ṣoḍaśaiveti] em.; ṣoḍaśaivety C

5.48 The temple has the same shape, whether it [be built] to gain liberation or for some material purpose. Thus I have given a brief characterisation [of the temple] that applies to all types [of temple].

5.49ab O brāhmins, pay attention as I explain to you the matter in its specifics (that is to say, the defining characteristics of specific types of temple).

5.49cd-50 Having built beyond [the plan] with 8 [rows of] parts in lesser [temples], 12 [rows of] parts in medium ones and 16 (*vikāra*) [rows of] parts in the rest (larger temples), the excellent officiant should create the desired shape that is the reason for [that temple type's] having its own distinct name.

5.51-52 In brief, the 16 temple [types] are: *Meru*, *Samudramanthāna* (*Mandara*), *Kailāsa*, *Bhadraka*, *Dvipa* (*Gaja*), *Vimāna*, *Keśarin* (*Siṃha*), *Haṃsa*, *Śrīvatsa*, *Vihageśvara* (*Garuḍa*), *Vaḍabhī*, *Caturaśra*, *Aṣṭāśra*, *Ṣoḍaśāśra*, *Gṛheśvara* and *Vṛtta*.

5.49cd-50: MY comm explains that this extension beyond the site is done to allow the shaping of the ground plan: *talacchandakavartanārthaṃ kṛtvā yathārucitarūpaṃ vivartayet*. 'Making [the extra portion] for the shaping of the plan, one may do the shaping as is pleasing'. We will begin to see that shaping described at verse 57 below.

5.53 sarvatobhadrako bhadro nandano nalinas tathā
mahābhadraś ca vikhyātaḥ pañcadhā bhadrasādhanaḥ

sarvatobhadraka ityādi | sarvatobhadraḥ prāsādaḥ pañ(16)caprakāro 'pi | bhadrasādhanaḥ kṣemahetur ity arthaḥ |

5.54 vṛtto vṛṣo ghaṭaś cānyo gvāvṛkṣaś ceti sūribhiḥ
saṃvartanāya śatrūṇāṃ vṛttabhedāḥ samīritāḥ

vṛtta ityādi | vṛttaś catuṣprakāro (17) 'pi | śatrusaṃvartanāyeti | śatrunirnāśanāya |

5.55 saṃpūrṇaḥ khaṇḍaśālāhvas tṛtīyo nandivardhanaḥ
vardhamānaś ca catvāraḥ śrīvatsāḥ śrīvivṛddhaye

saṃpūrṇa ityādi | śrīvatsaś catuṣprakāro 'pi śrīvivṛ(37r,1)ddhyartham |

5.56 gṛharāḍ ardhasaṃjñaś ca kuṭīraś ca gṛhaśriyaḥ
prasūtihetavaḥ proktās trayo dāruvinirmitāḥ

gṛharāḍ ityādi | gṛharājārdhagṛharājakuṭīrās trayo 'pi gṛhaśriyaḥ prasutyarthaṃ dārama(2)yaḥ kāryaḥ | talacchandakavartanāyāha |

5.57 meruḥ sārkaśate kṣetre karṇagatyā guṇacyuteḥ
koṇabandho mahābhūtair naveṣu dahanair gatiḥ

(37r,2) merur ityādi | meruprāsādasya kṣetrāt ṣoḍaśabhāgo yas tisṛ(3)ṣv api dikṣu bahir dattas taṃ dvādaśādhikaśatabhāgopalakṣitaṃ kṛtvā bahir nirgatatalacchandākārada(4)rśanānyathānupapattyā pārśvaviṣaye sūtrapañcake ca datte sati | karṇagatyā guṇacyuter iti | koṇacatuṣka(5)sūtradānāṃ diśāprati koṇaṃ bāhyāt praveśadarśanena koṣṭhakatrayavilopanān navabhiḥ koṣṭhakair u(6)bhayapārśvāvalambī koṇabandhaḥ | ata eva koṇakoṣṭhakena samam ubhayadiśā pañcabhir bhavaty eva | (7) tato navabhis tathārthaiḥ pañcabhir dahanā agras trayaḥ | tatsaṃkhyā | taiś ca koṣṭhakair gatir gamanaṃ punar |

MY:
57b cyuteḥ] em.; cyuter C; cyute A

MY comm:
53,36v,15-16 pañcaprakāropi] em.; paṃcaprakāropi [[śrīvivṛddhyartham]] C
54,36v,17 nāśanāya] em.; nāśanāyaḥ C
55,36v,17 saṃpūrṇa ityādi] em.; saṃpūrṇetyādi C

5.53 The temple which is the means of good fortune (the *Bhadraka*) is of 5 kinds: *Sarvatobhadra*, [*Yavīyān*]*Bhadra*, *Nandana*, *Nalina* and that called *Mahābhadra*.

5.54 Scholars list the different types of *Vṛtta* temple, which are [built] for the destruction of enemies, as *Vṛtta*, *Vṛṣa*, *Ghaṭa* and *Gvāvṛkṣa*.

5.55 The four *Śrīvatsa* [temples], [built] for the promotion of [the donor's] prosperity, are *Saṃpūrṇa*, *Khaṇḍaśāla*, *Nandivardhana* and *Vardhamāna*.

5.56 [Three *Gṛheśvara* temples are taught:] the *Gṛharāṭ* (*Gṛheśvara* proper), the *Ardha*[*gṛharāṭ*], and the *Kuṭīra*. They bring prosperity in the household, and progeny, and are built out of wood.

[***Meru* temples:**]

5.57 The *Meru* is on a site (*kṣetra*) of 100 [by 100] plus 12 (*arka*) [parts], with a corner projection (*karṇagati*) from an elision of 3 (*guṇa*) [parts]. The corner section (*koṇabandha*) is with 5 (*mahābhūta*) [parts] on 9 [parts]. The projection (*gati*) is with 3 (*dahana*) [parts].

5.53: At verse 70 the *Bhadra* type of *Bhadraka* temple will be called *Yavīyān*, to distinguish it from the *Mahābhadra*.
5.57-58: For a proposed illustration of the *Meru* plan as described here, see figure 27.
5.57a: In theory, 4 rows of parts are added to each side, making a total of 16 rows. However, MY comm explains that, in practice, the addition is made to 3 sides only, producing a site of (100x100) + 12 extra rows. For further discussion, see MY and MY comm 5.49cd-50 and section 2.2.5 of the general introduction.
5.57bcd: MY comm tells us that 5 *sūtras* are used in making the corner shaping. The first lies along the edge of the 100x100 site, the other 4 mark the outer limits of each of the 4 extra rows of cells for the shaping of the elevation. Of those 4 rows of cells, three are removed to make the deepest level of recessing at the corner. That removal continues over five parts around the corner. The intermediate level of recessing at the corner, with two rows of cells removed, extends over nine parts around the corner.

5.58 navasaptāgnibhir veśo madhye dvādaśadigrasaiḥ
caturdvāraś caturnāso vicitrakuharodaraḥ

navabhiḥ (8) saptabhis tribhir veśaḥ praveśaḥ praveśarūpeṇa kāryaḥ | madhye dvārapraveśo dvādaśabhis tathā diksam(9)khyair daśabhiḥ tathā rasāḥ ṣaḍ taiś ca praveśaḥ | vicitrakuharodara iti | vividhotkīrṇīkaraṇā(10)divyāpāreṇa khadā udare madhye yasya |

5.59 bhūtavedaguṇadvidvibhūmikāghāṭapañca(f27r)kaḥ
viśvārkeśadigambhodhiyutiśṛṅgaśatacchadaḥ

bhūtavedetyādi | bhūtasaṃkhyābhiḥ pañcabhir bhūmikābhir e(11)ka āghāṭo dvitīyo vedasaṃkhyābhis tṛtīyaś ca guṇasaṃkhyābhis tisṛbhiś caturthapañcamau ca dvidvi(12)bhūmikāv iti | evaṃ jaṅghāyāḥ pṛṣṭhāt prabhṛti śikharāntaṃ yāvat pañca āghāṭā iti | śikharāvayavavi(13)śeṣā yasya bhūmikāś copary upari śikharavibhāgarūpāḥ | viśvārkeśeti | viśvāni trayodaśa ta(14)dyutir dviguṇatvaṃ ṣaḍviṃśatisaṃkhyā | tathārkayutiś caturviṃśatisaṃkhyā evam īśayutir dvāviṃ(15)śatisaṃkhyā evam api digyutir viṃśatisaṃkhyā ambhodhiyutiś cāṣṭasaṃkhyāḥ | etābhyaḥ ṣaḍviṃśa(16)tisaṃkhyayā prathame āghāṭe śṛṅgopalakṣitāni sūkṣmadevagṛhāṇi yasya yathā caturviṃśa(17)ti saṃkhyayā dvitīye yāvad aṣṭasaṃkhyayā pañcame | yata āha śṛṅgaśatacchadaḥ | śataśabdaḥ kākākṣi(37v,1)nyāyenobhayatrāpi yojyaḥ | śṛṅgaśabdenāmalasārakāny ucyante śilpivācoyuktyā etāny eva khi(2)kkharakāṇi |

5.60 saṃpūrṇaḥ pādamerur vā khaṇḍamerur athāyataḥ
so 'rcāsu vyaktadehāsu hitaḥ siddhyarthinām api

saṃpūrṇamerur iti | yathā pratipāditaḥ pādamerur dairghyād dhastāḥ pañcaviṃśatiḥ pārśvayo(3)r ubhayoḥ | pratyekaṃ sārdhādvādaśa khaṇḍameruś ca dairghyād dhastāḥ pañcāśat pārśvayoḥ pañcaviṃśatiḥ | ata (4) evāha | khaṇḍamerur athāyataḥ iti | eṣa ca meruprāsādo naikaprakāro 'pi | arcāsv eva vyaktadehāsu śasya(5)te nāvyaktamukhaliṅgeṣv ity arthaḥ | siddhyarthinām api tad viṣayam eva hitaḥ |

MY:
58d kuharodaraḥ] em.; kuhyarodaraḥ A; compare: vicitrakuharaś ca BS 55.20b
60d siddhyarthinām] conj. Sanderson; siddhyarthatām A

MY comm:
59,37r,11 tisṛbhiś] em.; tṛsṛbhiś C
59,37r,14-15 dvāviṃśati] em.; dvādaśaviṃśati C

5.58 The recessing (*veśa*) is along 9, 7, and 3 (*agni*) [parts]. In the middle [of the wall] [the recessing is] along 12, 10 (*diś*), and 6 (*rasa*). [The *Meru*] has 4 doors, 4 parrot beak projections from the superstructure (*nāsās*) and variegated *kuhara* cavities.

5.59 It has 5 levels of the superstructure (*āghāṭas*), which have [from the bottom up] 5 (*bhūta*), 4 (*veda*), 3 (*guṇa*), 2 and 2 *bhūmikās* [on each side. There are 100 *bhūmikā* rooves (*chadas*) and 100 *bhūmikā* pinnacles (*śṛṅgas*), with twice (*yuti*) 13 (*viśva*), 12 (*arka*), 11 (*īśa*), 10 (*diś*) and 4 (*ambhodhi*).

5.60 [The types of *Meru* temple are] *Saṃpūrṇa*, *Pādameru* and the elongated *Khaṇḍameru*. [The *Meru* temple] is suitable for anthropomorphic images and for those seeking material powers.

5.58: There are two types of recess: one at the doorway in the centre of the wall, and the other between the doorway and the corner. In each case, there are three levels of recessing stacked one within the other. In the case of the recessing between doorway and corner, the recessing pattern is as follows. Along 9 cells, there is a recess of one part. Within that, along 7 cells, there is a recess of a further part. Within that, along 3 cells, there is a recess of a further part. The total extent of the recessing is thus 3 rows, which equals the recessing at the corner.
At the doorway in the middle of the wall, there is a similar, but somewhat wider, set of stacked recesses.
5.59cd: (13 + 12 + 11 + 10 + 4) x 2 = 100.
5.59d śṛṅgaśatacchadaḥ: MY comm explains that *śata* refers to both the *śṛṅgas* and the *chadas*.

5.61 kṣetre caturaśītyaṃśe madhye ṣaḍvasunirgamaḥ
ṣaḍbhiḥ praveśo vedaiś ca nirgamaś ca punaḥ punaḥ

(37v,5) atha mandaravartanā | kṣetre ityādi | (6) prāgvad adhikadattabhāgaṃ caturaśītyaṃśabhājitaṃ dairghyāt kṛtvā pārśvapradeśe ca tatra sūtracatuṣṭhaye datte (7) sati madhye dvārapradeśe ṣaḍvasunirgama iti bāhyāt | prathamaṃ ṣaḍbhis tato 'ṣṭabhir nirgamo nirgamarūpakena | (8) talacchandakam ityarthaḥ | tato bāhyād eva ṣaḍbhiḥ koṣṭhakais tathā vedaiś caturbhir lopitaiḥ praveśaḥ kā(9)ryaḥ | nirgamaś ceti | caśabdād yāvatparimāṇakaiḥ veśas tāvadbhir eva punar nirgamapraveśāv ity arthaḥ |

5.62 yāvat koṇapadaṃ prāptaṃ sa syād agnijalāśrayaiḥ
caturāsyagamaghrāṇo mandaraḥ surasevitaḥ

(10) yāvatkoṇapadaṃ prāptam iti | koṇe yat padaṃ tad yāvat prāptaṃ | sa syād agnijalāśrayair iti | agnayaś ca (11) trayo jalāśrayāś ca catvāras taiḥ sa bhavet etena | padaśabdasyobhayaliṅgatā pratipāditā bhavati | (12) ittham arthāt koṇakoṣṭhakena samam ubhayadiśā | prathamam pañca tad adhas tathaivānye pañcaiva koṣṭhakāḥ ko(13)ṇabandhā ity arthaḥ | hi nirgamanadiśā meruprāsādasya praveśenety arthaḥ | caturāsyagamaghrāṇa (14) iti | meruvad asyāpi catasṛṣu dikṣu gamā dvārāṇi ghrāṇāś ca śukanāsāḥ |

MY:
62a prāptaṃ] em.; prāptam C; prāptaḥ A

MY comm:
62,37v,10 tad]; em.; dad C
62,37v,12-13 koṇa] em.; kopā C
62,37v,13 āsya] em.; āśā C
62,37v,14 gamā] em.; gamāḥ C

[*Mandara* temples:]

5.61-62 The *Mandara* [temple], which is enjoyed by the gods, is [built] on a site (*kṣetra*) of 84 [by 84] parts. In the middle [of each side] is a projection along 6 and 8 (*vasu*) [parts], then [to each side of that] a recess on 6 [parts] and a projection on 4 (*veda*) repeatedly up to the corner, which is made with 3 (*agni*) [parts] on 4 (*jalāśraya*). [The temple] has 4 faces, four doors (*gamas*) and four parrot beak projections from the superstructure (*ghrāṇas*).

5.61-62: For a proposed illustration of the *Mandara* plan as described here, see figure 28a.
61: My comm adds that to the site of 84x84 parts should be added 4 *sūtras*, marking 3 rows of cells, for the shaping of the walls.

5.63 caturāghāṭanirvṛttadaśonaśatasacchikhaḥ
sureśabhūmiḥ pādākhyaḥ sārdhāṃśakṛtavistaraḥ

caturāghāṭanivṛtta (15) iti | caturṣu āghāṭeṣu nivṛttāni niṣpāditāni daśonaśatasaṃkhyayā prāgvad eva śikharo(16)palakṣitāni sūkṣmadevagṛhāṇi yasya tāni dehaviniyogaśrutatvāt | śrīmatpiṅ(17)galāmatoktavibhāgena yad uktaṃ tatra

trayoviṃśaikaviṃśāś ca ūnaviṃśadvayaṃ vinā
śukāghrā(38r,1)śikharair hīnā nyaśitiḥ karikalpitā |
iti |

sureśabhūmir iti | caturdaśabhūmikaḥ | pādā(2)khya iti | meruprāsāda ivātrānumeyo 'sāv api mandaraḥ |

5.64ab dviguṇaḥ khaṇḍa ity uktaḥ so 'rcāsv eva sadā hitaḥ

arcāsv iti | pūrvoktavyaktārcāsv eva hi(3)taḥ |

With MY comm 37v,16-38r,1, compare PI 6.231-235:

231 samasūtrā samākhyātā mandarādhovivartanā
śukāghrā madhyabhāgais tu caturdikṣu prakalpayet

232 catuḥśṛṅgaiḥ śukāghrābhiḥ pūrvavan mānakalpitaiḥ
jaṅghordhve caiva tatrāpi caturāghāṭakaḥ priye

233 trayoviṃśagamaiś caiva prathamāghāṭakaḥ smṛtaḥ
ekaviṃśair dvitīye ca tṛtīye conaviṃśakaiḥ

234 gamaiḥ saptadaśaiś caiva caturthāghāṭakottamam
bhūmikābhir yathendrāṃśair vedyantaṃ parikalpayet

235 śukāghrāśikharair yuktas turyūnaśataśṛṅgakaḥ
kevalo mandarākhyaś ca turāśītiprakīrtitaḥ

MY comm:
63,37v,14 nivṛtta] em.; nivṛttā C
63,37v,15 āghāṭeṣu] em.; āghāṭeṣva C
• daśa] em.; deśa C
63,37v,17 śukāghrā] em.; śukaghrā C
63,38r,1-2 pādākhya] em.; pādākhyā C
63,38r,2 ivātrānumeyo 'sāv] em.; ivātrānumeyamasāv C

5.63 It has 90 fine pinnacles (*śikhās*) on 4 levels of the superstructure (*āghāṭas*). There are 14 (*sureśa*) *bhūmikās* [on each of the four sides]. The [*Mandara*] called *Pāda* has a length one and a half times [its breadth].

5.64ab The [*Mandara*] called *Khaṇḍa* [has a length] twice [its breadth]. It is always appropriate for images.

5.63: Presumably the 14 *bhūmikās* are arranged on each side in the following distribution: 5 *bhūmikās* on the first level, 4 on the next, 3 on the next and 2 on the top one.
5.63: I cannot find an exact match for the passage quoted in the commentary. The closest I can get is at PI 6.231-235.

5.64cd ṣaṭtriṃśadbhājite kṣetre madhye 'ṣṭābhir vinirgamaḥ

(38r,3) atha kailāsaḥ | ṣaṭtriṃśad ityādi | prāgvad evādhikadattakṣetre ṣaṭtriṃśadbhāgair bhājite pārśva(4)taś ca sūtrapañcake datte sati madhyapradeśe aṣṭabhir koṣṭhair vinirgamaḥ |

5.65 pārśvayos tricaturvahniyugaiḥ saṃveśanirgamāḥ
pratipraveśo madhyasya tiryagaṃśatrayasya ca

pārśvayos tricatur iti | ta(5)syāṣṭakopalakṣitasya yau pārśvau tayor viṣaye tribhiś caturbhis tribhiś ca yugair iti caturbhiḥ saṃve(6)śaś ca nirgamaś ca punar api saṃveśaś ca nirgamo yathāsaṃkhyaṃ te kāryā iti | śeṣaḥ prati(7)praveśa iti | saṃveśasya madhye yad aṃśaṃ trayaṃ tasya |

5.66 saṃtyāgāt siddhasaṃsthānaḥ kailāsaḥ śaṅkarapriyaḥ
caturnāsaś caturdvāro 'śītiśṛṅgo 'rkabhūmikaḥ

saṃtyāgād iti | lopanena tathā tasya | tiryag (8)iti | pārśvarekhālopanakrameṇa ya aṃśakatrayasya saṃtyāgas tasmāt | pratipraveśa iti | yathā khaḍga(9)muṣṭirūpākāravyakti ittthaṃ siddhaṃ niṣpannaṃ saṃsthānam ākāro yasya sa kailāsaḥ | śaṅkarapriya iti | (10) śivaviṣaya evāsya viniyogo nānyatra | aśītiśṛṅgārkabhūmikā iti | prāguktarūpāṇāṃ śṛṅ(11)gāṇām aśītir dvādaśāsu bhūmikāsu yathāyathaṃ yasya tathā āghāṭāś catvāraḥ |

5.67ab caturāghāṭakaḥ prāgvat kartur iṣṭaprabhūtidaḥ

MY:
65d tiryagaṃśa] em. Sanderson; triryagaṃśa A

MY comm:
64,38r,4 aṣṭabhir] em.; aṣṭabhi C
65,38r,6 kāryā iti] em.; kāryyāiṭikāryyāiṭi C
66,38r,7 tasya tiryag iti] em.; madhasyatriryagaṃśa MY 5.65d; tasyaidhastiyyag C
66,38r,9 saṃsthānam] em.; sasthānam C
• śaṅkarapriya] em.; śaṃkarapriyā C
66,38r,10 aśītiśṛṅgo 'rkabhūmikā] em.; aśītiśṛṅgo 'rkabhūmikā MY 5.66; aśītiśṛṅgordhvabhūmikā C
66,38r,11 dvādaśāsu] em.; dvāśasu C

[The *Kailāsa* temple:]

5.64cd-66 On a site (*kṣetra*) divided into 36 [by 36 parts], with a projection along 8 [parts] in the centre, with recesses (*saṃveśa*) and projections (*nirgama*) of 3, 4, 3 (*vahni*) and 4 (*yuga*) on each side [of that], and a mid-level of projection (*pratipraveśa*) [of 3] in between by removing three horizontal parts, [this is] the *Kailāsa* [temple], dear to Śaṅkara (Śiva), the shape of which has [thus] been established. It has 4 parrot beak projections from the superstructure (*nāsās*), 4 doors, 80 pinnacles (*śṛṅgas*) and 12 (*arka*) *bhūmikās*.

5.67ab It has 4 superstructure levels (*āghāṭas*) as before (as in the case of the *Mandara* temple) and brings to the *kartṛ* the powers that he desires.

5.64-66: For a proposed illustration of the *Kailāsa* plan as described here, see figure 29.

5.65c pratipraveśo: The *pratipraveśa* is a mid-level of projection, between the full projection of the *nirgama* and the recess of the *saṃveśa*.

5.66d aśītiśṛṅgo 'rkabhūmikaḥ: MY comm, as reported at C, reads *aśītiśṛṅgordhva-bhūmikaḥ*. I have emended on the strength of the reading at MY 5.66 and the fact that the commentary proceeds as if it had already mentioned the number 12 (*arka*) that the emendation contains.

5.66d-67a 'rkabhūmikaḥ caturāghāṭakaḥ: The arrangement of 12 *bhūmikās* on 4 levels could be 4, 3, 3, and 2.

5.67cd caturaśrīkṛte kṣetre catuḥsaptakabhājite

atha bhadraḥ | catura(12)śrītyādi | catasṛṣv api dikṣu paripāṭhyāgatabhāgādhikadānāc caturaśratāṃ nīta ity ayaṃ vi(13)dhiḥ sarvasāmānyo yatra yatra noktas tatrānumeyaḥ | catuḥsaptikabhāgika ity | aṣṭāviṃśatibhāgāṅkite (14) pārśvaviṣaye ca sūtrapañcake datte |

5.68 karṇagatyā trayaṃ tyaktvā tribhiḥ koṇacatuṣṭayam
ekaikanirgamā dvitrirasair bhadrasya bhadrakāḥ

karṇagatyeti | meruvartanāyām iva karṇagatyaiva trayaṃ tyaktvā prati(15)koṇam | tribhiḥ koṇacatuṣṭayam iti | koṇakoṣṭhakena samaṃ pañcabhir ubhayapārśvāvaṣṭambhī koṇabandhaḥ i(16)tthaṃ catuṣṭayaṃ niṣpādayed iti śeṣaḥ tadanantaram ekaikakoṣṭhakanirgamanataḥ | prathamo bhadraka iti ni(38v,1)ṣkāso dvābhyāṃ dvitīyas tribhis tṛtīyas tūbhayadikṣu saṃkhyena rasāḥ yad dvir iti yāvat |

69 (f27v) bhavanti citrāḥ sāndhāraś caturnāso 'yam iṣṭadaḥ
śikharair eṣa bhūyobhiḥ sarvatobhadra ucyate

sāndhāra iti | (2) sarvadā tataḥ sāndhāraḥ kartavyaḥ | caturghrāṇa ity etena caturdvāratvam apy arthākṣiptam | atha bhadrasyaiva bhedān(3)taram | śikharair eṣa bhūyobhir iti | eṣa eva bhadro bahubhir śikharair prāguktasvarūpair yukto yadā kri(4)yate tadā sarvatobhadra ucyate |

5.70 yavīyān bhadra evādrivibhakte kṣetravistare
pārśvayor locanatyāgāt trimadhyarathakaḥ śriyai

(38v,4) punar api anyad bhadrāntaram | yavīyān ityādi | kṣetrasya vistare sarvasmin (5) kṣetramāne saptabhājite sati | pārśvayor iti vacanaṃ koṇacatuṣṭayopalakṣaṇārthaṃ tena pratikoṇam | (6) locanatyāgād iti | dvayaṃ lopanā | tryaṃśakātmako madhye rathakābhidhāno niṣkāsaḥ pratidiśaṃ ya(7)sya | evaṃ koṇakoṣṭhakena samam ubhayabhadrapārśvābhyām anyad dvayam | pratikoṇaṃ trayasya lopanam avadhārya(8)m | yavīyān bhadra evety | avadhāraṇaṃ yavīyaḥśabdopapadāt | anyaprāsādaśaṅkānirāsārtham āha |

MY comm:
67,38r,13 catuḥ] catu C
68,38r,14 trayaṃ] em.; trayaṃtrayaṃ C
68,38r 16 - 38v,1 niṣkāsaḥ] em.; niṣkāmaḥ C
69,38v,2 ghrāṇa] em.; grāma C
70,38v,4 niṣkāsaḥ] em.; niṣkāmaḥ C
70,38v,7 koṇa] em.; kāṇa C

[*Bhadra* temples:]

5.67cd-68 On a four-cornered site (*kṣetra*) [each side of which is] divided into 4 times 7 (28), the 4 corners of the [*Mahā*] *Bhadra* [temple] are made along 3 [parts] by removing 3 [parts] from the corner zone. There are projections (*bhadrakas*) along 2, 3, and 6 (*rasa*) [parts], in which each [square] projects (i.e. with no recessing).

5.69 [These temples] are of several types: that called *Sarvatobhadra* has an ambulatory around the outside of the cella (*sāndhāra*), 4 parrot beak projections from the superstructure (*nāsās*) and many pinnacles (*śikharas*). It fulfills wishes.

5.70 The *Yavīyān* (lesser) *Bhadra* [temple type] brings good fortune. It is on a site (*kṣetra*) the sides of which are divided into 7 (*adri*). There is a central projection (*madhyaratha*) on 3 parts with a recess of 2 (*locana*) parts on either side.

5.67c-69: For a proposed illustration of the *Bhadra* plan as described here, see figure 30.
5.67cd: MY comm explains that, beyond the 28 by 28 part plan, 5 cords are set down on each side, within which the shaping of the walls occurs on 4 extra parts.
5.68cd ekaikanirgamā dvitrirasair bhadrasya bhadrakāḥ: MY comm tells us that the central projection runs along 6 parts in each direction, giving a total breadth of 12 parts.
5.68d bhadrasya: From verse 53, we know that there are five types of *Bhadra* temple: the *Sarvatobhadra*, *Yavīyān Bhadra*, *Nandana*, *Nalina* and *Mahābhadra*. The *Sarvatobhadra*, *Yavīyān Bhadra*, *Nandana*, and *Nalina* are described in verses 69 - 71. Therefore, we may assume that the first description given here is that of the *Mahābhadra* temple design.
5.70-71: For a proposed illustration of the *Yavīyān Bhadra* temple as described here, see figure 31.

5.71 hitaḥ kartur ayaṃ bāhye nalayug nalinaḥ smṛtaḥ
śrīvatsaśikharo vāyaṃ nandano nandanaḥ param

(9) etallakṣyamāṇena prāsādāntaram āha | hita iti | ayam eva bāhyapradeśe nālayug iti stambhayukto na(10)linanāmā bhavati | punar asyaiva viśeṣaḥ | śrīvatsa ityādi | vāśabdāt kadācid ayam eva vakṣyamā(11)ṇaśrīvatsaśikharānvito tadā nandanābhidhāno nandanaś ca paramam atyarthaṃ kartus tuṣṭikara i(12)ty arthaḥ |

5.72 vipañcabhāgakarṇārdhaparibhramaṇavartitaḥ
pṛṣṭhabhāge puraḥ prāgvat prottuṅgāghro gajaḥ smṛtaḥ

atha gajaprāsādasya lakṣaṇam | vipañcetyādi | kṣetrāt karṇārdhapañcabhāgaparihāreṇa pṛṣṭhabhā(13)ge pārśvāntye ardha eva paribhramaṇe bhavati vartanayā niṣpādita ity arthaḥ | puraḥ prāgvad iti | ca(14)turaśratvenaiva | prottuṅgāghra iti | prakarṣeṇonnatā śukanāsā prāguktamānād api gajasyety arthaḥ |

5.73 caturaśre trisaptāṃśe śarāṃśair madhyanirgamaḥ
veśaś caturbhir aṃśena stambho 'ṃśaṃ parihṛtya ca

74ab dvābhyāṃ koṇo vimānasya pārśvamadhyavinirgamāḥ

vimā(15)nākhyam āha | caturaśra ityādi | prāgvad adhikadattakṣetramānena caturaśre kṣetre sthite sati anantaram eka(16)viṃśatyā bhāgair vibhājite pārśvadiśi ca sūtratraye datte madhye nirgamaḥ pañcāṃśaḥ tatpārśvayor ubha(39r,1)yos tu caturbhir veśaḥ praveśaḥ | tato 'ṃśapramāṇena stambhaḥ | aṃśaṃ ca parihṛtya koṇāṃśena samam u(2)bhayadiśā dvābhyām dvābhyāṃ koṇo vimānaprāsādasyettham |

MY:
71b nalinaḥ] em.; nanilaḥ A

MY comm:
72,38v,13 bhavati] em.; bhavaṃtito C
72,38v, 13 puraḥ] em.; puraḥ A; punaḥ C
72,38v,14 prottuṅgāghra] em.; protuṃgraghra C
73,38v,15 prāgvad] em.; pragvad C
73,39r,1 koṇāṃśena] em.; koṇaṃśena C

5.71 [When] this [temple type] is *nalayug* (with lotus stem designs) externally it is known as a *Nalina* [temple] and is beneficial to the patron. When it has the superstructure of a *Śrīvatsa* [temple] it is a *Nandana* [temple], and highly delightful.

[The *Gaja* temple:]

5.72 At the back, the *Gaja* [temple] is shaped in an apsidal form (*paribhrama*) along two (*karṇa*) and a half parts of a 5-part figure. The front is as before. It has an upraised trunk ([*śuk*]*āghra*).

[*Vimāna* temples:]

5.73-74b On a four-cornered [site] with 3 times 7 (21) parts [along each side] the projections (*vinirgama*) [and recesses] in the middle of [each side] of the *Vimāna* [temple] and to each side of that are: a central projection (*madhyanirgama*) along 5 (*śara*) parts, [then on each side of that] a recess (*veśa*) along 4 [parts], a column (*stambha*) on one [part] and, skipping a part, a corner (*koṇa*) on 2 parts.

5.72: For a proposed illustration of the *Gaja* temple as described here, see figure 33.
5.72c puraḥ prāgvat: MY comm explains that the front is as before in that it is square.
5.72d prottuṅgāghro gajaḥ smṛtaḥ: That is, the *Gaja* temple has a high parrot beak projection ([*śuk*]*āghra*) from the superstructure.
5.73-74b: For a proposed illustration of the plan of the *Vimāna* temple as described here, see figure 34a.

5.74cd tathāyaṃ siddhikāmānāṃ koṇeṣv aṃśatrayacyuteḥ

5.75 praveśanirgamānyatve stambhād anyatra sūribhiḥ
mahāvimāna ity ukto mahārthatvāt trimadhyakaḥ

trayeṇa pārśvadvayamadhyavinirgamād heto(3)r bhavati atha vimānabhedaḥ | tathetyādi | ayaṃ vimānas tathāvibhaktaḥ | koṇapradeśeṣv aṃśatrayavi(4)lopanāt cyutikoṇam ubhayapārśvābhyāṃ mahāpañcavilopanāt pūrvoktebhyaḥ praveśanirgamebhyaḥ | anya(5)thā prakārāntareṇa praveśanirgamakāraṇāṃ tathā stambhaparivarjanāc ca siddhyarthināṃ sahārthatvena | ma(6)hāvimāno 'yaṃ paṇḍitair uktaḥ | trimadhyaka iti | trayo madhyakā niṣkāsadṛśetyarthaḥ |

5.76 caturaśre caturnāsāvartanād eṇanāyakaḥ
dvipamastakanirbhedaprasaktaharibhūṣaṇaḥ

(39r,6) kesarī (7) prāsāda ucyate | caturaśretyādi | kevalam asya caturaśrakṣetrasya caturdikṣu śukanāsāvartanaṃ karta(8)vyam | dvipamastakanirbheda iti | hastikumbhasaṃlagnā ye siṃhās te śukāghrasya bhūṣaṇatvena cāsya ka(9)rtavyāḥ |

5.77 priyo daityakulocchādapravṛddhayaśaso hareḥ
tadārādhanakāmasya paraṃ vijayasādhanam

daityakulanāśāpravṛddhaṃ yaśo yasya hares tasyāyaṃ priyo 'ta eva sarvadā bhagavato viṣṇoḥ (10) kartavyaḥ |

MY:
75d madhyakaḥ} em.; madhyakaḥ C; madhyagaḥ A

MY comm:
75,39r,5-6 mahā] em.; mamahā C
75,39r,6 sadṛśety] em.; sadṛśedṛśety C
75,39r,6 parivarjanāc ca] em. Sanderson; parivarjanā ca C
MYcomm:
76,39r,7 catur] em.; catu C
76,39r,8 saṃlepanā] em.; saṃlanāpe C

5.74cd tathāyaṃ siddhikāmānāṃ koṇeṣv aṃśatrayacyuteḥ

5.75 praveśanirgamānyatve stambhād anyatra sūribhiḥ
mahāvimāna ity ukto mahārthatvāt trimadhyakaḥ

trayeṇa pārśvadvayamadhyavinirgamād heto(3)r bhavati atha vimānabhedaḥ | tathetyādi | ayaṃ vimānas tathāvibhaktaḥ | koṇapradeśeṣv aṃśatrayavi(4)lopanāt cyutikoṇam ubhayapārśvābhyāṃ mahāpañcavilopanāt pūrvoktebhyaḥ praveśanirgamebhyaḥ | anya(5)thā prakārāntareṇa praveśanirgamakāraṇāṃ tathā stambhaparivarjanāc ca siddhyarthināṃ sahārthatvena | ma(6)hāvimāno 'yaṃ paṇḍitair uktaḥ | trimadhyaka iti | trayo madhyakā niṣkāsadṛśetyarthaḥ |

5.76 caturaśre caturnāsāvartanād eṇanāyakaḥ
dvipamastakanirbhedaprasaktaharibhūṣaṇaḥ

(39r,6) kesarī (7) prāsāda ucyate | caturaśretyādi | kevalam asya caturaśrakṣetrasya caturdikṣu śukanāsāvartanaṃ karta(8)vyam | dvipamastakanirbheda iti | hastikumbhasaṃlagnā ye siṃhās te śukāghrasya bhūṣaṇatvena cāsya ka(9)rtavyāḥ |

5.77 priyo daityakulocchādapravṛddhayaśaso hareḥ
tadārādhanakāmasya paraṃ vijayasādhanam

daityakulanāśāpravṛddhaṃ yaśo yasya hares tasyāyaṃ priyo 'ta eva sarvadā bhagavato viṣṇoḥ (10) kartavyaḥ |

MY:
75d madhyakaḥ} em.; madhyakaḥ C; madhyagaḥ A

MY comm:
75,39r,5-6 mahā] em.; mamahā C
75,39r,6 sadṛśety] em.; sadṛśedṛśety C
75,39r,6 parivarjanāc ca] em. Sanderson; parivarjanā ca C
MYcomm:
76,39r,7 catur] em.; catu C
76,39r,8 saṃlepanā] em.; saṃlanāpe C

5.74c-75 Similarly, for those seeking powers (*siddhi*s), there is the *Mahāvimāna*, so called by the sages because of its importance. There being a difference of projection and recess as a result of the subtraction of 3 parts at each corner, beyond the column, its central [projection] (*madhyaka*) is along 3 [parts].

[The *Keśarin* temple:]

5.76 The *Eṇanāyaka* [temple] (*Keśarin*) is on a four-cornered [site], with 4 parrot beak projections from the superstructure (*nāsā*s). It is decorated with lions engaged in rending the heads of elephants.

5.77 It is pleasing to Hari who is glorious through his destruction of the *daitya* hordes. It is the best means of attaining victory for the one who seeks to propitiate him.

5.75d trimadhyakaḥ: The emendation is made with support from *Vidyākaṇṭha*.
5.77a kulocchāda: The form may be regarded as an *Aiśa* equivalent to *kulotsāda*, reflecting similarity of pronunciation. The usage is seen elsewhere. Sanderson (email October 2009) points us toward, for example, *Vīnāśikha* 300ab: *śatrukulocchādanaṃ kuryāt*; *Picumata* 45.358c: *māraṇe mohanocchāde*; *Kubjikāmata* 5.8ab: *sarvasattvavaśīkaraṇocchādanonmūlanasamastakarmapravṛttīnām*; *Kriyākālaguṇottara* f. 50r: *kulocchādanaṃ kuru kuru svāhā*.
5.77b hareḥ: Vidyākaṇṭha takes Hari as Viṣṇu, but Sanderson (email October 2009) suggests that we consider [Nṛ]hari (Narasiṃha).

5.78 caturaśre caturbhakte pārśvayoḥ sūryayojite
haṃsaḥ svayaṃbhuvaḥ sthānaṃ (f28r) vṛttakroḍābjapīṭhakaḥ

haṃsaprāsādam āha | caturaśretyādi | caturaśrakṣetre caturbhājite ṣoḍaśakoṣṭhakopalakṣa(11)ṇena pārśvaviṣaye | sūryayojita iti | dvādaśadvādaśakoṣṭhakayojite catuṣkacatuṣkatrayasaṃyo(12)janāny āyenaivam āyātacaturaśrakṣetraṃ jāyate | svayaṃbhuvaḥ sthānam iti | brahmaṇaḥ prāsādaḥ | vṛtta(13)ś ca parivartulaḥ kroḍo yasya tathā padmacihnitapīṭhaḥ |

5.79ab bhadraśrīvatsaśikharaḥ pakṣagarbheśakeśavaḥ

bhadraśrīvatsayoḥ sambandhibhiḥ śikharair yuktaḥ | (14) pakṣayoḥ pārśvayor yau bhāgarāśī tayor yau garbhāv abhyantare tatra haranārāyaṇau ca yasya |

5.79cd digaṃśakṛtaviṣkambho bhāgadvitayakoṇakaḥ

5.80 trimadhyarathakāsaktasārdhabhāgopanirgamaḥ
śrīvatso vardhamānākhyaḥ śrīvivṛddhiṃ prati dvijāḥ

atha śrīvatsaḥ | (15) digaṃśetyādi | prāgvad adhikadattakṣetramātraṃ daśadhā kṛtvā pārśvayoś ca sūtratrayaṃ ca kṛtvā koṇapradeśe (16) bhāgadvitayaṃ parilopyaiva bhāgacatuṣṭayalopanād bhāgaṣaṭkaṃ yad avaśiṣyate tatas tribhāgātmako (39v,1) madhye rathakābhidhāno yo nirgamas tadāsakte salagne sārdhabhāgaparimāṇayo rathakasya ca bhāgamānā(2)d adhaḥ pakṣe śastitāv upanirgame yasya | eṣa eva ca vardhamānasaṃjñaḥ śrīkāmānām |

MY comm:
78,39r,11 pārśva] em.; pāśva C
78,39r,12 jāyate] em.; yyajyate C
79,39r,13 bhadra] em.; tatra C
79,39r,15 daśadhā] em.; daśadha C
• trayaṃ] em. Goodall; traya C

[The *Haṃsa* temple:]

5.78 The *Haṃsa* [temple] is [built] on [a site which is] four-cornered, [each edge of the site] divided into 4, and with 12 (*sūrya*) parts added at both sides. It is an abode for Brahmā. It has a round cella (*kroḍa*) and a lotus image pedestal (*pīṭhaka*).

5.79ab Its superstructure is like those of the *Bhadra* and *Śrīvatsa* [temples]. In the two side cellae (*pakṣagarbhas*), are Śiva and Viṣṇu.

[*Śrīvatsa* temples:]

5.79cd-80 The *Vardhamāna Śrīvatsa* [temple type] is 10 (*diś*) parts wide, with corners of 2 parts. It has a central projection (*madhyarathaka*) of 3 parts and, attached to that [at each side, a pair of] mid-level recesses (*upanirgamas*) of 1½ [parts]. It is prescribed for the increase of wealth, O brahmins.

5.78-79b: For a proposed illustration of the plan for a *Haṃsa* temple as described here, see figure 36.
5.78b pārśvayoḥ sūryayojite: MY comm expands the explanation to show us that the 12 parts are added in 3 rows of 4 parts to produce a plan of 4 parts by 10.
5.79c-80: For a proposed illustration of the plan for a *Vardhamāna Śrīvatsa* temple as described here, see figure 37.

5.81 vihitaḥ sādhakendrāṇāṃ yaśo vātulam icchatām
tathākoṇas tathāmadhyaḥ sūryavicchinnavistaraḥ

ataḥ saṃpū(3)rṇaśālaḥ | tathetyādi | kṣetravistāraṃ dvādaśadhā kṛtvāsya bhāgadvayenārdhabhāgāntaritena ratha(4)kasya kāryau upakapolakau | yad āha |

5.82 bhāgārdhasaktadṛktulyanirgatopakapolakaḥ
saṃpūrṇaśālaḥ pūrṇatvaṃ yatrāvāpa niśākaraḥ

bhāgārdhāsaktadṛktulyanirgatopakapolaka ity | dṛktu(5)lyatvenaiva bhāgadvayam eva | śrīvatsād asyaitad etāvān eva viśeṣaḥ | ata evoktam | tathākoṇas tathāma(6)dhya iti |

5.83 pratiṣṭhāpya maheśānaṃ vidhivat praticoditaḥ
tadantare khaṇḍaśālaḥ sārdhabhāgopanirgamaḥ

khaṇḍaśālākhyam āha | tadantaretyādi | etayoḥ pūrvoktayor ubhayor api tatalacchandava(7)rtanākṣetre sati khaṇḍaśālo bhavatīti vākyaśeṣaḥ |

5.84ab saṃpūrṇaśālavac cheṣaṃ sthānaṃ śatruvikhaṇḍinaḥ

asya tu saṃpūrṇaśālavac chailasaṃkhyānānya(8)thānupapattyā bhāgair ekādaśabhiḥ kṣetraṃ vibhājayet | daśānāṃ dvādaśānāṃ cāntaram ekādaśaiva ittham | (9) sārdhena bhāgena tathā bhāgārdhāsaktāvartabhāgāntaritād upanirgamam bhavetām | saṃpūrṇaśālava(10)c chailasaṃsthāne vyaktiś ca bhavet | śatrunirnāśakaś cāyaṃ |

MY:
84c trikoṇāṃśaḥ] em.; trikoṇāṃśa A

MY comm:
82,39v,4 kapolaka] em.; kapolakā C
82,39v,4-5 dṛktulyatvenaiva] em.; dṛktulyatvenava C
83,39v,6 tadantaretyādi] em.; taraṃtaretyetyādi C
83,39v,6-7 api talacchandavartanākṣetre] em.; api[?]talacchaṃdavarttanākṣeye C
83, 39v 7 vākyaśeṣaḥ] conj. Goodall; vākyaviśeṣaḥ C
84, 39v,8 ekādaśabhiḥ] em.; ekādabhiḥ C
84,39v,12 koṇāṃśa] em.; koṇaṃśa C

5.81-83b Or, for superior *sādhakas* seeking matchless fame, the *Saṃpūrṇaśāla* [type of *Śrīvatsa* temple], in which the moon has attained fullness (i.e., it resembles a full moon), has corners (*koṇa*) and central projection (*madhya*) like those [of the *Vardhamāna Śrīvatsa* temple]. Its breadth is divided into 12 (*sūrya*) parts. [A pair of] cheek mouldings (*upakapolakas*) project on two (*dṛś*) and a half parts [flanking the central projection]. When one has duly established a Maheśāna (Śiva), it is ordained [as a temple fit to enshrine it].

5.83c-84b The *Khaṇḍaśāla* [*Śrīvatsa* temple type] is [built] on a [site the number of parts of which] is between those [of the previous two temple types] (i.e., 11 parts). Its mid-level projections (*upanirgama*) are 1½ parts. Otherwise it is like the *Saṃpūrṇaśāla* [temple]. It is suitable for one who wishes to destroy an enemy.

5.81-83b: For a proposed illustration of the *Sampūrṇaśāla Śrīvatsa* temple plan as described here, see figure 38a.
5.81c tathākoṇas tathāmadhyaḥ: The corners and central projection are like those of the *Vardhamāna Śrīvatsa* temple. Thus the corner runs along 2 parts, and the central projection runs along 3 parts.
5.83c-84b: For a proposed illustration of the plan of a *Khaṇḍaśāla Śrīvatsa* temple as described here, see figure 39.
This temple has a plan of 11 by 11 parts. Like the *Sampūrṇaśāla* temple, it has a central projection of 3 parts and corners of 2 parts. The mid-level projections are 1½ parts. We are not told, here, what to do with the remaining half part to either side of the central projection. However, elsewhere, for example at BK pl 106, we are informed that this space is taken up by a water channel of ½ a part.

5.84cd caturgamas trikoṇāṃśaḥ sārdhabhāgopanirgamaḥ

5.85ab tathāntaraḥ ṣoḍaśāṃśaiḥ śrīvatso nandivardhanaḥ

atha śrīvatsopalakṣaṇo nandivardhanasaṃ(11)jñaḥ | caturgama ityādi | vakṣyamāṇopapattyā kṣetrasyādhikye ṣoḍaśāṃśe pārśvataḥ sūtradvayatadvartanā caturbhir madhye gamo nirgamanaṃ yasya | trikoṇāṃśa iti | vyavahita samāsenāyam artho yathā (13) tribhir etaiś ca koṇo yasya vilopitaiḥ tataḥ sārdhena bhāgenopanirgamopi yasya | tathāntara i(14)ti | yatpramāṇa upanirgamas tatpramāṇa eva gamopanirgamayor antaraṃ madhyaṃ yasya sārdhabhāgenety a(15)rthaḥ |

5.85cd garbhavedāṃśasatpakṣapucchavaktro vihaṅgarāṭ

garuḍaprāsādam āha | garbhetyādi | caturaśrakṣetrasyaiva yo garbhas taṃ caturbhaktaṃ kṛtvā tena bhāgamāne(16)na pārśvapradeśe śobhanau pakṣau pārśvapradeśau yasya tanmāna eva puccho yasya | agratas tu garbhamānena (40r,1) vaktropalakṣitā śukāghrā yasya |

5.86ab ṣaḍaśrakroḍapakṣāgraniviṣṭāhinisūdanaḥ

ṣaḍaśrakroḍa iti | madhyaṃ garbhāntaraṃ ṣaḍaśri cāsya pakṣāgrayoś ca vini(2)veśitau hitāv ahinisūdanau garuḍau | evopalakṣatvenety evaṃrūpaḥ |

5.86cd vasvaṃśe ṣoḍaśatyāgāt sūryasaṃvardhitāyatiḥ

5.87 caturdānāt puraḥ siddhaśukāghro vaḍabhiḥ smṛtaḥ
prāsādo vyaktaliṅgeṣu netareṣūdito budhaiḥ

atha valabhī | vasvaṃśa ityādi | (3) aṣṭāṃśabhājite kṣetre sati | ṣoḍaśatyāgād iti | aṣṭakātmakapaṅktidvayalopanaṃ pūrvaṃ kṛtvānantaram ubhayapā(4)rśvayos trikadvayadvikadvayayojanayā vardhita āyatir dīrghyatvaṃ yasya tataḥ ṣoḍaśabhyo dvādaśasaṃgrahā(5)d avaśiṣṭāś catvāro ye taiḥ puro dānān niṣpannaśukanāso valabhyabhidhānaḥ eṣa caivam āyātaś caturaśraḥ (6) | vyaktaliṅgeṣv iti | pratimāsv eva hito nāvyakteṣv ity ācāryair udito gaditaḥ |

MY comm:
85,39v,13 etaiś] em.; eśaiś C
85,39v,16 pakṣau pārśva] conj.; pakṣopaśrāt C
• garbhamānena]; {garbhamānena} C
85,40r,1 vaktropalakṣitā] em.; vaktropalakṣikā C
86,40r,2 hitāv] em.; vahitāv C
86,40r,2 vasvaṃśa ityādi] em.; vasvaṃśetyādi C

5.84c-85b The *Nandivardhana Śrīvatsa* [temple type has a site] with 16 parts [on each side]. Its projections (*gama*) are along 4 parts. Its corners (*koṇa*) are three parts. The mid-level projections (*upanirgama*) are 1½ parts, as is the space (*antara*) [between *gama* and *upanirgama*].

[The *Vihageśvara* (*Garuḍa*) temple:]

5.85c-86b The *Vihaṅgarāṭ* (= *Vihageśvara*) [temple type] has fine wings (*pakṣa*), tail (*puccha*) and beak (*vaktra*) that are 4 (*veda*) parts [of the breadth of the exterior wall] of the cella (*garbha*). There is [an image of] Garuḍa on the tips of each wing of the six-cornered cella (*kroḍa*).

[The *Vaḍabhī* temple:]

5.86c-87 The *Vaḍabhi* (= *Vaḍabhī* / *Valabhī*) [temple type] is [built on a site of] 8 (*vasu*) parts [along each side]. There is a subtraction of 16 [parts, a row of 8 along each side] and its length is extended to 12 (*sūrya*) [parts]. 4 [parts] are added at the front to make the parrot beak projection from the superstructure (*śukāghrā*). The wise prescribe this temple for anthropomorphic (*vyakta*) idols, not for others.

5.84c-85b: For a proposed illustration of the plan for the *Nandivardhana Śrīvatsa* temple described here, see figure 40.
5.85c-86b: For a proposed illustration of the plan for the *Garuḍa* temple described here, see figure 41. For further accounts of its shape, see MC 4.117-118 and PI 6.268c-270.
5.85c garbhavedāṃśa: The commentary points out that the appendages on each side of the main body of the temple are a quarter of that main body in extent, that is, a quarter of the outer wall of the *garbha* portion, not of the inner *garbha* space.
5.86c-87: For a proposed illustration of the plan for a *Vaḍabhī* temple as described here and at PI 6.311-312 and MC 4.120c-121, see figure 42a. The formation of the four parts added to the east to make a *śukāghrā* is not given. It could be 1 part by 4 (as illustrated), or 2 parts by 2.
The account of the *Vaḍabhī* plan given at BK pl 134-135 differs, and is illustrated at 42b.

5.88 (f28v) vistārād dviguṇotsedhaḥ phaṃsādikṛtasaṃvṛtiḥ
padaikasārdhabhittir vā sapādadviguṇonnatiḥ

phāṃsādikṛtasaṃvṛttir i(7)ti | phāṃsādibhiḥ śikharakhaṭanā prākārair vṛttā saṃvṛtir vartanā yasya | yaduktaṃ śrīmatpiṅgalāmate |

bherī (8) saṃvartanaiḥ phāṃsair nandyāvartais tu svastikaiḥ
kartavyas tu yathāśobhaṃ prāsādo valabhiḥ
iti |

phāṃsādyāś ca (9) śilpinā eva jānate | bhittimānaṃ cāsya vikalpenāha | padaikasārdhabhittir veti | sārdhenaikena pādena bhi(10)ttir asya | tathā sapādadviguṇā | āyatir unnatir yasya |

5.89ab viśeṣato 'mbikādīnāṃ sannidhisthānam īritam

ambikādīnāṃ pratimāviśeṣāṇāṃ viśeṣanasanni(11)dhānahetuś ca |

With MY comm 88,40r,7-8, compare PI 6.313-315:
mātaras tatra saṃsthāpyāḥ śeṣaṃ syāc chuṣiraṃ varam |
kartavyā ca yathā śobhā bhairīsaṃvartayogataḥ ||
nandikāvartakair haṃsaiḥ padmotkīrṇasuśobhanaiḥ |
haṃsordhve kalaśā divyās turyasaṃkhyāś ca paṅktigāḥ ||
pṛṣṭhogre śikharākīrṇaḥ samo vātha tribhūmikaḥ |
pārśve tu bhairivat phaṃsaiḥ prāsādo valabhī bhavet ||

MY comm:
88,40r,6 phāṃsādi] em.; kāṃsādi C
88,40r,7 phāṃsādibhiḥ] em.; kāṃsādibhiḥ C
88,40r,8 saṃvartanaiḥ] em.; saṃvatanaiḥ C
88,40r,9 śilpinā] em.; śilpina C

5.88-89b The height is twice the breadth. Its roof is built with *phaṃsa* tiers, etc. Or the wall is 1½ parts and the height is 2¼ times [the breadth]. [The *Vaḍabhī* temple] is recommended particularly as a place to establish [the mothers,] Ambikā, etc.

5.88: PI 6.313-315 is not a perfect match for the passage quoted by MY comm at verse 88, but is as close as I can get.

5.89cd caturaśraḥ svasaṃjñoktaḥ paṭṭakaiḥ samalaṃkṛtaḥ

(40r,11) caturaśraprāsādam āha | caturaśra ityādi | svasaṃjñoktaś caturaśra eva nānyo 'sti kaś cid viśeṣaḥ | (12) kiṃ tu paṭṭakair vitastipramāṇakaiḥ samalaṃkṛtaḥ śobhārthaṃ ve(13)ṣṭita ity arthaḥ |

5.90 karṇārdhāṣṭāṃśasaṃtyāgād dikṣv aṣṭāśro 'ṣṭabhūtidaḥ
madhyāntaprabhavair matsyair dviguṇo dvyaśrilaṅghanāt

athāṣṭāśraḥ | karṇetyādi | kṣetrasya yatkarṇārdhaṃ tato 'ṣṭabhāgatyāgād dikṣu sarvāsu matsya(14)vaktyā aṣṭāśraḥ | ayam arthaḥ | karṇāt ṣoḍaśāṃśaparityāgato yanmānaṃ tanmānena pratikoṇaṃ sūtram avasthā(15)pya digdvaye matsyasaṃpādanapūrvaṃ sūtracatuṣṭayaṃ dadyād evam aṣṭāśraḥ prāsādo bhavati | aṣṭabhūtida iti | (16) aṇimā laghimā mahimā prāptiḥ prākāmyam īśatvaṃ vaśitvaṃ ca yasya kamāvasāyitvaṃ cety aṣṭau yā vibhūta(17)yas tāḥ pratiṣṭhite bhavanti | ṣoḍaśāśram āha | madhyānta ityādi | aṣṭāśrād eva ṣoḍaśāsrotpādanabuddhyā prāha | (40v,1) aṣṭāśratvena yatkṣetradvayam avasthitaṃ tasya yo brahmasūtrātmakamadhye sūtracatuṣṭayaṃ tasya pratyekaṃ sūtrasya paryantamā(2)nagrahaṇam ekapārśve 'vasthāpya parapārśvataḥ khaṭikāsahitaṃ sūtraṃ kṛtvānantaraṃ bāhyakoṇamadhye matsyaprabhavā(3)ya lāñchane dve kārye ittham aṣṭasv api koṇāntareṣu matsyāḥ prabhavanty eva tair madhyāntaprabhavair matsyair | dviguṇa iti | ṣo(4)ḍaśāśraḥ dvyaśrilaṅghanāt | dve dve aśre vilaṅghya sūtrāsphālanaṃ kartavyaṃ aṣṭāśrotpādane ekāśrilaṅghanena (5) sūtrāni dattānīha tu dviguṇa ityukteḥ dvyaśrilaṅghanena deyāni |

MY:
89c saṃjñoktaḥ] em.; saṃjñokta A
89d samalaṃkṛtaḥ] em.; samalaṅkṛtam A
91d surālayāḥ] em.; surālayaḥ A

MY comm:
89,40r,12 paṭṭakair] em.; paṭṭakaiḥ A; paṭṭikair C
• vitastipramāṇakaiḥ] conj. Goodall;
vitastya[[vyaktyā aṣṭāśra ity ayam arthaḥ]]vardhitastipramāṇakaiḥ C
90,40r,15 dvaye] em.; vaye C
• aṣṭabhūtida] em.; apyabhū[[di]]tida C
90,40v,4 dvyaśrilaṅghanāt] em.; dvāśrilaṅghanāt C

[The *Caturaśra* temple:]

5.89cd The *Caturaśra* ('square') [temple] is described by its name. It is ornamented with fillets (*paṭṭakas*).

[*Aṣṭāśra* and *Ṣoḍaśāśra* temples:]

5.90 The *Aṣṭāśra* ('eight-cornered') [temple], which bestows the eight powers, [is built] by the subtraction of an 1/8th part of one half of the diagonal in the cardinal directions. [A temple with] twice as many [corners (*dviguṇa*, that is, the *Ṣoḍaśāśra*), is formed] with intersections (*matsyas*) [of arcs with a radius that is the length measured between] the ends [of the already created 8 sides] through the midpoint (*madhyāntaprabhava*), extended between two corners (*dvyaśrilaṅghanāt*).

5.90-91: For a diagram showing the formation of 8-sided and 16-sided plans according to the instructions given here, see figure 5.

5.90a karṇārdhāṣṭāṃśasaṃtyāgād: One begins with a square figure. The subtraction of 1/8th part of one half of the diagonal of that square yields a cord length of the diagonal less 1/16th part. With this cord length, one draws arcs around each corner of the square, to make four more corners. Connecting the 8 corners, one arrives at an 8-sided figure.

5.90b aṣṭāśro 'ṣṭabhūtidaḥ: MY comm explains that the 8 *vibhūtis* (powers) that result are: *aṇiman* (the power of achieving minuteness), *laghiman* (the power of achieving lightness), *mahiman* (the power of achieving greatness), *prāpti* (the power of obtaining), *prākyāmya* (the power of freedom of will), *īśatva* (the power of supremacy), *vaśitva* (the power of subjugation) and *kāmāvasāyitva* (the power of suppression of desire).

5.90cd madhyāntaprabhavair matsyair dviguṇo dvyaśrilaṅghanāt: A cord that is extended through opposite corners of the 8-cornered figure, through the centre, is used to draw arcs around each corner, on either side of the opposite corner. The points of intersection of those arcs indicate 8 more corners.

5.91 evam iṣṭāśrisaṃsiddhyai bhāgais tais triguṇaiḥ kṛtaiḥ
sakoṭayaḥ subhūyāṃsaḥ padmābhā vā surālayāḥ

atha bhadrasyaiva bhedāntaram nalinaparyāyaṃ (6) nalinas tatheti yaḥ prāguktoddeśasūtre 'bhihitaḥ padmaprāsādas tallakṣaṇa ity arthaḥ | evam ityādi | aṣṭāśri(7)saṃpādanāya ye bhāgāḥ pradarśitāḥ karṇā yasyāṣṭau tair eva triguṇitaiḥ sadbhir evam iti ṣoḍaśāśritotpā(8)danaṃ prakārāntareṇa yathāṣṭāśraḥ ṣoḍaśāśro madhyāntaprabhavair matsyair utpādita eva | ayam abhiprāyaḥ tathā (9) hy aṣṭāśrisādhakabhāgatribhāgakaraṇād bhāgaikatyāgād yanmānaṃ tena mānena tathaiva cāṣṭasv api sthāneṣu (10)
koṇāṣṭakamatsyaprabhavāya lāñchanadvayaṃ datvā
tathaivāśridvayalaṅghanapūrvam sūtrapātanaṃ kṛtvā
madhyasthi(11)tapradhānasūtraṃ sūtrāntarāṇi parilumpet evaṃ | sakoṭaya iti | tīkṣṇaprāntāḥ dalākārā yeṣāṃ ta eva | bhūyāṃ(12)sa iti | vṛttā eva | ‡ jaraddha ‡ padmadalānukāreṇa eṣa gurvāgamaḥ | vāśabdaś cātra bhinnakramaḥ samaṃ bhūyastve cā(13)kṣiptaṃ padmābhatvaṃ yad āha | padmābhā iti | padmarūpāḥ prāguktaṣoḍaśāśrād ayam eteṣāṃ viśeṣo yat karṇā(14)d aṣṭacatvāriṃśadbhāgakaraṇapūrvaṃ bhāgaikatyāgād yanmānaṃ tanmānena bāhye
matsyadvayasaṃpādanaṃ tasya tu (15)bhāgasūtrebhyaḥ paryantamānagrahaṇāt tanmānena |

5.92 tribhūmiko dārumayaḥ sabhadraḥ saparibhramaḥ
gṛharājo vinā bhadrair ardhākhyaḥ paṭṭaśālayā

(40v,15) gṛharājaprāsādam āha | tribhūmika ityādi | sa gṛharāja(16)s tribhūmikāyukto dārumayaś ca sarvadā kāryaḥ | sabhadraś ceti | niṣkāsadiśā bhadrākhyāni ca rūpakāṇi (17) yasya | paribhramaś ceti | tisṛṣv api bhūmikāsu paribhramāḥ pradakṣiṇamārgā yasya | prāguddiṣṭasya gṛheśvarasya (41r,1) bhedāntaram | vinetyādi | ardhagṛhasaṃjñako bhadrair virahitaḥ agre ca paṭṭākāraśālayā vīthikayaiva yuktaḥ |

5.93 yukto 'gre tadvihīnaḥ syāt kuṭīraikadvibhūmikaḥ
yojyaḥ samastadevānāṃ savituḥ saviśeṣataḥ

puna(2)r anyad bhedāntaraṃ | tadvihīna ityādi | kuṭīrākhyas tṛtīyo gṛheśvarasya bhedaḥ sa tadvihīna iti paṭṭaśālārahitaḥ (3) | ekadvibhūmika iti | vikalpataḥ kadā cid ekabhūmiko dvipura ity arthaḥ | ete trayo 'pi prāguktād vacanodānani(4)rmitāḥ kāryāḥ yad uktaṃ gṛhaśriyaḥ prasūtihetavaḥ |

MY:
93b kuṭīraika] em. Sanderson; kuṭīrākhyas C; kuṭireka A

MY comm:
91,40v,7 yasyāṣṭau] em.; vasyāṣṭau C
91,40v,8 yathāṣṭāśraḥ] em.; yathāṣṭāśrāḥ C
91,40v,11 sakoṭaya] em.; saṃkoṭaya C
92,40v,15 prāsādam] em.; prasādam C
92,40v,16 rūpakāṇi] em. Isaacson; rūpakāni C

5.91 The doublings can be done three times to achieve the desired number of corners. The many [resulting] temples may have *koṭi*s (lotus petals) or resemble lotuses.

[The *Gṛharāja* temple:]

5.92-93 The *Gṛharāja* [temple type] is made of wood, and has 3 stories, projections (*bhadra*s) and an ambulatory (*paribhrama*). The *Ardhagṛharāja* [temple type] has no projections (*bhadra*s), [but] has a cloth awning terrace (*paṭṭaśālā*, *vīthikā*) in front. The *Kuṭīra* [temple type] lacks the [*paṭṭaśālā*] and has [only] one or two stories. It is suitable for any deity, particularly so for Savitṛ (the sun god).

5.91: MY comm here offers an alternative method for obtaining 16 corners from 8. This method uses a cord length of the diagonal of the original square less 1/48. I thank Professor Minkowski for his interpretation of *Vidyākaṇṭha*'s account.
5.92c saparibhramaḥ: MY comm glosses *paribhrama* as *pradakṣiṇamārga*. It also states that there are *paribhrama*s on each of the 3 *bhūmikā*s.
5.92d paṭṭaśālayā: MY comm glosses *paṭṭākāraśālayā* as *vīthikayā*, 'with a terrace'. Both PI 6.310 and MC 4.128-9 also recommend a *paṭṭaśālā* on the *Gṛharāja* temple.
5.93b kuṭīraika: Vidyākaṇṭha reports that: *kuṭīrākhyas tṛtīyo gṛheśvarasya bhedaḥ*. 'The third type of *Gṛheśvara* is called the *kuṭīra*.' Sanderson's emendation, based on Vidyākaṇṭha, supposes double sandhi between *kuṭīraḥ* and *eka*.

5.94 caturaśre 'rdhakarṇāṣṭabhāgatyāgāt paribhramāt
vṛttaḥ kumbhābhakalaśaḥ kumbha udbaddhajaṅghakaḥ

atha vṛttabhedāḥ | kumbhābhakalaśaḥ kumbha iti | kumbhākhyo yo (5) vṛttabhedaḥ sa kumbhākāraḥ | kalaśa āmalasārakas tasya kārya ity arthaḥ | yathoktam āryakeśe |

udbaddhāṅghriḥ ka(6)laśaḥ kalaśāmalasārakaś ca syāt |
iti |

udbaddhajaṅghaka iti | śikharanikaṭaṃ yāvad tadrūpayā jaṅghayaiva jaṅghayā (7) citaḥ |

5.95 sāghro 'gre caturaśro 'nto vṛṣaḥ paṭṭakasaṃyutaḥ
gvāvṛkṣo vṛtta eva syād vṛṣo na syād dharād ṛte

punar anyo vṛttabhedaḥ | sāghro 'gre ityādi | vṛṣābhidhānaprāsādasya vṛttatvam arthākṣiptam vṛttabhedasā(8)mānyāt | caturaśro 'nta iti | śrutito 'pi parivartulakṣetrāntaś caturaśrapradarśanaṃ vṛṣasya kāryam agre pu(9)raḥ | saśukanāsaś ca etena vṛttakumbhau śukanāsāvirahitāv ity āveditaṃ bhavati | kiṃ ca caturaśraprāsāde ya(10)dvat paṭṭakāḥ proktās tathehāpi | vṛttasyeva bhedāntaram | gvāvṛkṣa ityādi | vṛttabhedasāmānyād gvāvṛkṣaś ca vṛ(11)tta evety arthaḥ | vṛṣa ityādi | proktarūpo yo vṛṣaprāsādaḥ sa na syād dharād ṛta iti | śivaviṣaya evāsya karaṇaṃ (12) nānyaviṣayam ity arthaḥ |

MY:
94c kumbhābha] em.; kumbhābhaḥ C; kumbhāmbhaḥ A

MY comm:
94,41r,4 atha] em.; tha C
95,41r,7 vṛṣābhidhāna] em.; vṛṣabhidhāna C
95,41r,10 gvāvṛkṣa] em.; grāvṛkṣa C
• gvāvṛkṣaś] em.; vāvṛkṣaś C
95,41r,11 karaṇaṃ] em.; kāraṇaṃ C

[*Vṛtta* temples:]

5.94 The *Vṛtta* (round) [temple types are built] on a four-cornered site (*kṣetra*), by means of a circuit with [a radius that results from] the subtraction of 1/8th of ½ of the diagonal. The *Kumbha* [temple type] has a pot-shaped (*kumbhābha*) pot finial (*kalaśa*); its shank (*jaṅghā*) is contracted (*udbaddha*).

5.95 The *Vṛṣa* [temple type] has a parrot beak projection from the superstructure (*āghrā*) at the front and fillets (*paṭṭakas*). It is four-cornered within. The *Gvāvṛkṣa* [temple type] should be round. The *Vṛṣa* [temple] should not be [built] for [any deity] other than Śiva.

5.94: For a diagram showing the procedure described here, see figure 6a.
5.94c kumbhābhakalaśaḥ: At some stage a copier has been influenced by the term *ambhaḥkalaśa*. We do not need three synonyms for pot in a row. The emendation rectifies the situation and restores a reference to the *Kalaśa* temple's pot-like shape.
5.94d udbaddhajaṅghakaḥ: MY comm explains that the *jaṅghā* is contracted towards the superstructure.

5.96 evam ete yathoddiṣṭā mukhyabhedaprayojanāḥ
parasparaprabhedena bhūyastvān na pradarśitāḥ

pratipāditaprāsādān saṃharati | evam ityādi | yathoddiṣṭaṃ kṛtvā mukhyabheda(13)prayojanā ete evam ity etāvanto 'ṣṭāviṃśatisamkhyāḥ | bahavo yataḥ parasparabhedaprabhedadiśābahutva(14)m eteṣāṃ tasmāt kāraṇān na pradarśitāḥ | mukhyabhedaprayojanā iti | etebhyaḥ ke cin mukhyaprayojanā maukhyahe(15)tavaḥ ke cic ca maukhyād bhedena bhogasādhakatvena prayojanaṃ yeṣāṃ ta ity arthaḥ |

5.97 merumandarakailāsasarvabhadravimānakāḥ
pañcāśataḥ (f29r) pañcahānyā triṃśadantapramāṇataḥ

(41r,15) idānīm eteṣām eva kṣetramā(16)nāny āha | merv ityādi | mervādayo vimānāntāḥ pañcaprāsādāḥ pañcāśato hastebhyaḥ prabhṛti pañcānāṃ pañ(41v,1)cānāṃ hānitas triṃśad dhastā bhavantīti vākyaśeṣaḥ |

5.98 kailāsavat karī nandīvardhano nandanas tathā
prāsādau dvāv imau bhūtyai na paraṃ pañcaviṃśateḥ

kailāsavat karī | kailāsaparimāṇena gaja ity arthaḥ | nandana i(2)tyādi | spaṣṭam |

5.99 aṣṭāśraḥ ṣoḍaśāśraś ca suparṇakamalau tathā
nādhikā viṃśater iṣṭā dhāmarājas tripañcakāt

aṣṭāśra ityādi | suparṇa iti garuḍaḥ | dhāmarāja ityādi | gṛharājaḥ pañcadaśabhyo na param |

With 98a compare BK pl 37ab:
karī kailāsavat kāryaṃ nordhvaṃ tu parikalpayet

MY comm:
96,41r,13 samkhyāḥ] conj.; saṃ[[khyā]]{tā}kāna C
96,41r,14 maukhya] em. Goodall; mokhya C
96, 41r, 15 maukhyād] em. Goodall; mokhyād C
98,41v,1 kailāsavat] conj.; kailāśaḥ C
• nandana] em.; nadina C
99,41r,2 pañcadaśabhyo conj. Sanderson; pañcadaśaśye C

5.96 Thus these, as I have outlined them, [have been selected] because they serve as the principal [temple] types. [There are many other types] as a result of the hybridisation of these. But, because they are so numerous, I have not explained them.

5.97 The *Meru*, *Mandara*, *Kailāsa*, *Sarva*[*to*]*bhadra* and *Vimāna* [temples] measure from 50 to 30 [*hastas* in breadth] by [sequential] subtraction of 5.

5.98 The *Karī* is the same as the *Kailāsa* (that is, 40 *hastas*). The two [temples] which are *Nandīvardhana* (*Nandivardhana*) and *Nandana*, built for power (*bhūti*), should not be more than 25 [*hastas*].

5.99 The *Aṣṭāśra*, *Ṣoḍaśāśra*, *Suparṇa* (*Vihageśvara*) and *Kamala* (*Nalina*) [temples] are approved when not more than 20 [*hastas*], the *Dhāmarāja* (*Ardhagṛharāṭ*) when not more than 15.

5.97: Thus the *Meru* measures 50 *hastas*, the *Mandara* 45, the *Kailāsa* 40, the *Sarvatobhadra* 35 and the *Vimāna* 30.
5.97b sarvabhadra: The term refers to the *Sarvatobhadra* temple in particular, not to all *Bhadra* temples. That this is so is confirmed by the later listing of the other *Bhadra* temple types.
5.98a karī: the conjecture restores metre and sense, and is supported by the commentary.
5.99b suparṇa: MY comm confirms that this is the *Garuḍa* temple.
5.99d dhāmarājas and 102d gṛharāṭ: Both terms are equivalents for *Gṛheśvara*. Since *Gṛharāṭ* is assigned 16 *hastas* and *Dhāmarāja* no more than 15, I have equated the former with what in 5.52b is called *Gṛheśvara* (*Gṛharāṭ* at 5.56a) and the latter with what is called *Ardha*[*gṛharāṭ*] at 5.56a.
However, Vidyākaṇṭha affirms that the *dhāmarāja* is the *Gṛharāja*, and says nothing on the matter at 102. It is possible that authorial or redactional confusion is at work here.

5.100 sitacchadavṛṣāmbhodhivaḍabhyo na daśādhikāḥ
dviṣaṭkād vardhamāno 'pi siṃho vṛttaś ca pādapaḥ

sita(3)cchadetyādi | sitacchada iti haṃsaḥ | ambhobhṛd iti | prāg vṛttabhedatvenoktaḥ kumbhaḥ | dviṣaṭ(4)kād ityādi | dviṣaṭkād iti dvādaśabhyaḥ | siṃha ityādi | siṃhādyāś ca |

5.101 caturaśraś ca nāṣṭābhyo 'dhikā gurubhir īritāḥ
mahābhadraś ca ṣaṭtriṃśad dvātriṃśad bhadranāyakaḥ

caturaśrāntāś catvāraḥ aṣṭābhyo 'dhikā na bhavantīti | mahābhadra i(5)tyādi |

5.102 aṣṭāviṃśatibhiḥ kāryaḥ pūrṇaśālaḥ sadaiva hi
dvidvādaśaḥ khaṇḍaśālo gṛharāḍ aṣṭahīnakaḥ

5.103 caturaṣṭa kuṭīraḥ syāt sarvadevasamāśrayaḥ
liṅgapramāṇato vāpi bhavanti na catuṣkarāt

liṅgapramāṇato vāpīti | pūrvoktānuvādaḥ | bhavanti na catuṣkarād ity atra ity anuyojyam eva caturhastād adhaḥ (6) prāsādā na bhavantīty āveditaṃ bhavati |

5.104 mānād adhaḥ śriyai puṃsāṃ matās te bhūtasaṃśrayāḥ
laghīyasi laghukroḍe bhittiḥ pañcāṃśavarjitā

mānād adha iti | adha ity upalakṣaṇam ūrdhvam api mānād ity asya śabdasya | (7) tenāyam arthaḥ | pañcāśaddhastān mānād ūrdhvaṃ caturhastāc cādho yat kriyate tan narāṇām alakṣmīhetvarthaṃ bhavati ato bhū(8)tānāṃ yakṣarākṣasātmakānāṃ saṃśrayā iti | sthānāni caturhastaprāsādasyātyantaṃ svalpagarbhatvāt snānapūjanādi (9) devasya nopapadyate iti | tadartham āha laghīyasītyādi | tatra vyavahārānyathānupapattyā | pratidiśaṃ pīṭhasyaitaddoṣā(10)nupapattiḥ praṇālabhittyor asaṃyogaś ca apy etad ucyate prāsādabhittiparihāryā prāsādanyūnateti tad astu yata āha |

5.105ab na saṃkoco 'sti pīṭhasya liṅgasya laghutāpi vā

(11) | na saṃkoco 'sti pīṭhasyeti | pīṭhaliṅgayor na kadā cit saṃkocalaghute bhavata ity arthaḥ|

MY:
100a sita] em.; sita MYcomm C; śata A
100b daśādhikāḥ] em.; daśādhikā A
100c dviṣaṭkād] em.; dviṣaṭkā{t} A

MY comm:
100,41v,3 vṛtta] em.; vṛttattvaṃ C
104,41v,8 saṃśrayā] em.; saṃśraya C
• prāsādasyātyantaṃ] em.; prāsādasyatyaṃta C
104,41v,9 nopapadyate] em.; nopadyate C
104,41v,10 etad] em.; aitad C

5.100-101 The sages declare that the *Sitacchada* (= *Haṃsa*), *Vṛṣa*, *Ambhodhi* (*Kumbha*) and *Vaḍabhi* are not more than 10; the *Vardhamāna* is not more than 12; and the *Siṃha* (*Keśarin*), *Vṛtta*, *Pādapa* (*Gvāvṛkṣa*) and *Caturaśra* are no greater than 8 [*hastas* in breadth]. The *Mahābhadra* is 36 and the *Bhadranāyaka* (*Yavīyān Bhadra*) is 32.

5.102 The *Pūrṇaśāla* (*Saṃpūrṇaśāla Śrīvatsa* temple] should always be built with [a breadth of] 28 [*hastas*], the *Khaṇḍaśāla* (*Khaṇḍaśāla Śrīvatsa* temple) with 24, the *Gṛharāṭ* (*Gṛheśvara*) with 16.

5.103-104ab The *Kuṭīra*, which is a temple for all the deities, should be 32 [*hastas* broad].
Or [temples are built] according to the size of the *liṅga*. They are not to be smaller than 4 *hastas* if they are to benefit men. Those [that are smaller than that] are considered temples for *bhūtas*.

5.104cd-105ab In [a temple which is] smaller, with a small cella (*kroḍa*), the wall is 5 parts less. There should be no reduction of the image pedestal (*pīṭha*) or lessening of the *liṅga*.

5.100a sitacchada: MY comm's *sitacchada* makes better sense than does A's reading of *śatacchada*. MY comm confirms that this is the *Haṃsa* temple.
5.100a ambhodhi: MY comm confirms that the *Ambodhi* is the *Kumbha* temple.
5.100d-101b siṃho vṛttaś ca pādapaḥ caturaśraś ca nāṣṭābhyo 'dhikā gurubhir īritāḥ: In translating, I have followed MY comm, which takes this grouping together, stating that: *caturaśrāntāś catvāraḥ aṣṭābhyo 'dhikā na bhavantīti* (The four ending in *Caturaśra* are not larger than 8 [*hastas*].)
5.101d bhadranāyakaḥ: This term must, the other possible *Bhadra* types having been accounted for, refer to the *Yavīyān Bhadra*.
5.102ab: In the earlier (5.51-55) listing of temple names, we were given two *Saṃpūrṇa* temples: The *Saṃpūrṇa Meru* and the *Saṃpūrṇa Śrīvatsa*. I have chosen to equate the *Saṃpūrṇaśāla* of this verse with the *Saṃpūrṇa Śrīvatsa* temple for two reasons. First, sizes are also given for other members of the *Śrīvatsa* group. Second, the size of 28 fits better with the sizes of the other members of the *Śrīvatsa* group than with that of the more enormous *Meru*.
5.102c: I had a similar decision to make here. In the earlier temple listing there are 3 *Khaṇḍa* temples: a *Khaṇḍa Meru*, a *Khaṇḍa Mandara*, and a *Khaṇḍa Śrīvatsa*. Again, and for the same reasons, I have gone for the *Śrīvatsa* type.

5.105cd śikhare vāridhicchinne parasyānyasya vā guṇaiḥ

idānīṃ śikharavartanām āha | śikha(12)ra iti | jaṅghāmānato yad dviguṇaṃ śikharam uktaṃ

bhittitulyā bhavej jaṅghā śikharaṃ dviguṇaṃ tataḥ | (MY 5.35ab)

ity etena tasmiṃś caturvibhakte (13) dairghyadiśaiva pārśvadiśi bhāgakaraṇasya vakṣyamāṇatvāt | parasyeti | dviguṇaśikharasya | anyasyeti | dvyardhabhā(14)gapramāṇaśikharasya | guṇair iti | tribhiḥ śikharaṃ vibhājayet |

5.106 bhāgais tathendudṛkcandraiḥ sa kaṇṭho 'malasārakaḥ
cūḍā ca kumbhasaṃsthānā pūrṇakośābjabhūṣaṇā

(41v,14) bhāgāt tatheti | prathamoddiṣṭasyoparitanāc caturthamānā(15)d vakṣyamāṇavibhāgopapattyā caturbhir eva vibhājitāt | indv iti | ekaḥ | dṛg iti | locanadvayam | candraś caikaḥ | evam etair yathā(16)saṃkhyaṃ kaṇṭhāmalakacūḍākhyāḥ avayavāḥ | anyasya punaḥ sārdhabhāgadvayātmakaśikharasya tathaivoparitanam eva tṛ(42r,1)tīyabhāgaṃ caturdhā kṛtvā bhāgāt kaṇṭho dvābhyām āmalasārakaṃ bhāgena cūḍā | cūḍā ca kiṃbhūtā kiṃsthāneti | (2) ghaṭānukārā tathaiva pūrvāsaṃsthānā tathābjena bhūṣitā | pūrṇakośo mātulaṅgaḥ | tatsaṃsthānā padmabhūṣaṇā ca | (3) athavā pūrṇakośaṃ yad abjaṃ tad eva vibhūṣaṇam upalakṣitvena yatra | athaiteṣāṃ dehasaṃvṛtiḥ ||

5.107 triguṇonnatacūḍānāṃ tiryaksūtraṃ caturguṇam
(f29v) prasārya vartayed dehaṃ sārdhadṛkke tathāguṇam

triguṇetyā(4)di | jaṅghocchrāyeṇa tathā śikharadviguṇamānena triguṇaiva cūḍā | śikharākṛtir yeṣāṃ teṣām | tiryag iti | (5) tiraścīnaṃ bhittyucchrāyāt tadavadher ubhayapārśvayoś caturguṇaṃ sūtraṃ prāsārya tataḥ sthānāt sūtreṇa khaṭikayā (6) ca samaṃ vakṣyamāṇābhidhānavedikāyā ekapārśve hastam avasthāpya jaṅghordhvaṃ yāvad bhramānusāreṇobhayadi(7)śāpi pārśvayoḥ | deham iti | śikharasya pṛṣṭhaṃ vartayet | sārdhadṛkke tathāguṇam iti | tathaiva jaṅghayā samaṃ sārdha(8)bhāgadvayaśikharātmanaḥ sārdhadṛgdvayatvaṃ bhavaty eva tasmin | sārdhadṛkke tathāguṇam iti | sārdhabhāgadvayā(9)tmakam eva sūtraṃ prasārya tathaiva pārśvadvayād vediparyāntābhyāṃ bhramānusāreṇaiva dehaṃ vartayed iti | athānye(10)na prakāreṇa dehaṃ vartayet tadartham āha |

MY comm:
105,41v,11 idānīṃ] em.; idānī C 105,41v,11-12 śikhara iti] em.; śikhareti C
105,41v, 12 yad dviguṇaṃ] em. Goodall: yadviguṇaṃ C
106,41v,14 prathamoddiṣṭasyoparitanāc] em.; prathaddiṣṭasyoparitanāc C
106,41v,15 vakṣyamāṇa] em. Isaacson; vakṣyamāna C
106,41v,15 dṛg] em.; gṛg C
106,41v,16 sārdhabhāgadvayātmaka] conj. ; sārdhabhāgātmakā C
106, 42r,1 caturdhā] conj. Goodall; caturthā C
107,42r,8 sārdha] em.; sarva C (twice)

5.105cd-106 In the earlier case (*para*), when the superstructure [height] is divided into 4 (*vāridhi*) [parts], or in the other case (*anya*), when [the superstructure height is divided] into 3 (*guṇa*), [the topmost part is further divided into 4 as follows:] the neck (*kaṇṭha*) has 1 (*indu*) part, the myrobalan and pinnacle (*āmalasāraka*) together have 2 (*dṛś*) parts, and the crest finial (*cūḍā*), which resembles a pot and is decorated with a citron (*pūrṇakośa*) and a lotus, has 1 (*candra*) part.

5.107 [In the case of temples with] the crest finial (*cūḍā*) at a height that is three-fold, the *tiryaksūtra* is four-fold. Having extended it, one should form the shape [of the tapering superstructure]. [In the case of temples with a crest finial (*cūḍā*) at] two (*dṛś*) and a half, [the *tiryaksūtra* is] 2½-fold.

5.105c śikhare vāridhicchinne parasya: The earlier case (*para*) was seen in verse 35. There we were given a superstructure height that is twice the height of the shank (*jaṅghā*).

5.105d anyasya vā guṇaiḥ: MY comm explains that the other case is that of a superstructure height that is is 2½ times that of the shank (*jaṅghā*).

5.105cd-106: For illustrations of the two sets of proportions given here, see figures 44 and 45.

5.107a triguṇonnatacūḍānāṃ: Temples with a crest finial (*cūḍā*) at a height that is three-fold have a total height that is three times the height of the shank (*jaṅghā*).

5.107b tiryaksūtraṃ caturguṇam: The *tiryaksūtra* is a cord that runs horizontally across the superstructure. Here, it is 4 times the breadth at the base of the *śikhara*. For a discussion of the use of the *tiryaksūtra* to shape the curve of the *śikhara*, see section 2.2.9 of the general introduction.

5.107d sārdhadṛkke tathāguṇam: Temples with a crest finial (*cūḍā*) at 2½ have a total height that is 2½ times the height of the shank (*jaṅghā*). In these cases, the *tiryaksūtra* is 2½ times the breadth at the base of the *śikhara*.

5.108 saṃhārabhāgān iṣṭān vā saṃkalayya vibhājayet
hānyaṃśam iṣṭāṃśā hāniḥ pratibhāgam athaiva vā

saṃhāryeti | iṣṭān sthāpyatvenādyāṃś ca saṃhāryatvena bhāgān saṃkala(11)yyati buddhyā viniścitya saṃhāryan | vibhājayed iti | kramānusāreṇa saṃvartayet | katham iti tadartham āha | (12) hānyāṃśam iti | kriyāviśeṣaṇam etat padaṃ hānyāṃśaṃ kṛtvā vilopanapathānusāreṇety arthaḥ | anyad api pra(13)kārāntaram āha |

5.109 daśabhāgakṛte skandhe hānir vā yamabhāgikī
saṃhṛtyāṃśasamūhena trirāśividhito 'pi vā

daśetyādi | kaṇṭhād adho vakṣyamāṇābhidhāno vedībandhapradeśaḥ skandhaśabdenoddiśyate | (14) tasmin daśabhāgakṛte sati yamabhāgikī | hānir iti | madhyabhāgaṣaṭkavarjapārśvadvayād bhāgadvayabhā(15)gadvayāvadhiḥ sūtraṃ kṛtvā jaṅghāpṛṣṭhaṃ yāvad bhramānusāreṇa hānir ity arthaḥ | punar anyaḥ prakāraḥ | saṃhṛtyetyād(16)i | tasmin skandhabandhe trirāśividhito bhāgīkṛte navāṃśasaṃkhyayā dvadaśāṣṭādaśasaṃkhyayā (42v,1)vā bhāgīkṛtya madhyatribhāgāṃśasamūhasaṃhāreṇobhayapārśvaśiṣṭabhāgadvayahāryāv āvartayet | punar api la(2)kṣaṇāntaram |

5.110 pañcakhaṇḍakṛte dehe bhāgabhāgaparicyuteḥ
saṃvṛtir mañjarīdehe yathā vā tuṣṭim āvahet

pañcetyādi | prāguktadaśabhāgakṛtam evānūdyate tatra daśakaraṇād bhāgadvayabhāgadvayahā(3)nir iti yuktā | iha tu pañcabhāgakaraṇād bhāgahānir ity ayaṃ viśeṣaḥ | saṃvṛtir mañjarīdehe niṣpādanaṃ śi(4)kharaśarīre | kadācid etena vidhinā yathā vā tuṣṭim āvahed iti kadācid evaṃ kadācit pūrvoktavidhinety a(5)rthaḥ |

MY:
108a bhāgān] em.; bhāgan A
110b cyuteḥ] em.; cyute A
110c saṃvṛtir] em.; saṃvṛtti A

MY comm:
109,42r,14 daśabhāgakṛte] em. Isaacson; daśasugīkṛte C
109,42r,14 hānir] em.; phānir C
109,42r,16 dvadaśāṣṭādaśasaṃkyayā; em.;
dvadaśāṣṭādaśasaṃkyayā[[bhāvāgā]] C
109,42r,15 bhramānusāreṇa] em.; bhrāsānusāreṇa C
109,42v,1 bhāgāṃśa] em.; bhāṃgāṃśa C
109,42v,1 hāryāv] em.; hāvyāv C
109,42v,1-2 lakṣaṇāntaram] em.; lakṣaṇāṃ[[ta]]taram C
110,42v,3 karaṇād] em.; karaṇā[[ṃ]]d C
• dehe] em.; ceha C

5.108 Or one should apportion the required stages of the diminution after calculating them mathematically. Or the diminution should be of [any] desired amount, part by part.

5.109 Or, having divided the [breadth of the] *skandha* platform into 10 parts, the diminution is by 2 (*yama*) parts at a time. Or the number of parts to be subtracted is [calculated] in accordance with the Rule of Three Quantities (*trirāśividhi*).

5.110 Or the shape of the *mañjarī* outline may be made according to taste, from a part by part subtraction, the form being divided into 5 parts.

5.109 MY comm: Isaacson points out that C's '*daśasughīkṛte* looks very dubious. We expect an equivalent of the verse's *daśabhāgakṛte*; perhaps *daśabhāgīkṛte*.'
5.109d trirāśividhito 'pi vā: The Rule of Three Quantities states that if the ratio a:b = the ratio x:d, and if the quantities a,b and d are known, then x may be determined by the formula ad/b. See *Āryabhaṭīya* 2.26.
5.110c saṃvṛtir: The emendation is made on the grounds that at 111d the requirements of metre make it clear that *saṃvṛtiḥ* is needed.

5.111 sametarāśricihnānāṃ suradhāmnāṃ samāsataḥ
tiryaksūtradvayāt sārdhān mañjarīdehasaṃvṛtiḥ

(42v,5) sametyādi | yady apīha viṣamāśriprāsādā noktās tathāpi saṃhitāntaraproktānāṃ tryaśraṣaḍaśrādīnāṃ (6) devagṛhāṇāṃ jaṅghāparyantaṃ yathoddiṣṭarūpaviracitaṃ tadūrdhvaprāguktanayena pārśvadvaye sārdhabhāgadva(7)yamānena sūtraprasāraṇapūrvaṃ mañjarīdehasaṃvṛttiḥ kartavyā | evaṃrūpāś ca deśāntareṣu kurukṣetrādiṣu (8) surālayā dṛṣṭā dṛśyante ca | etad eva sphuṭīkaraṇāyāha |

5.112 gajocchraye navacchinne bhāgabhāgaparicyuteḥ
phaṃsaiḥ saṃvaraṇaṃ kāryaṃ śukāghrā ca dvijottamāḥ

gajety ādi | vipañcabhāgakarṇārdhaparibhramaṇa (MY 5.72) i(9)tyādinā gajasya kṣetravartanā jaṅghāntaṃ ca yāvat tathārūpatvaṃ coktedānīṃ śikharasaṃvartanārthaṃ taducchraye (10) pūrvoditopapattyā caturbhāgavarjaṃ navachinne samantataḥ kṛte sati kaṇṭhādho bhāgāvasthāpanapūrvam ubha(11)yoḥ pārśvayor bhāgasya parilopanāt phāṃsair vartanāprakāraviśeṣaiḥ śukanāsānişpattivat saṃvaraṇaṃ (12) niṣpādasamam eva kāryam ity arthaḥ | tadanumadhyabhāgopari kaṇṭhāmalakacūḍāḥ kāryāḥ | prasaṅgād e(13)va valabhyāṃ śikharavartanam āha |

5.113 saṃhṛtyaṃśair vaḍabhyaś ca tadvad eva vibhājite
phaṃsaiḥ saṃvaraṇaṃ cānyaiḥ prakārair matigarbhitaiḥ

saṃhṛtyetyādi | tadvad eveti | gajocchrāyavicchedasaṃkhyayaiva vibhājite va(14)labhyāḥ saṃbandhini śikharāvartanāsthāne phāṃsair eva saṃvaraṇaṃ niṣpādanam anyair vā buddhiparigṛhītaiḥ prakā(15)rāntaraiḥ kāryam | pūrvoddiṣṭānāṃ kaṇṭhāmalasārakacūḍānāṃ pārśvamānam āha |

MY:
111c sārdhān] em.; sārddhāt A

MY comm:
111,42v,6 sārdhabhāga] em.; sārdhabhāgabhāga C
111,42v,8 karaṇāyāha] em.; karaṇāha C
112,42v,8 karṇārdha] em.; ka[[ra]]rṇārdha C
112,42v,11 vartanā] em.; vartavā C
112,42v,12 samam] em.; sam C
113,42v,15 kaṇṭhāmalasāraka] em.; kaṃṭhamalasāraka C

5.111 In brief, the shaping of the body of the *mañjarī*, in temples with an even or uneven number of corners, is [made] with the 2½-fold *tiryak sūtra*.

5.112 The elevation of the *Gaja* [temple] being divided into 9, the roof (*saṃvaraṇa*) should be made with tiers (*phaṃsas*), through a decrease, part by part, as [should] the parrot beak projection from the superstructure (*śukāghrā*), O best of twice-borns.

5.113 When [the height of] the *Vaḍabhī* [temple] is divided in the same way, with the degrees of diminution similarly apportioned, the roof [is built] with *phaṃsas* and other inspired designs.

5.112-113: For a proposed illustration of a roof made from *phaṃsa* layers see figure 55b.

5.114 vedyardhena bhavet kaṇṭhaḥ sārako 'ṃśadvayādhikaḥ
tribhaktagalavistāraś cūlakaḥ sārdhadṛgguṇaḥ

vedyardheti | vakṣyamāṇabhāgasam(16)khyā kṣiptabhāgaṣaḍkasthityā vediṃ vibhajya tribhir bhāgaiḥ parimāṇenopari kaṇṭha tathāṃ(43r,1)śadvayādhikaḥ pañcabhāgamānakaḥ sāraka ity āmalakasārakaḥ | galavistārāc cārdhabhāgavarjaṃ cūlakaḥ (2) | sārdhadṛgguṇa iti | deśyaśeṣavidhānāyāha |

5.115 pañcaghnavediṣaḍbhāgadalāyāmopalakṣitaḥ
tattryaṃśavistṛtiḥ kāryaḥ kiṃcid abhyadhiko 'pi vā

pañcetyādi | prāguktanayena vedyāḥ ṣaḍuktāyāḥ ṣaṣṭho bhāgaḥ (3) | pañcaghna iti | pañcadhākṛtaḥ | tasya dalam ardhe tena mānena vedyāḥ saṃbandhinā ṣaṣṭhabhāgeneti yāvat tāva(4)nmātrakenāyāmena dairghyaviśeṣeṇa copalakṣitaṃ punar api pārśvamānaviśeṣāyāha | tattryaṃśetyādi | (5) tad iti vedīṣaḍbhāgaṃ pañcāṃśaparāmarṣāya tasya pañcamabhāgasya yat tryaṃśas tanmānena vistṛtiḥ prati(6)pāditamānena mānāntaram adhikam ity arthaḥ | kiṃcid abhyadhiko 'pi veti | prāguktacaturbhāgamānoktāyā(7)t tathā sārdhadvayabhāgātmakāt pārśvamānāt kiṃcid iti mānād abhyadhiko vā kāryo bhāgāntarakaṣṭakalpa(8)nām antareṇety uktaṃ bhavati

5.116ab sadā liṅgasamaḥ kāryaḥ kāmye lokeśahetivat

(43r,8) sadā liṅgasamaḥ kāryaḥ caturaśrādibhāgatrayāṅkita ity arthaḥ | śrīmatpiṅga(9)lāmate 'pi |

cūlakaṃ
caturaṣṭāśravṛttais taṃ vibhaktaṃ kārayet samam |
[Citation not traced in the Piṅgalāmata portions I have covered: chapters 6-10.]

iti | ataḥ samaśabdo 'tra sādṛśye vyākhye(10)ya iti vikalpitaḥ | tṛtīyaḥ prākāraḥ tatra tasya cākāśaliṅgam ity abhidhānam | kāmya ityādi | stambhanā(11)dau lokeśānām indrādīnāṃ hetaya āyudhāni vajrādīni tebhyaḥ kāmānuguṇaṃ tatra kuryāt |

MY:
114a vedyardhena] em.; vedyardheti MYcomm C; vedyardhataḥ BK pl154c; vedārddhena A

MY comm:
114,42v,16 bhāgaiḥ] em.; bhāgaiḥ[[kāryyam pūrvo]] C
115,34r,2 ṣaṣṭho] em.; ṣaṣṭo C
115d kiṃcid] em.; kiñcad A
115,43r, ṣaṣṭha] em.; ṣaṣṭhi C
115,43r,7 mānād] em.; manāg C
116,43r,10 kāmya ityādi] em.; kāmyetyādi C
116,43r,10-11 stambhanādau] conj.; staṃbhātāpādau C
116,43r,11 indrādīnāṃ] em.; iṃdrānīnā C
• kāmānuguṇaṃ] conj.; kāmanānugujaṃ C

5.114 The neck (*kaṇṭha*) is half the *vedī* platform [in breadth]. The [myrobalan and] pinnacle ([*āmala*]*sāraka*) is 2 parts wider. The breadth of the neck (*gala*) being divided into 3, the crest finial (*cūlaka*) is 2½-fold (*sārddhadṛg-guṇa*) (2½ parts).

5.115 [The crest finial (*cūḍā*)] is marked by a pointed extension (*dalāyāma*) [measuring] 1/6th of the *vedi* (*vedī*) platform multiplied by 5 [in length]. [The extension] should be made 1/3 of that measure (1/6th of *vedī*) wide, or slightly more.

5.116ab It is always like the *liṅga*. In the case of some material purpose (*kāmye*), it is shaped like the weapon [that is the symbol] of one or other of the deities of the directions (*lokeśas*).

5.115c tattryaṃśavistṛtiḥ: 'With a width of 1/3 that [measure]'. The measure intended for the *dalāyāma* breadth must be the 1/6 of the *vedī* rather than the length of the *dalāyāma*, as a breadth equal to length would not suit a *dalāyāma*.
5.116a sadā liṅgasamaḥ kāryaḥ: BK pl 145cd concurs that the finial is in accordance with the *liṅga*: *cūlakaṃ bhāgamānena liṅgākāraṃ vivartayet*.

5.116cd viṣṇūrdhve kumbhapadmāṅkaḥ pūrṇakośopamo 'pi vā

ā(12)kāśaliṅgasyākārāntarabhidhānāyāha | viṣṇvaṃśeti | madhyabhāge kumbhākāro yaḥ padmas tadākāraḥ kā(13)ryaḥ pūrṇakośaḥ prāgukto mātuluṅgas tatsadṛśo veti vikalpaḥ |

5.117 (f30r) gṛharājakuṭīreṣu cūlakaḥ kalaśākṛtiḥ
prāgantakoṭyor ādhāraparaśaktyātmako hitaḥ

gṛhetyādi | gṛharājaprāsādeṣu ku(14)ṭīreṣu ca tadbhedatvena prāgukteṣu cūlakaḥ kalaśākāraḥ kāryaḥ | tasya kalaśākṛtitva evopapattim ā(15)ha | prāgantetyādi | hiśabdo yasmādarthe | yat prākkoṭau prathamasamaye pādapratiṣṭhāyāṃ kumbharūpatayā | (16) ādhāraśaktyātmaka sa uktaḥ | idānīṃ punar antakoṭau sakalaprāsādaniṣpattau tanmūrdhni sa kalaśātma(43v,1)ka eva prakṛṣṭaśaktirūpaparānandanirbharākṛtiḥ kāryaḥ |
upakramopasaṃhāralakṣaṇayoḥ paryantayoḥ
kala(2)śātmakaḥ prāsādasyādhārapararūpe śaktīsthite ity arthaḥ |

5.118 dārujaḥ sa tathābhūto gṛharājagṛhārdhayoḥ
trikhaṇḍavartmamūrtīśaśivadhāmamayo yataḥ

dāruja ityādi | yathā triprakāro gṛharājo dāru(3)mayaḥ | yad uktaṃ gṛharājo 'rdhasaṃjñaś ca kuṭīraś ca gṛhapriyaḥ | prasūtihetavo jñeyās
trayo dāruvinirmitā (4) iti | sa kalaśākāraś cūlako 'pi tathā bhūto dāruja eva kāryaḥ | tac ca trayāṇām api dārujatvena tathā(5)vidhacūlakaprāptau santy āyaḥ | kutīravarjaṃ dvayor arthayoḥ kalaśākāradārujacūlake karaṇaṃ niyamyate | (6) tat kuṭīrasya pāṣāṇapakveṣṭakādimayatvād dhy upajñānārthaṃ tattaddravyamayakalaśākṛticūlakakaraṇārthaṃ ca | (7) sa ca prāsādānāṃ cūlakaḥ pratiṣṭhāyāṃ vakṣyamāṇamūlapratiṣṭhaḥ | trikhaṇḍavartmetyādi | ātmatattvādi tritattvama(8)yas tathā mūrtīśādimayaś ceti yata āha |
trikhaṇḍavartmamūrtīśaśivadhāmamayo yata iti | tadānīṃ ko (9) devo devatā vā kasmin prāsāde pratiṣṭheyety āha |

MY comm:
117,43r,16 mūrdhni] em.; mūdhni C
117 43v,1-2 kalaśātmakaḥ] conj. kalaśātmaka C
118,43v,4 sakalaśākāraś] em.; salalaśākāraś C
118,43v,6 karaṇārthaṃ] conj. karṇārthaṃ C
118,43v,7 pratiṣṭhaḥ] em. Isaacson; pratiṣṭāva C
• vartmety] em.; varmety C
• ātma] em.; tma C
118,43v,8 yata] em.; yataḥ MY A; mṛta C

5.116cd Above [the temple dedicated to] *Viṣṇu* is [a finial] in the shape of a pot or lotus or citron (*pūrṇakośa*).

5.117 On the *Kuṭīra* [temple] and [the two types of] *Gṛharāja* [temple] a crest finial (*cūlaka*) with the shape of a pot (*kalaśa*) is beneficial, embodying the ultimate Power that is the support at both extremities [of the temple], the first and the last.

5.118 In the case of the [wooden] *Gṛharāja* and *Gṛhārdha* (*Ardhagṛharāja*) [temples], [the finial] should be wooden, like them, since it is made of the three-part path [of the *tattva*s], the *mūrtīśa*s and Śiva.

5.116c viṣṇūrdhve: Vidyākaṇṭha reads *viṣṇvaṃśa*, or, perhaps, *viṣṇvaṃśe* here.
5.117d hitaḥ: Vidyākaṇṭha reads *hi*.

5.119 vaḍabhyām ambikādevyāḥ keśarī garuḍo hareḥ
śriyo dvipo vṛṣaḥ śambhoḥ savituḥ kalaśo 'thavā

valabhyām ityādi | savituḥ kalaśo 'thaveti yatas tasya (10) kuṭiprāsādaḥ pūrvam ukta ity arthaḥ

5.120 tadanyeṣāṃ ca devānāṃ svāyudhaṃ vā hitaṃ param
svacihnam aparaṃ yad vā nijakalpoktam eva vā

anyeṣāṃ tu devānām ity etat kāmye lokeśahetivad ity anenaikasyā(11)rthasyānubhāṣaṇam | svacihnam aparaṃ yad veti | athavā yasya devasya yad aparaṃ svacihnaṃ kiṃcid atha svakalpa e(12)va yac cihnam uktaṃ tac chikharamūrdhani kartavyaṃ svāyudhaṃ vety arthaḥ | śrīmatpiṅgalāmate 'py uktam |

tadūrdhvaṃ tu svakāyu(13)dham |
[PI 6.131: tasyordhve tu svakāyudham]
iti | cūḍāyāḥ svarūpam āha |

5.121 yad utpattisthitidhvaṃsakāraṇaṃ viśvatomukham
bhāti sarvātmano mūrdhni sā cūḍā gaditā budhaiḥ

(43v,13) yad ityādi | samastādhvamūrdhni yad utpattisthitivināśahetur ata eva (14) viśvatomukhaṃ liṅgavad bhagavato 'dhiṣṭheyam ādhārāntaraṃ bhāti śobhate | sā cūḍeti | prakṛtaṃ dhvajādhārakaraṇa(15)sthānam āha |

MY comm:
120,43v,12 svāyudhaṃ] em.; svayudhaṃ C
• tadūrdhvaṃ tu] conj. Goodall: tadūrdhvaṃ C
121,43v,14 viśvatomukhaṃ liṅgavad] em.; viśvatoṃtagaṃligavad C
• 'dhiṣṭheyam ādhārāntaraṃ] em.; dhiṣṭeyam ādhā[[ṃ]]rāṃtaraṃ C
• prakṛtaṃ] em.; pr[[i]]akṛtaṃ C

5.119 On a *Vaḍabhī* [temple], Ambikā has a lion, Hari (Viṣṇu) has a Garuḍa, Śrī (Lakṣmī) has an elephant, Śambhu (Śiva) has a bull, and Savitṛ (the sun) has, alternatively, a pot.

5.120 [On temples] dedicated to other deities than these, the chief distinctive weapon (*svāyudha*) is recommended, or some other symbol of that deity, or whatever is prescribed in the [patron's] own particular ordinances.

5.121 The wise describe the crest finial (*cūḍā*) as that which brings about creation, maintenance and destruction, faces in all directions, and shines at the summit of the all-embodying (i.e., the deity in his cosmic form represented by the temple).

5.122 kaṇṭhādhaḥ pādamānena jyāyasāṃ pañcamena vā
dhvajādhāro gavākṣaś ca catvāriṃśadvibhājite

kaṇṭhādha ityādi | jyeṣṭhaprāsādānāṃ kaṇṭhādhaḥ śikharaṃ caturdhā bhaktvoparitane caturthabhāgāram(16)bhe dvajādhāraḥ kāryaḥ athavā pañcame yathoktaṃ tatraiva pañcame vātha tuṅginaḥ | dhvajādhāra iti | gavākṣa ityādi | (44r,1) samagraprāsādāś catvāriṃśadbhāgaparimāṇato dviprakārāṇām api jyeṣṭhakanīyasāṃ prāsādānāṃ gavākṣā(2)ś candraśālikā deśāntaraprasiddhāḥ kāryāḥ

5.123 bhittyaṣṭamāṃśaṃ śuṣiraṃ vistṛtaṃ taddvirunnatam
kāryaṃ digdevatāsthānaṃ dhāmno madhye vimarmake

digdevatāsthānavidhānāyāha | bhittyaṣṭamāṃśam ityādi | di(3)gdevatāḥ pārśvadevatās tāsāṃ prāsādadehasyaiva tisṛṣu dikṣu bhittyaṣṭamāṃśaparimāṇena | suṣiram iti |(4) gambhīratā vistṛtaṃ dvir iti prāguktagambhīramānād eva dviguṇaṃ vistārāt | dvirunnatam iti | tato vistāramā(5)nād eva dviguṇam unnatam | vimarmaka iti | prāguktamadhyamarmarahita ity arthaḥ | prāsādamānena dvāramānam ā(6)ha |

5.124 mahatāṃ garbhamānārdhaṃ dvāram ardhena vistṛtam
vistṛte pādataḥ śākhe dvipādaṃ tadudumbaram

mahatām ityādi | mukhyapratiṣṭhādevānāṃ garbhārdhena dvārasyonnatir unnattyardhena viṃśābhyāṃ | tadudumbaram iti | (7) śākhādhāro nikāmākhyayā kvāpi yasya prasiddhiḥ |

MY comm:
122,43v,16 ādhāraḥ] em.; jādhāraḥ C
123,44r,2-3 digdevatāḥ] em.; didigdevatāḥ C
123,44r,3 dikṣu] em.; bhikṣu C
• suṣiram] em; suciram C
123,44r,5 unnatam] em.; unna[[mam]]taṃ C
• vimarmaka] em.; vimardaka C
124,44r,6 garbhārdhena] em.; garbhordhena C
• udumbaram] em.; udumbam C

5.122 Beneath the neck (*kaṇṭha*), in the [upper] ¼ of the [superstructure] height, in the case of larger temples, or else in the [upper] 1/5, there is a *dhvajādhāra* (flag staff). And, in that [temple] which is divided into 40 [parts], there is a *gavākṣa*.

5.123 One should make a ventilation shaft (*suṣira*) in the centre of the temple, but avoiding the *marmas*, 1/8 of the [height of the] wall wide, twice that measure in height, in the positions of the surrounding deities.

5.124 In the case of the main [temple, as opposed to these subsidiary shrines], the doorway is half the size of the cella (*garbha*) [in height], and half [that measure] in breadth. The door jambs are ¼ [of the door breadth] in breadth. The sill (*udumbara*) is twice that measure.

5.122ab kaṇṭhādhaḥ pādamānena jyāyasāṃ pañcamena vā: Vidyākaṇṭha states that *jyāyasām* accompanies *pādamānena* rather than *pañcamānena*.
122d catvāriṃśadbhājite: Vidyākaṇṭha explains that the temple breadth is divided into 40 parts.
5.124-134: For a diagram of the proportions of the doorway as described here, see figure 58b.

5.125 tadaṣṭāṃśaṃ vinordhvaṃ yat sādhane kalpacoditam
caturthāṃśe pratīhārau nandī kālaś ca śākhayoḥ

tasyādhodumbarasyāṣṭāṃśavarjam ūrdhvaśākhayoḥ pṛṣṭhe (8) dīyate yat | siddhiproktaṃ pramāṇam ity arthaḥ | caturthāṃśetyādi | śākhayor adho bhāge caturthe | kālaś ceti | (9) mahākālaḥ | satyabhāmā bhāmetivat |

5.126 gaṅgārkatanaye yugmaṃ puruṣau dhṛtavāridhī
mā(f30v)lāvidyādharāv agre vīṇāhastau ca gāyakau

arkatanayā yamunā | yugmam iti kiṃpuruṣāṇām | dhṛtavāri(10)dhī gṛhītapūrṇakalaśau | mālāvidyādharāv agra iti gṛhītamuṇḍamālakau vidyādharau |

5.127 godvayaṃ hastiyugmaṃ ca tataś ca phaṇināyakau
phaṭācakrakṛtāṭopau bhūtaye śeṣavāsukī

godvayam iti (11) vṛṣabhayugalam | tataś ca phaṇināyakāv iti pāṭhakramokta eteṣāṃ navānāṃ vidhānakrama ity arthaḥ | phaṇi(12)nāyakaviśeṣaṇaṃ | śeṣavāsukīti | yenāha | phaṇicakrakṛtāṭopāv iti | ity eṣa navasaṃkhyātmako (13) viniyogaḥ |

5.128 navaśākhe mahādvāre saptapañcatrike 'thavā
yathāśobham ayaṃ nyāsaḥ kartavyo bhūtim icchatā

mahati navaśākha iti navāvayave dvāre |

5.129 tadanyat svastikāmbhojapattrabhaṅgādiśobhitam
vidheyaṃ nipuṇair dvāraśilpibhir bhūtisiddhaye

tadanyad ityādi | nirdiṣṭākāravidhānād yad anya(14)d viviktaṃ sthānam |

5.130 śākhayor vistarārdhena bāhulyaṃ sveṣṭasiddhaye
tattryūnam adhikaṃ cāpi śatror vāniṣṭasādhane

tasyārdhena bāhulyam iti sthaulyaṃ kalpayet |

MY:
128d icchatā] em. Sanderson; icchatām A

MY comm:
125,44r,9 satyabhāmā bhāmetivat] em. Isaacson; madhyabhāmābhāmetivat C
127, 44r, 11 eteṣāṃ] conj. Goodall; eteteṣāṃ C
127,44r,12 śeṣavāsukīti] em.; śeṣavāsukī iti C
• kṛtāṭopāv; em.; kṛtāṭ[[ī]]opāv C
128,44r,13 vidhānād] em.; vidhā[[rā]]nād C

5.125 The upper [*udumbara*] (the lintel) is an eighth part less. That is what is enjoined in ritual manuals for attaining powers. In [the lowest] quarter of the door jambs are the door guardians (*pratīhāras*), Nandin and [Mahā]kāla.

5.126 Then, paired, there are Gaṅgā and Yamunā, and two [*kiṃ*]*puruṣas* carrying pots. In front [of those] are two *mālādharas* (garland bearers), two *vidyādharas* (bearers of knowledge), and two *gāyakas* (singers) holding *vīṇās*,

5.127 two bulls, a pair of elephants and, for *bhūti* (*siddhi*), the two snake kings, Śeṣa and Vāsuki, with their hoods opened in a circle [about their heads].

5.128 If one desires *bhūti* (*siddhi*), then on the main doorway, which may have 9, 7, 5, or 3 jambs [on either side], one should do this installation in such a way that the result is beautiful.

5.129 Skilled *dvāraśilpins* (doorway-craftsmen) should ornament the rest of those [door jambs] with *svastikas*, lotuses, scrolling foliage (*pattrabhaṅga*) and so forth, to bring about success.

5.130 The thickness of [each] pair of jambs is half the breadth if it is for personal benefit. And it should be 3 [parts] less or more than that if it is to bring disaster to an enemy.

5.125-127: The figures in the lowermost ¼ of the *śākhā* are: (1) On the innermost jambs are the 2 *pratīhāras*; (2) next are the 2 rivers; (3) then 2 pot carriers; (4) then 2 garland carriers; (5) then 2 *vidyādharas*; (6) then 2 singers; (7) then 2 cows/bulls; (8) then 2 elephants; and (9) then the 2 *nāgarājas*.

5.125 MY comm satyabhāmā bhāmetivat: Isaacson emends *madhyabhāmābhāmetivat* to *satyabhāmā bhāmetivat*. He points out that this standard example of name abbreviation is cited as justification for interpreting *kāla* as *Mahākāla*.)

5.126b dhṛtavāridhī: The word *vāridhī*, which normally means 'ocean', is here to be taken as a variant of *vāridhānī*, *vardhānī*, *vardhanī* 'pot'. Vidyākaṇṭha glosses as *gṛhītapūrṇakalaśau*.

5.127c phaṭācakra: Vidyākaṇṭha reports the more banal *phaṇicakra*.

5.128cd yathāśobham ayaṃ nyāsaḥ kartavyo: The installation for doorways of 9 *śākhās* to each side will be of all 9 pairs (from Nandin and Mahākāla to the *nāgarājas*). That for doorways with 7 *śākhās* to each side will be of 7 pairs (from Nandin and Mahākāla to the two bulls). That for doorways of 5 *śākhās* to each side will be of 5 pairs (from Nandin and Mahākāla to the two *vidyādharas*). That for doorways of 3 *śākhās* to each side will be of 3 pairs (from Nandin and Mahākāla to the two *kiṃpuruṣas*).

5.128d icchatā: The instrumental singular of Sanderson's emendation serves to give us an agent to accompany *kartavyaḥ*. Sanderson (email October 2009) offers many examples of a similar presentation from which I will report two here. *Matsyapurāṇa* 58.15cd: *yajamānapramāṇo vā saṃsthāpyo bhūtim icchatā*; *Niśvāsamukha* f. 14 v. 5: *vedadharmaḥ kathaṃ deva kartavyo gatim icchatā*.

5.131 vistarāl liṅgamānaṃ vā ṣoḍaśāṃśaṃ vināpi vā
pīṭhānyūnādhikaṃ vāpi dvāraṃ taddviguṇocchritam

(44r,14) liṅgamānena dvāram āha | vistārād ityādi | (15) liṅgamānaṃ vistārād athavā liṅgasya yaḥ ṣoḍaśāṃśas tenonaṃ cābhidheyam | pīṭhanyūnādhikaṃ veti | pūrvokta(16)sya liṅgadvāre pīṭhatulye ity etasyaivānuvādaḥ |

5.132 jyeṣṭhajyeṣṭhaṃ khamanubhir daśahānyā tu saptakam
bhūtaṣaṭkair laghutaraṃ vistārād dviguṇocchritam

idānīm aṅgulamānena dvārāṇy āha | jyeṣṭhetyādi | kha(44v,1)śabdena śūnyam | manuśabdena caturdaśasaṃkhyā prāguktaiva śūnyaṃ prathamam avasthāpyānantaraṃ tasyāgre caturdaśaṃ (2) nikṣiped evaṃ catvāriṃśadadhikaśatasyāṅkaḥ prasajyate | tāvatparimāṇair aṅgulair vistārāj jyeṣṭhajyeṣṭhaṃ dvāraṃ (3) ato daśadaśahānito dvāraṃ saptakaṃ yāvat kanyasamadhyamam | laghutaram iti | kanyasakanyasaṃ tatra | bhūta(4)ṣaṭkair iti | anenaivāṅkavinyāsakrameṇa prathamaṃ bhūtasaṃkhyayā pañca tadanu ṣaḍ ity evaṃ pañcaṣaṣṭisaṃkhyātmakena (5) laghutaram itthaṃ na vai tāni dvārāṇi daśādipañcavṛddhaprāsādeṣv eva na caturhastādi ṣaṭtriṃśadantikeṣv ana(6)numatatvād iti jñeyam | dvārasyordhve dumbare krameṇordhvordhvaṃ gaṇapatyādīnāṃ vidhānam āha |

5.133 gaṇeśalakṣmīyakṣiṇyo harīśagrahapāṇipāḥ
nāṭyeśo mātaraś ceti kramād ūrdhvavyapekṣayā

gaṇeśetyādi | lakṣmī(7)śabdenātra śrīr ucyate | harir iti nārāyaṇaḥ | īśaś ca śaṅkarabhaṭṭārakaḥ | tatrāpy uktaṃ hariśaṅkarāv iti | vā(8)ṇipāṭhyākhyodyatāḥ | mātaraś cety | atra cakāro bhinnasamuccayārtho yakṣiṇyo mātaraś cety arthaḥ |

5.134 dvārāgre candrikāmānaṃ caturthāṃśavivarjitam
kapitthakau ṣaḍaṃśena kumbhād anyatra śobhi yat

dvārāgretyā(9)di | dvārasyāgre tadvistāracaturthāṃśavarjaṃ bhramād ardhacandrākāreṇaiva cadrikā kāryā | kapitthakāv ityā(10)di | dvāravistārād eva ṣaḍbhāgaparimāṇena dvārikayor adhaḥ kapitthakau caturaśrākāreṇa rūpaviśeṣau | (11) kumbhād anyatreti | kapitthakasthāne kadācit kumbhadvayaṃ śobhāyuktaṃ kadācit kumbhād anyatra kapitthakāv ity a(12)rthaḥ |

MY:
133a yakṣiṇyo] em.; yakṣiṇyor A
134a candrikā] em.; cadrikā MYcomm C; caṇḍikā A

MY comm:
131,44r,16 ityetasyaivānuvādaḥ] em.; ity[[ai]]et[[ai]]asyaivānuvādaḥ C
132,44v,3 dvāraṃ] conj.; nidvāraṃ C • saptakaṃ] em.; santakaṃ C
132,44v,5-6 ananumatatvād] em.; ananumatvād C 133,44v,8 cety] em.; caity C
134,44v,9 candrikā] em.; cadrikā C

5.131 The breadth of the doorway equals the height of the *liṅga*, or a sixteenth part less, or less or more than the image pedestal (*pīṭha*). Its height is twice that measure.

5.132 The very biggest is 140 (*khamanu*) [*aṅgulas*] in breadth. Then there are seven [sizes] by subtraction of 10. The smallest is 65 (*bhūtaṣaṭka*). The height is twice the breadth.

5.133 In ascending order, there are, in turn: Gaṇeśa, Lakṣmī (Śrī), *yakṣiṇī*s, Hari (Nārāyaṇa), Īśa (Śaṅkara), the planets, elephants, Nāṭyeśa and[, on the lintel,] the *mātṛ*s.

5.134 In front of the door, a quarter size smaller [than the door breadth], is a half-moon-shaped step (*candrikā*), and there is a fine [pair of] pots (*kumbha*), or else two *kapitthaka* [fruits] that are a sixth the size [of the doorway].

5.132b daśahānyā tu saptakam: The seven breadths that result from the sequential subtraction of 10 *aṅgulas* are: 130, 120, 110, 100, 90, 80, and 70 *aṅgulas*.
5.134ab dvārāgre candrikāmānaṃ caturthāṃśavivarjitam: See plate 14 for an example of an *ardhacandra* in front of a doorway.
5.134cd kapitthakau ṣaḍaṃśena kumbhād anyatra śobhi yat: MY comm explains that there may be two pots (*kumbhas*) or two *kapitthakas* at the base of the *dvārikās*. These *dvārikās* are shown, in the commentary to verse 135, to be door jambs (*śākhās*).
The *kapitthakas* are presumably shaped like the fruit of the Feronia Elephantum plant. For further accounts of them, see BK pl 181 and PI 7.28.

5.135 śākhārdhenārgalāsthānaṃ śākhāsaktaṃ praśasyate
praśastam etac chuddhāya(f31r)m āyān āhuś caturvidhān

śākhārdheneti | dvārikāyā bāhulyamānād yadardhaṃ tasyā evocchrāyāś ca tadardhaṃ tena hetubhūtenārgalā(13)sthānaṃ kavāṭapraveśaḥ bāhulyārdhakaraṇahetoḥ | śākhāsaktaṃ iti | dvārikāsaṃlagnaṃ bhavaty eva | praśastam ityā(14)di | etad yad evaṃ prakārair uktaṃ dvāraṃ tac chuddhāyam iti | śobhanenāyena yuktaṃ tat praśastam |

5.136 āyāntīṣṭetarārthāya bhavanty āyās tathāgnayaḥ
svarāḥ pṛthvyādibhūtāni dhvajādyāś ca pracoditāḥ

āyāś ca prāguktadhvajādi(15)bhir aṣṭabhiḥ sahānye svarabhūtāgnisaṃkhyakās triprakārāḥ saha caturvidhaḥ te ca | pratyekasmāt samūhāt sva(16)saṃkhyākalpanayā bhāgabhāgāpahārato ye avaśiṣyante te śobhanaphalam āyānty ata āyā ity eṣām anvarthapra(45r,1)tipādanam |

5.137 sthairyam āpyāyanaṃ dīptir gamo madhyastham eva ca
bhūtāyānāṃ guṇā jñānaṃ vāso 'gnīnām atha kṣayaḥ

5.138 śuddhir dhanaṃ paśucayaḥ prāvrājyaṃ kāmikā cyutiḥ
viṣādaś ceti ṣaḍjādiphalaṃ saptasu dehinām

5.139 sthairyaṃ ploṣaḥ paraṃ vīryaṃ paraṃ dainyaṃ dhanāni ca
kleśaḥ saṃpūrṇatā vyādhiḥ phalam uktaṃ dhvajādiṣu

5.140 liṅgārcādvārapīṭhānāṃ bhāgādhikyam athonatā
doṣāya nāyasaṃśuddhau te svavargāt svabhājitāḥ

liṅgārcādvārapīṭhānām iti | eteṣāṃ liṅgādīnāṃ bhāgādhikyam athonatā vāpamānadoṣāya (2) yata āyaśuddhinimittaṃ sa ity arthaḥ | te svavargāt svabhājitā iti | yady ekasmād āyayogāc chobhanāya yo(3)go bhavati tat sa eva yojyaḥ | athāśobhanayogas tato 'nyo vargaḥ prayojyaḥ |

With 137a-c, compare BK pl 185c-186b:
dhruvam āpyāyanaṃ dāhoccāṭanaṃ pañcatā kramāt
bhūtajānāṃ guṇāḥ proktā

MY:
135c śuddhāyam] em.; śuddhāyam C; śuddhoyam A

MY comm:
135,44v,12 śākhārdheneti] em.; sācarārdheti C
135,44v,13 kavāṭa] em.; tāṭaka C
136,44v,16 phalam āyānty] em.; phalāpāyāṃty C
140,45r,1 liṅgārcā] em.; liṃgācā C
• athonatā] em.; athonatā] MY A; athorutā C
140,44v,2 sa ity] em.; sety C
• bhājitā] em.; bhājitā MY A; bhājita C

5.135 The *argala* (bolt) is declared to be positioned half way up the door jamb and fastened to it. [The doorway] should have a good *āya*. They say there are four sets of *āya*s.

5.136 The *agni*s, the *svara*s, the *bhūta*s which are earth and [water, fire, air and ether], and [the *dhvaja*s which are] *dhvaja* and [*dhūma*, *siṃha*, *śvan*, *vṛṣabha*, *khara*, *gaja* and *khaga*] are called *āya*s because they 'come' (*āyānti*) for (i.e., bring about) desired or undesired purposes.

5.137 Stability, prosperity, splendour, travel, and an indifferent state are the attributes of the *bhūta āya*s. [Those] of the *agni* [*āya*s] are knowledge, remaining and loss.

5.138 Purity, wealth, many cattle, travel, a desired woman, banishment and despair are the effects on people of the 7 [*svara*s] *ṣaḍja* and [*ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *niṣāda*].

5.139 The outcome[s] described for [the *dhvaja*s] beginning with *dhvaja* are stability, burning, tremendous power, extreme wretchedness, riches, distress, fulfillment and disease.

5.140 An excess or want in size of *liṅga*, image (*arcā*), doorway or image pedestal (*pīṭha*) brings a bad consequence (*doṣa*) because it is not suitable with respect to *āya*. Those [architectural elements] should have each their proportions in accordance with their appropriate set.

5.135c praśastam etac chuddhāyam: MY comm makes clear that *etat* refers to the doorway, not the bolt.
5.135-140: See general introduction 2.1.14 for a discussion of the *āya*s.
5.136b tathāgnayaḥ: The three *agni*s are a well-established list: *gārhapatya*, *āhavanīya* and *dakṣiṇa*.
5.137a dīptir: Is *dīpti* good or bad? BK pl 185c-186b contains *dāha*, burning, in its list of the results of *bhūta āya*s. If *dīpti* and *dāha* are equivalent, then *dīpti* is clearly not a good thing. However, the lists diverge too substantially for it to be clear that *dīpti* and *dāha* are related at all. Therefore, I have allowed *dīpti* its first dictionary translation, splendour.
5.138 ṣaḍjādi: The list of 7 *svara*s (musical notes) is not given. One assumes that it follows the order of the notes in a scale: *ṣaḍja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata*, and *niṣāda*.
5.138b kāmikā: Sanderson (email October 2009) has not seen *kāmikā* in this sense and suspects corruption.

5.141 tad ākrāntaṃ na digbhrāntaṃ mānād ūnādhikaṃ ca yat
vinataṃ bahir antar vā śithilaṃ svayam udgatam

(45r,3) tad ityādi | tac ca dvāraṃ dvārānta(4)reṇākrāntaṃ na kuryāt tathā digbhrāntaṃ kiṃcidvidiṅmukhaṃ yatra tathāvidham api na kuryāt | vinataṃ bahir an(5)tar veti | bahir antar vā yad vinataṃ etad iva yad vakṣyamāṇaṃ | śithilam iti | viśliṣṭasaṃdhibandham eva | svayam udga(6)tam ity | ayatnena saṃśliṣyatkavāṭam ity arthaḥ | ata evāha |

5.142 kūjatkapāṭapihitaṃ śreyase kāraṇaṃ vinā
yaṣṭikoṇabhramastambhadhvajadvārāmarālayaiḥ

kūjad ityādi | saśabdābhyāṃ kavāṭābhyāṃ yat pi(7)dhīyate tac chreyo'rtham kṣudrasiddhyarthaṃ tu | svayam udgata ity uktaṃ bhavati | yaṣṭīty ādi | iṣṭibindū yaṣṭiḥ koṇo (8) gṛhādinirmāṇasya aśrir bhramo jalakardamādinirgamanamārgaḥ dhvajaś cakratriśūlādyātmakaḥ |

5.143 rathyāgṛhoṣaraśilācatustripathagopuraiḥ
kūpādibhiś ca tad viddhaṃ kartur iṣṭavighātakṛt

go(9)puram iti | puradvāram | kūpādibhir ity ādigrahaṇād āraghaṭṭādyāḥ |

5.144 tanmadhyaṃ madhyasūtrāṃśāc cālayed aṇunā śriye
pārśvataḥ śukanāsāyā garbhasūtreṇa maṇḍapaḥ

prāk sāndhāraprāsādānāṃ garbhāntagaṃ garbhabhi(10)ttyantam ityādinā maṇḍapamānam uktam | idānīṃ nirandhāraṇām ucyate | pārśvata ityādi | śukanāsāyāḥ pā(11)rśvayor vakṣyamāṇapramāṇena prāgvat sūtraṃ prasārya maṇḍapaṣaṭkaṃ vikalpamānena kartavyaṃ kiyatā pramāṇenety ā(12)ha | garbhasūtreṇeti | prāsādagarbhasamasūtreṇaikaḥ dvitīyas tu śukanāsāgarbhasamasūtreṇa anenaiva prasaṅge(13)na | śukanāsābhittipramāṇam āha |

5.145 śukāghrā kroḍatulyena bhittir aṣṭāṃśakaṃ vinā
(f31v) śukāghrā brahmasūtrād vā tābhyām evāparāv ubhau

śukāghreti | śukāghrāyā yad brahmasūtram | tābhyām evāparāv ubhau | etad uktaṃ (14) bhavati prathamaṃ yat tat samastamānād idaṃ punar arthyaṃ tābhyāṃ śukāghrā garbhaprāsādabrahmasūtrābhyām |

MY comm:
141,45r,4 tathāvidham] conj. Goodall; thāvidham C
141,45r,5 etad] em.; patad C 142,45r,7 'tham] em.; rtham C
• yaṣṭīty] em.; ṣaṣṭīty C • bindū] em.; viṃdū C
143,45r,9 kūpādibhir] conj. Goodall; kūpābhir C
144,45r,9 garbhāntagaṃ] em.; garbhātagaṃ C

5.141-143 One should not make [the door] in such a way that it is impinged upon, is wrongly oriented, is too big or too small, curves in or out, is too loose[ly put together], closes of its own accord, or has leaves that creak. Otherwise it is ordained to be beneficial. It should be built away from any pole, corner, spring, column, emblem, [other] door, temple, road, house, saline soil, rock, a junction of 4 or 3 paths, gateway or well, etc. Such impingement destroys the patron's [attaining his] goal.

5.144 For auspiciousness, one should shift the centre [of the door] a fraction from the midline. [In the case of *nirandhāra* temples (ones without an ambulatory around the outside of the cella)] the *maṇḍapa* is on [both] sides of the parrot beak projection from the superstructure (*śukanāsā*), along the cord marking the cella (*garbhasūtra*).

5.145 The parrot beak projection from the superstructure (*śukāghrā*) is the same size as the cella (*kroḍa*). Its wall is an eighth part less. Or the *śukāghrā* is [measured] from the *brahmasūtra*. The two distinct [sizes] are from those two [*sūtras*].

5.144cd pārśvataḥ śukanāsāyā garbhasūtreṇa maṇḍapaḥ: MY comm explains that the size of the *maṇḍapa* for a temple with an ambulatory was given earlier, and that we are now being given the size of the *maṇḍapa* for a temple without one.

5.146 tayor vā karṇasūtrābhyāṃ catvāro 'nye tadagrataḥ
garbhārdhenāthavā nāsā garbhasūtreṇa vāparau

tayor ityā(15)di | tayor garbhaśukāghrākroḍayor yat karṇasūtradvayaṃ tanmānena nānyad dvayam evaṃ ṣaṭtāvatpārśvamaṇḍapān u(16)ktvā mukhamaṇḍapā anye catvāro yena mānena bhavanti tad āha catvāro 'nye tadagrakena pramāṇenety āha | ga(45v,1)rbhārdhetyādi | nasāśabdena śukanāsaiva tasyā garbhārdhena sūtreṇeti prakṛtam evaṃ dvayaṃ śeṣasūtreṇa tayor eva śu(2)kāghrākroḍaprāsādagarbhayoḥ samasūtraparimāṇenānyadvayam evaṃ catvāro bhavanty eva |

5.147 mukhābhidhānau dvāv etau tadagre vṛṣabhasthitiḥ
maṇḍapasya caturthāṃśe tallakṣmāgre 'bhidhīyate

tadagretyādi | tasyāḥ śu(3)kanāsāyāḥ puraś caturṇām ekatamasyāgre vṛṣabhasya vakṣyamāṇalakṣaṇasya sthānam ity arthaḥ | maṇḍapa(4)sya caturthāṃśa iti || yo 'sau kṛto maṇḍapas taccaturthāṃśavyavahitān | asaṃśliṣṭetyuktaṃ bhavati vikalpena (5) nirmānāntaram āha |

5.148 triguṇān maṇḍaponmānā dhvajayaṣṭir athāyudham
yaṣṭimūrdhni vṛṣaḥ siṃho vainateyo 'paro 'pi vā

triguṇād ityādi | athavā tata eva maṇḍapāt triguṇamānato dhvajayaṣṭiḥ kāryā | (6) athavāyudham iti | atraiva pratiṣṭhitasya devasya yad āyudhaṃ dhvajayaṣṭyā mūrdhni vṛṣādayaḥ |

5.149 mūlāyatanadevāṅko balipīṭham adhas tataḥ
jagatībandhakas tulyo maṇḍapena hitaḥ puraḥ

(45v,6) mūlāyatana(7)devāṅkā vā kāryāḥ tad adho balibhujāṃ kṛte balipīṭhaṃ kartavyam | jagatītyādi | pura iti prāsādasyaiva (8) purastāt kadā cij jagatībandhakākhyo nirmāṇaviśeṣaḥ kadā cin mukhamaṇḍapasyāpi puro hita ity arthaḥ | (9) śrīmanmṛgendre pi|

maṇḍapaś caiva sūtreṇa purastāj jagatī hiteti |

MY:
148c siṃho] em.; siṅgho A
149a mūlāyatana] C; mūlāyanata A

MY comm:
149,45v,8 purastāt] em.; purastā C

5.146 Or at those two [*sūtras*] with the two *karṇasūtras*, there are 4 other [*maṇḍapas*] using that previously [given measurement]. Or the parrot beak projection from the superstructure (*nāsā*) is half the size of the cella (*garbha*). Or there are two other [*maṇḍapas* sizes built] along the cord marking the cella (*garbhasūtra*).

5.147 These two are called *mukha*[*maṇḍapas*]. The bull is stationed in front of them. It is a quarter the size of the *maṇḍapa*. Its characteristics will be taught below.

5.148 The flag staff (*dhvajayaṣṭi*) is three times the height of the *maṇḍapa*. At the top of the pole (*yaṣṭi*) is an emblem (*āyudha*): a bull, a lion, Vainateya (Garuḍa) or some other emblem.

5.149 [Or] it has the emblem of the deity of the main shrine. The base for the *bali* offerings (*balipīṭha*) is below that [emblem]. The base layer (*jagatī-bandhaka*) should be level with the *maṇḍapa* in front.

5.150 śikhāmānacaturthāṃśatulyām āhuḥ pradakṣiṇām
tasyā bahiś caturthāṃśe mānato diksurālayāḥ

śikhā śikharaṃ taccaturthāṃśasamām (10) pradakṣiṇām iti prāsādadehasyādho lagnāṃ paribhrāmaṇikāṃ kathayanti iti śeṣaḥ prāsādapīṭham api (11) yasyāḥ prasiddhis tāṃ | tasyā ityādi | yasyāḥ pradakṣiṇāya bahir iti paryanta eva nilīnā mūlaprāsādaca(12)turbhāgamānena digdevānāṃ prāsādāḥ |

5.151 prāsādābhimukhās teṣāṃ vibhāgaḥ śrūyatāṃ dvijāḥ
prāci nandimahākālau vaḍabhyāṃ vā pitāmaham

tadabhimukhāḥ kāryāḥ | pracītyādi | valabhyāṃ vā pitāmaham iti | (13) valabhyabhidhānaprāsāde brahmāṇaṃ vā pūrvasyāṃ diśi pratiṣṭhāpayed ity adhyāhāryam |

5.152 āgneyyāṃ sūryam athavā devam ardhābalātanum
yāmye dvipāsyaṃ prāgvac ca mātṛmaṇḍalam eva ca

ardhābalātanum i(14)ti | ardhanārīśvaram | prāgvac ceti | pūrvoktalakṣaṇam | mātṛmaṇḍalam iti | mātṛcakram |

5.153 bhṛṅgīśaṃ rākṣasāśāyām aśvinau vā niveśayet
vāruṇe yoginaṃ devaṃ mṛtyughnaṃ vārdhacandragam

rākṣasāyām iti | nai(15)rṛtyāṃ diśi | candrakhaṇḍāsanam iti | ardhacandrākhyenāsanena sthitaṃ tam eva ca yoginaṃ yogopārūḍhaṃ mṛtyu(16)jitam eva vāruṇyām ity arthaḥ |

5.154 vāyavye viśvakarmāṇam athavā krauñcasūdanam
umā lokeśacakraṃ vā ratīśam atha cottare

krauñcasūdanaḥ kumāraḥ | yadi dikprasādeṣu na kriyante tat prāsādadeśe (46r,1)'py eteṣām avasthānaṃ vidheyam iti yāvat |

5.155 īśānaṃ caṇḍanāthaṃ vā nyased īśānadhāmani
prāsādadehe 'py eteṣā(f32r)m evam eva vyavasthitiḥ

MY comm:
154,45v,16 krauñcasūdanaḥ] em.; krāṃcasūdanaḥ C

5.150 They say that the ambulatory around the outside of the temple (*pradakṣiṇā*) should be a quarter of the height of the superstructure (*śikhā*). Beyond it, and a quarter of the size [of the main shrine], are the shrines to the deities of the directions (*diksurālayas*).

5.151 They face the temple. Hear, O twice borns, how they are arranged. In the east are Nandi and Mahākāla, or, in the case of a *Vaḍabhī* temple, Pitāmaha (Brahmā).

5.152 In the southeast is Sūrya or Ardhābalātanu (Ardhanārīśvara). In the south Dvipāsya (Gaṇeśa) and the *mātṛmaṇḍala* as before.

5.153 In the southwest one should install Bhṛṅgīśa or the *aśvins*. In the west is the Yogin deity or Mṛtyughna (Mṛtyuñjaya, a form of Śiva) on a crescent moon.

5.154 In the northwest is Viśvakarman or Krauñcasūdana (Kārttikeya). In the north Umā, the set of *lokeśas* (*lokapālas*), or Ratīśa (Kāmadeva, the god of love).

5.155 In the northeast one should set Īśāna or Caṇḍanātha (Caṇḍeśvara). These deities are positioned in the same way in the body of the temple too.

5.217 athāmarālayavrātapuraḥ prāguktamānakāḥ
maṇḍapāḥ stambhasaṃkhyātaḥ saṃjñābhedaṃ bhajanty amī

athetyā(2)di | amarālayāḥ prāsādās teṣāṃ pūrogre pūrvoktamānakā maṇḍapās te stambhasaṃkhyayā
pratyekaṃ saṃjñābhedena bhavanti ata evāha |

5.218 satsūtraḥ śyāmabhadraś ca mṛgarājaḥ patatrigakaḥ
karṇikāro 'tha harṣākhyaḥ sugrīvo maṇibhadrakaḥ

satsū(3)tra ityādi tatsūtrādyā vṛddhyantā nava maṇḍapā yavīyāṃs iti kanyasāḥ kanyaseṣv eva prāsādeṣu dvādaśa aṣṭāviṃśatistam(4)bhāntaṃ yāvad bhavanti |

5.219 vṛddhiś ceti nava proktā dvādaśabhyo dvivṛddhitaḥ
caturguṇamuniprāntair yavīyāṃso yavīyasām

caturguṇamuniprāntair iti | tena satsūtramaṇḍapo dvādaśabhiḥ stambhaiḥ caturdaśabhiḥ (5)śyāmabhadra evaṃ dvābhyāṃ vivṛddhyā yāvad aṣṭāviṃśatisaṃkhyayā vṛddhibhiḥ saṃjñaka ity arthaḥ |

5.220 tathaiva nandanas tebhyo bhāvyaś ca śatrumardanaḥ
suśīlākhyo viśāla(f35v)ś ca yajñabhadraḥ śrutiṃdharaḥ

tathety ādi | tebhyo 'nantaraṃ nan(6)danādyāḥ saṃvardhanāntā navaiva dvidvivṛdhyaiva triṃśataūrdhvaṃ ṣaṭcatvāriṃśadantikā madhyamā madhyamānām eva prāsādānām |

5.221 vāstusaṃvardhanākhyaś ca vijayaś ceti madhyamāḥ
madhyānāṃ madhyakṛtyeṣu ṣaṭcatvāriṃśadantakaiḥ

(8) madhyakṛtyeṣv iti | bhogaprāyeṣu |

MY:
220d śrutiṃdharaḥ] em.; śrutimbaraḥ A

MY comm:
219,49v,5 śyāmabhadra] em.; śyāmabhadra MY A; abhadra C
Between line 6 and line 8, the following line is marked for deletion:
[[viniyujyante miśrāvyāptyair iti kṣudrasādhanāyety arthaḥ dvābhyām ity ādi dvābhyāṃ stambhābhyāṃ śukanāsāyāḥ puraḥ]]. The passage is repeated in its proper place below.
221,49v,8 kṛtyeṣv] em.; kṛtye C

5.217 The *maṇḍapa*s which front the various temples, the sizes of which have already been taught, have different names in accordance with the number of columns.

5.218-219 The *satsūtra*, *śyāmabhadra*, *mṛgarāja*, *pataṅgaka*, *karṇikāra*, *harṣa*, *sugrīva*, *maṇibhadraka* and *vṛddhi*: these nine have from 12 up to 28 (*caturguṇamuni*) [columns] in increments of 2. These smallest [*maṇḍapa*s] are for the lowest [purposes, *siddhi*s].

5.220-221 Then, after those, *nandana*, *bhāvya*, *śatrumardana*, *suśīla*, *viśāla*, *yajñabhadra*, *śrutiṃdhara*, *vāstusaṃvardhana* and *vijaya* are middling [*maṇḍapa*s] with [column numbers increasing by twos] up to 46. They are suitable for middling [goals] (rewards after death, *bhoga*).

5.217-224: For a tabulation of *maṇḍapa*s by column number in the *Bṛhatkālottara*, *Kiraṇa*, *Mayasaṃgraha*, *Mohacūrottara* and *Piṅgalāmata*, see table 11.

5.218-9: The *satsūtra* has 12 columns, the *śyāmabhadra* has 14, *mṛgarāja* has 16, the *pataṅga* has 18, the *karṇikāra* has 20, the *harṣa* has 22, the *sugrīva* has 24, the *maṇibhadraka* has 26 and the *vṛddhi* has 28.

5.219d yavīyasām: The genitive could apply to the smallest temples or the lowest purposes. From 5.221c, *madhyakṛtyeṣu*, we gather that purposes are intended. The pattern appears to be that the smallest *maṇḍapa*s are for worldly powers, *siddhi*s; medium ones are for rewards after death, *bhoga*; and large ones are for liberation, *mokṣa*.

5.220-221: There are 9 medium *maṇḍapa*s as follow: the *nandana* has 30 columns, the *bhāvya* has 32, the *śatrumardana* has 34, the *suśīla* has 36, the *viśāla* has 38, the *yajñabhadra* has 40, the *śrutiṃdhara* has 42, the *vāstusaṃvardhana* has 44 and the *vijaya* has 46.

5.221c madhyakṛtyeṣu: MY comm explains: *bhogaprāyeṣu*, 'mainly for rewards [after death]'.

222 jyāyāṃso jyāyasām anye śrīvatso 'tha jayāvahaḥ
jayabhadro mahābuddhivardhanaḥ kulya eva ca

jyāyāṃsa ityādi | śrīvatsādyāḥ puṣpakāntā nava jyeṣṭhaprāsādānāṃ tathaiva dviv(9)ṛddhyā ṣaṭcatvāriṃśad ata ūrdhvaṃ catuḥṣaṣṭyantā navaivety arthaḥ |

223 ānando 'mṛtasaṃjñaś ca puṣpabhadro 'tha puṣpakaḥ
catuḥṣaṣṭyantikād ūrdhvaṃ stambhasaṃkhyā na vidyate

224 daśāṣṭaṣaṭcatuḥstambhā maṇḍapā miśrakāḥ smṛtāḥ
yavīyasy eva yujyante miśrārthāptyai dvijottamāḥ

daśetyādi | daśabhir aṣṭabhiḥ ṣaḍbhiś caturbhir vā yuktā maṇḍapā (10)ye te mis-
´rakasaṃjñāḥ kāryāḥ yavīyasām eva prāsādānāṃ viniyujyante miśrārthāptyair iti kṣudrasādhanāyety a(11)rthaḥ |

225 dvābhyāṃ vā śukanāsāgre vijñeyaḥ pādamaṇḍapaḥ
niṣṭhāsiddher avighnāya kṣudrasaṃsādhanāya vā

dvābhyām ityādi | dvābhyāṃ stambhābhyāṃ śukanāsāyāḥ puraḥ pādamaṇḍapo vijñeyaḥ niṣṭhetyādi niṣṭhāsiddhir i(12)ti saukhyaprāptiḥ kṣudrasaṃsādhanāya ceti raudrasiddhyartham |

226 iti vo maṇḍapāḥ proktā vicitrāś cāmarālayāḥ
mantravadvidhisaṃyogād vicitrārthaprasādhakāḥ

itītyādi | vicitrāś ceti nāmā rūpāḥ mantravad yad vi(13)dhānaṃ tadyogād vicitraṃ yathābhilaṣitam arthaṃ sādhayatīty arthaḥ |

MY:
222b jayāvahaḥ] conj.; jayāva[-]ḥ A

MY comm:
222,49v,9 catuḥ] em.; catuṣ C
224,49v,10 miśrārthāptyair] em.; miśrāvāptyai C
225,49v,11 maṇḍapo] em.; maṇḍape C

5.222-223 The remaining are the biggest [column numbers] for the highest [goals] (liberation): *śrīvatsa*, *jayāvaha*, *jayabhadra*, *mahābuddhivardhana*, *kulya*, *ānanda*, *amṛta*, *puṣpabhadra* and *puṣpaka*. The number of columns never exceeds 64.

5.224 Mixed *maṇḍapas* have 10, 8, 6 or 4 columns. O twice-borns, they are used in lesser [temples] and to attain mixed purposes.

5.225 Or there is what is known as a *pādamaṇḍapa*, [built] in front of the parrot beak projection from the superstructure (*śukanāsā*), with 2 [columns], to attain pleasure (*niṣṭhā*), to remove impediments, or for the attainment of base purposes.

5.226 Thus I have described to you the various *maṇḍapas* and temples which effect their various results through application of the prescribed procedures together with the *mantras*.

5.222-223 The *śrīvatsa* has 48 columns, the *jayāvaha* has 50, the *jayabhadra* has 52, the *mahābuddhivardhana* has 54, the *kulya* has 56, the *ānanda* has 58, the *amṛta* has 60, the *puṣpabhadra* has 62 and the *puṣpaka* has 64.)

5.222b jayāvahaḥ: I have made the correction on the basis of parallels at PI, KI and BS (see table 11).

5.224d miśrārthāptyaiḥ: MY comm glosses the compound as *kṣudrasaṃsādhanāya*, for base purposes.

5.225c niṣṭhāsiddher: MY comm glosses as *saukhyaprāptiḥ*, for comfort, pleasure.

5.225d kṣudrasaṃsādhanāya: MY comm glosses as *raudrasiddhyartham*, for inauspicious purposes.

Piṅgalāmata

Manuscripts used:

A British Library OR 2279. Newari on palm-leaf, dated Nepal saṃvat 313 (1193CE), in reign of Śrīlakṣmīkāmadeva. 7 lines to a side.

B NAK 3.376. NGMPP reel number A42/2. Palm-leaf, 42.5x6cm. 125 folios. Newari. 7 lines to a side. Dated Nepal saṃvat 294 (1173/4CE), in reign of Rudradeva.

C NAK 5-1929. NGMPP reel number A166/5. Material not specified, 35x15.5cm. 70 folios. Devanāgarī. 13 lines to a side.] C NAK 5-1929. NGMPP reel number A166/5. Material not specified, 35x15.5cm. 70 folios. Devanāgarī. 13 lines to a side.

Stemma: Ω= AB(>C)

Relationship between B and C:
B and C show a close relationship, for example between verses 6.175 and 176, both B and C insert 176a and 175b-d:
caturbhāgātmakaṃ madhye mūlaliṅgānugaṃ ca yat
tasmād bhāgāntaraṃ kṛtvā bhāgair jagatikā bhavet
At B, there is a page turn after *mūla* which may explain the error: The scribe skipping from the *mūla* in 175b to that in 176b as he changed page. That C has the same error indicates that C is a descendent of B.
I have left C in the apparatus, as it periodically corrects what it reads at B to produce something of interest.

A has some independence from B and C, as seen, for example, in the lack of 6.309a-310b, 7.131 and 137-138b, 8.239c-241a, 10.24ab at A only.

Contents of chapter 6, verses 107c-189 and 205c-386:

107cd introduction

108-137b characteristics of *nirandhāra* temples, with a *liṅga* from 1-5 *hastas* in size

108-113 *nirandhāra* temple on an 8x8 *kṣetra*

114-116 *nirandhāra* temple according to *liṅga* size

117-123 *nirandhāra* temple according to doorway size

124-129b *maṇḍapas* (*uttama*, *madhyama*, *kanyasa*, *mukha*, and *ardha*)

129c-130b *catuṣkikā* for the *vṛṣabha*

130c-133b *dhvajayaṣṭi*

133c-134 *balipīṭha*

135 *pradakṣiṇā* and *jagatībandhaka*

136 *prākāra*

137c-155 characteristics of *sāndhāra* temples, with a *liṅga* from 6-9 *hastas* in size, or a *mahāpratimā* of silver, gold, etc.

140c-142 *sāndhāra* temple on an 8x8 *kṣetra*

143-145b *sāndhāra* temple on a 9x9 *kṣetra*

145c-148b *sāndhāra* temple according to *liṅga* size

148c-151c *sāndhāra* temple according to doorway size

151-155 *maṇḍapas* (*uttama*, *madhyama*, *kanyasa*, and *mukha*)

156 the *pradakṣiṇā*

157ab the *jagatībandhaka*

157cd the *catuṣkikā* of the *vṛṣabha*

158ab *dhvajayaṣṭi*

158c-161 subsidiary shrines

162-169 deities of the subsidiary shrines

171-172 *āyatanas*: *vara* (*aṣṭottara*), *pañca* and *nava*

173-176c *pañcāyatana*

176d-177b *navāyatana*

177c-188b *vara* (*aṣṭottara*) *āyatana*

188c-189 *liṅga* size

....

206-210 27 temple types

211-213 some general principals of temple form

214-225 *Meru* temple type

226-238b *Mandara* temple type

238c-246b *Kailāsa* temple type

246c-251 *Sarvabhadraka* temple type

252-260b *Vimāna* temple type

260c-263 *Nandana* temple type

264-268b *Nandivṛddhi* temple type

268c-273 *Garuḍa* temple type

274-276 *Siṃha* temple type

277-279b *Kumbha* temple type

279c-281b *Gaja* temple type

281c-282 *Vṛṣa* temple type

283-286 *Padma* temple type

287-288 *Caturaśra* temple type

289 *Aṣṭāśra* temple type

290ab *Ṣoḍaśāśra* temple type

290c-291 *Gvāvṛkṣa* temple type

292-293 *Vardhamāna* temple type

294-298c three-fold division of the *Śrīvatsa* temple type

- 294-295b *Pūrṇaśrīvatsa* temple type
- 295c-297b *Khaṇḍaśrīvatsa* temple type
- 297c-298c *Khaṇḍārdhaśrīvatsa* temple type

298d-299b three-fold division of *Nandivṛddhi* temple type into *Pūrṇa-*, *Ardha-* and *Khaṇḍa-nandivṛddhi*

299c-300b three-fold division of *Nandana* temple type into *Pūrṇa-*, *Ardha-* and *Khaṇḍa-nandana*

300c-301 *Bhadra* temple type

302-306b *Haṃsa* temple type

306c-307b *Nalina* temple type

307c-308b *Śrīnaga* temple type

308c-309 *Gṛharāja* temple type

310 *Gṛhārdha* temple type

311-315 *Valabhī* temple type

316-319 temple types and materials

320-330b temple heights in *hastas*

330c-359b temples according to *liṅga* size

359c-370b the shaping of the *śikhara* for temples with an *andhāra*

370c-374 the shaping of the *śikhara* for temples without an *andhāra*, but with a *maṇḍapa*

375-380b the shaping of the *śikhara* for temples without an *andhāra* or a *maṇḍapa*.

380c-381 shaping the *śikhara* with *phaṃsas* or a *bherī*.

382-383 *gavākṣas*

384-385 *dhvajayaṣṭi*

386 *suṣira*

Contents of chapter 7, 1-42 and 125c-187:

1-2b Piṅgalā's request

2c-4b door measurement by size of *garbha*

4c-6 door measurement by size of *liṅga*

7-9 door measurement in *aṅgulas*

10-20 jambs, lintel and sill

21c-26 door panels and bolts

27-29 structures at doorway base

30-39 omens associated with doorway features

40-42 marking the central *sūtra* of the doorway

....

125c-130 list of 27 *maṇḍapas*

131-153 the number of columns and temple type for each of the 27 *maṇḍapas*

154-156b *miśraka maṇḍapas*

156c-160b the 7 types of column

160c-169a the *udvaha* (base) of the column has 4 parts:
164-165b the *kumbha*
165c-166 the *upakumbha*
167-169a the *viṣkambha*
169cd the *sthira*

170-176b the *śiras* (capital) of the column

176c-181b elements above the *śiras*

181c-186b polishing and plastering

***Piṅgalāmata*, chapter 6, verses 107c-189 and 205c-386, edition**

A f50r, line 7; B f42r, line 5; C f24v, line 8.

6.107cd adhunā saṃpravakṣyāmi prāsādānāṃ tu lakṣaṇam

6.108 caturaśraṃ samaṃ kṛtvā digvidikṣu vilakṣitam
samaṃ vasuvibhakte tu tiryag ūrdhvaṃ yathākramam

6.109 caturbhāge tu pīṭhaṃ syād dviṛtur bhramaṇaṃ bhavet
catvāriṃśāṣṭabhiś caiva bhittīnāṃ tu vikalpanā A50v

6.110 kṣetrasamordhvajaṅghā ca jaṅghordhve dviguṇaṃ bhavet
śikharaṃ ca varārohe śukāghrā garbhamānataḥ

6.111 tattribhāgasamaṃ caiva nirgatāgre prakalpayet
vistaraṃ garbhamānena ucchrayaṃ śikharārdhataḥ

6.112 vistaraṃ vasuvat kṛtvā ṣaḍbhāgād garbha ucyate
śukāghrāyās tu prāggrīvā bhāgabhyāṃ parikalpayet

6.113 prāggrīvā ca smṛtā bhittiḥ śukāghrāyāś ca nirgamam
vāstumānaṃ smṛtaṃ hy etan maṇḍapair hīnalakṣaṇam B42v

6.114 liṅgamānam ato vakṣye pīṭhaṃ liṅgasamaṃ bhavet
pīṭhārdhena bhaved garbhaḥ samantāc caiva suvrate

6.115 taddvidhā ca bhaved bhittir jaṅghā tadvistareṇa tu
dviguṇaṃ śikharaṃ proktaṃ jaṅghāūrdhvaṃ varānane

Ω= AB(>C)

107c saṃpravakṣyāmi] BC; saṃpravakṣyakhyāmi A
110b jaṅghordhve] B; jaṃghārdhe AC
113b śukāghrāyāś] em.; śukāghrāsāś ABC
114b liṅga] AB; liṅgaṃ C
• samaṃ] BC; masaṃ A
114d samantāc] AC; samatāc B
115a taddvidhā] em.; tadvidhā ABC
• bhittir] BC; bhitti A
115b vistareṇa tu] BC; vistarecatuḥ A

Piṅgalāmata, chapter 6, verses 107c-189 and 205c-386, translation

6.107cd Now I will declare the characteristics of temples.

[The *nirandhāra* temple (the temple without an ambulatory around the outside of the cella) on an 8x8 *kṣetra*]

6.108 Making a four-sided [figure] equal on all sides and aligned to the directions, it is divided into 8 (*vasu*) parts, equally, side-to-side and top-to-bottom in turn.

6.109 The image pedestal (*pīṭha*) is on 4 parts. The ambulatory around the pedestal (*bhramaṇa*) has 12 (*dviṛtu*) [parts]. The walls are made with 48 [parts].

6.110 The height of the shank (*jaṅghā*) is the same as [the measure of the side of] the site (*kṣetra*). Above the shank (*jaṅghā*), and twice its height, is the superstructure (*śikhara*), O fine-hipped one. The parrot beak projection from the superstructure (*śukāghrā*) is the same size as the cella (*garbha*).

6.111 One should make [the *śukāghrā*] project out by 3 of those parts in front, the size of the cella (*garbha*) in breadth and half the superstructure high.

6.112 Making the breadth [of the *śukāghrā*] 8 (*vasu*) parts, its cella (*garbha*) is said to have 6 parts [in breadth]. And the *prāggrīvā* projection of the *śukāghrā* is 2 parts.

6.113 The wall projects out (it is *prāggrīvā*) at the *śukāghrā*. It [projects out] as far as the *vāstu* [edge], less far if there are *maṇḍapas*.

[The *nirandhāra* temple according to *liṅga* size]

6.114 Next I will describe the measurements according to the *liṅga*. The image pedestal (*pīṭha*) is the same size (breadth) as the [height of the] *liṅga*. The cella (*garbha*) [space around the *liṅga*] is half the image pedestal *(pīṭha)* [in breadth] all around, O virtuous one.

6.115 The wall is twice that [thickness]. The shank (*jaṅghā*) is that size. The superstructure (*śikhara*) is described as twice [that height] above the shank (*jaṅghā*), O fair-faced one.

6.108-110c: For a diagram of the plan of the temple without an ambulatory around the outside of the *garbha* (*nirandhāra*) on a site divided into 8 parts by 8, as described here, see figure 18a.
6.109b dviṛtur: *Aiśa* sandhi between *dvi* and *ṛtu* maintains metre.
6.114-115a: For a diagram of the plan of the *nirandhāra* temple according to *liṅga* size, as described here, see figure 23a.
6.115 jaṅghāūrdhvam: *Aiśa* sandhi between *jaṅghā* and *ūrdhvam* maintains metre

6.116 pīṭhagarbhāntaraṃ karṇaṃ tanmānena śukāghrakam
nirgamaś ca samākhyātaḥ śeṣānyaṃ pūrvavad bhavet

6.117 liṅgamānaṃ smṛtaṃ hy etad dvāramānam athocyate
turyāśravedavat kṛtvā dvāraṃ bhāgasamaṃ bhavet

6.118 vistareṇa samākhyātaṃ dviguṇaṃ cocchrayaṃ bhavet
dvāravat pīṭhaṃ madhye śeṣaṃ suṣirakaṃ bhavet C25r

6.119 pādaikādaśikā bhittir dvārārdhārdhaparigrahāt
tadvistārasamā jaṅghā śikharaṃ dviguṇaṃ bhavet

6.120 śukāghrā pūrvavaj jñeyā nirgamocchrayakaṃ tathā
maṇḍapair hīnaprāsāde śukāghrā parikīrtitā

6.121 samaṇḍape yathā nyāsaḥ śukāghrāṃ kathayāmi te
garbhād vedāṃśikenaiva bhūtāṃśenāthavā priye

6.122 nirgatāgre prakartavyā śukāghrā maṇḍapānvite
pūrvavac cheṣamānaṃ tu śukāghrāvistarocchrayā

6.123 nirāndhārāśrayāṇāṃ tu nyāso 'yaṃ parikīrtitaḥ
ekahastādiliṅgānāṃ yāvad vai pañcahastakam

6.124 samaṇḍapā vinā vāpi nirāndhārā prakīrtitāḥ A51r
garbhasūtrāc chukāghrāyāḥ pārśvato maṇḍapottamaḥ

6.125 kṣetravac ca bahis tasmāt pakṣayos tūttamo bhavet
vistareṇa samākhyātaṃ tatsamaṃ vāgrato bhavet

Ω= AB(>C)

117d dvāraṃ] BC; dvāra A
118c pīṭhaṃ] B; pīṭha AC
119b parigrahāt] BC; pariṃgrahāt A
119c jaṅghā] BC; jaghā A
120d parikīrtitā] A; parikalpitā BC
121b śukāghrāṃ] BC; śukāghraṃ A
123a nirāndhārāśrayāṇāṃ] em.; nirādhārāśrayāṇāṃ ABC
123b parikīrtitaḥ] C; parikīrttitaṃḥ B; parikīrttitaṃ A
124b nirāndhārā] B; nirādhārā AC
• prakīrtitāḥ] AB; prakīrtitā C
124c sūtrāc] AB; sūtroc C
• chukāghrāyāḥ] A; chukāghrāyā BC

6.116 The parrot beak projection from the superstructure (*śukāghraka*) is the size of the diagonal between the image pedestal (*pīṭha*) and cella (*garbha*). [Thus] the projection outward has been described. The rest is as before.

6.117a This was recorded according to the *liṅga* size.

[The *nirandhāra* temple according to doorway size]

6.117bcd Next, it will be declared according to doorway size. Making [the site] four (*turya*)-cornered with 4 (*veda*) parts [on each side], the doorway is one part [wide].

6.118 The width has been declared. The height is twice that measure. The image pedestal (*pīṭha*) in the centre is the same size as the doorway. The remainder is the ambulatory around the image pedestal (*suṣiraka*).

6.119 The wall has 11 parts, after two halves have been set aside for the doorway. The shank (*jaṅghā*) is that size. The superstructure (*śikhara*) is twice that height.

6.120 The parrot beak projection from the superstructure (*śukāghrā*) is as before in terms of projection out and height. [Thus] has the *śukāghrā* been described in the case of a temple without *maṇḍapas*.

6.121-122 I will now describe to you the installation and the projection from the superstructure (*śukāghrā*) when there is a *maṇḍapa*. In the temple with a *maṇḍapa*, the *śukāghrā* should be made to project outward from the cella (*garbha*) in front by 4 (*veda*) or 5 (*bhūta*) parts, dear one. The other measurements, and the height and breadth of the *śukāghrā*, are as before.

6.123 The set-up in temples without an ambulatory around the outside of the cella (*nirandhārāśraya*) has been described, for [temples with] *liṅgas* from 1 to 5 *hastas*.

6.124 [Temples] without an ambulatory around the outside of the cella (*nirandhāra*), whether with a *maṇḍapa* or not, have been described. [In width] the best *maṇḍapa* may be as wide as the cord that marks the cella (*garbha*) at the side of the projection from the superstructure (*śukāghrā*).

6.125 Or the best [*maṇḍapa*] may be as wide as the site (*kṣetra*), beyond that [*garbha sūtra*], to the sides. It has been described in terms of breadth. It should be the same as that [breadth measure] [in depth] to the front.

6.117b-122: For a diagram showing the plan of the *nirandhāra* temple according to doorway size, see figure 24a.

6.126 garbhamānena pakṣau tu vistaraṃ tatsamograṭaḥ
maṇḍapaś ca samākhyāto madhyamaḥ surasundari

6.127 garbhārdhe pakṣayoś caiva vaipulyaṃ tatsamo 'grataḥ
kanyasas tu samākhyātas tadardhenārdhamaṇḍapaḥ

6.128 śukāghrā tatsamā caiva samantāc caturaśrikā
garbhasūtrasamaś caiva vijñeyaḥ pādamaṇḍapaḥ

6.129 maṇḍapasyāgrataś caiva garbhārdhān mukhamaṇḍapaḥ B43r
mukhamaṇḍapārdhato 'gre syād vṛṣabhasya catuṣkikā

6.130 caturaśrā samantāc ca turyāṃśenāntaraṃ bhavet
samastamaṇḍaponmānād dhvajayaṣṭir yathā śṛṇu

6.131 maṇḍapatritayāt sūtrād antare dhvajasaṃsthitiḥ
vedāśrāṣṭāśravṛttas tu tasyordhve tu svakāyudham

6.132 kṛṣṇalohamayaṃ śubhraṃ śuddhaśailamayaṃ tathā
vṛṣo vātha prakartavyo balī cobhro hi sanmukhaḥ

6.133 adhastād vedibandhas tu ghaṭo vāpi kajāsanam
tadadho balipīṭhaṃ tu caturhastāntaraṃ bhavet

6.134 caturaśraṃ prakartavyaṃ vṛttaṃ vā kamaleva vā
tatra saṃsthāpayen nityaṃ balyāhārapriyaṃ priye

6.135 śikharasya caturthāṃśe vijñeyā tu pradakṣiṇā
maṇḍapasya samo 'gre syāj jagatībandhako bhavet

Ω= AB(>C)

Before 134, B reads [[samastamaṇḍaponmānā]].

126b vistaraṃ tat] em.; vistaraṃ[[tsa]]tat A; vistaraṃ[–] C; vistaran[-] B
126c samākhyāto] C; samākhyātaḥ AB 126d sundari] C; sundariḥ AB
128c samaś] BC; samāś A
129a maṇḍapasyāgrataś] AC; maṇḍapasyāgratañ B
129b garbhārdhān] AB; garbhādhrān C
130a aśrā] AB; asā C
130b turyāṃśenāntaraṃ]. C; turyāṃśenāṃtare A; turyāṃśenāṃtara B
130d yaṣṭir] A; yaṣṭi BC
131a maṇḍapa] conj.; maṇḍapas ABC
135b vijñeyā] BC; vijñeyāṃ A

6.126 O lovely one, the middling *maṇḍapa* is been described as having sides to the extent of the cella (*garbha*) and a depth to the front equal to that [width].

6.127 The least [*maṇḍapa*] is half the cella (*garbha*) in extent to the sides. It is the same [in depth] to the front. The half *maṇḍapa* (*ardhamaṇḍapa*) is half that measure.

6.128 The projection from the superstructure (*śukāghrā*) is the same [size] as that, four-cornered all around. The quarter *maṇḍapa* (*pādamaṇḍapa*) is equal [in projection] to the cord that marks the cella (*garbha*).

6.129 In front of the *maṇḍapa*, half the size of the cella (*garbha*), is the *mukhamaṇḍapa*. At a distance of half the *mukhamaṇḍapa* to the front is the *catuṣkikā* base for the *vṛṣabha*.

6.130 [The *catuṣkikā* base] is square, with 4 (*turya*) parts along the side. [Now] hear about the flag staff (*dhvajayaṣṭi*), according to the height of its associated *maṇḍapa*.

6.131 The flagstaff (*dhvaja*) is positioned within the *maṇḍapatritaya sūtra*. It is four- (*veda*) sided, eight-sided and round [in cross-section]. And at its top is the *svakāyudha*.

6.132 It (the *svakāyudha*) should be made of gleaming metal or polished stone. Or a strong, golden, fine-faced *vṛṣa* may be set there.

6.133 Beneath is a *vedi* platform (*vedibandha*) or a pot on a lotus pedestal. Below is the base for *bali* offerings (*balipīṭha*), 4 *hastas* away.

6.134 [The *balipīṭha*] may be made square, round or in the shape of a lotus. On it one should establish regular *bali* offerings, my dear.

6.135 The ambulatory around the outside of the temple (*pradakṣiṇā*) is a quarter of the [height of the] superstructure. The ambulatory around the outside of the temple (*jagatībandhaka*) is level (*sama*), to the front (*agre*), with the *maṇḍapa*.

6.128cd garbhasūtrasamaś caiva vijñeyaḥ pādamaṇḍapaḥ: I assume that the measurement we are given here for the quarter (*pāda*) *maṇḍapa* is one of projection.
6.129d catuṣkikā: The *catuṣkikā* is a 4-columned pedestal for the *vṛṣabha*.
6.131ab maṇḍapatritayāt sūtrād antare dhvajasaṃsthitiḥ: The *maṇḍapatritaya sūtra* is, presumably, the set of three cords that mark *maṇḍapa* depth. At verse 6.158ab we are told that the *dhvaja* is stationed *maṇḍapadvayamānena*, at a distance of twice the *maṇḍapa*. That being the case, the set of three cords may mark the temple wall, the projection of the *maṇḍapa* and double the projection of the *maṇḍapa*.

6.136 prāsādabhittivaj jñeyaṃ prākāraṃ ca samantayoḥ
ucchrayaṃ caiva cinmātraṃ sārdhaṃ vā kauśikātmakam

6.137 samaṇḍapo mayākhyāto nirāndhārāśrayaḥ priye
sāndhārikam ato vakṣye yathāvat tat tathā śṛṇu

6.138 ṣaḍḍhastādikaliṅgānāṃ yāvat tan navahastakam A51v
rukmaraupyādikānāṃ tu mahāpratimayāthavā

6.139 prāsādāṃś ca varārohe sāndhārān parikalpayet
anyeṣāṃ tu na kartavyā yadi syād aśubhaṃ bhavet

6.140 yathāsiddhiṃ tu kartavyā yato mānādhikās tu te
svamataṃ kṣetramānaṃ tu vasuvad bhājayet samam

6.141 bhāgaike bāhyabhittis tu dvitīye 'ndhārikā bhavet
tṛtīye ca punar bhittir garbhaḥ koṣṭhais tu vedavat

6.142 śukāghrāgre prakartavyā tadgarbhaṃ garbhamānataḥ
bhittir bhittisamā tasyā nirgamocchrayapūrvavat

Ω= AB(>C)

136a bhittivaj] C; bhittiva AB
136b samantayoḥ] AC; samatayoḥ B
137a mayākhyāto] C; yamākhyāto AB
137b nirāndhārāśrayaḥ] B; nirādhārāśrayaḥ C; nirāntārāsrayaḥ A
137d śṛṇu] BC; śṛṇuḥ A
138a ṣaḍḍhastādika] AB; paddhastādika C
139a varārohe] A; varāro[-] BC
139b parikalpayet] A; paparikalpayet BC
140a siddhiṃ] AB; siddhis C
140d vasuvad] A; vastuvad BC
141b dvitīye 'ndhārikā] AB; dvitīyaṃdhārikā C
141c bhittir] em.; bhittiḥ B; bhitti AC
141d garbhaḥ] em.; garbha ABC
142a prakartavyā] AB; prakartavyaṃ C
142b garbhaṃ] BC; garbha A
142c tasyā] BC; nasyā A

6.136 The boundary wall (*prākāra*) is like the temple wall, all around. Its height may be according to wish, or one and a half times the cella (*kauśikātmaka*).

6.137 I have described the temple which has a *maṇḍapa* but no ambulatory around the outside of the cella (*nirāndhāra*), my dear. Next I will describe that which has an ambulatory around the outside of the cella (*sāndhārika*). Hear how it is.

6.138-139 O fair-hipped one, one should build temples with an ambulatory around the outside of the cella (*sāndhāra*) for *liṅga*s from 6 to 9 *hasta*s, or with a grand icon (*mahāpratimā*) of silver or gold, etc. They should not be built for other [sizes of *liṅga*]. If that should happen there will be a bad result.

6.140ab [Temples] should be built, according to the [intended] *siddhi*. They should be augmented accordingly.

[The *sāndhāra* temple (temple with an ambulatory around the outside of the cella) on an 8x8 *kṣetra*]

6.140cd One should divide the appropriate site (*kṣetra*) size into 8 (*vasu*) equal parts.

6.141 The outer wall (*bāhyabhitti*) is on one part [all around], the ambulatory around the outside of the cella (*andārikā*) is on the second [all around], and on the third [all around] is the [inner] wall (*bhitti*). The cella (*garbha*) has four (*veda*) parts.

6.142 A parrot beak projection from the superstructure (*śukāghrā*) should be built at the front. Its cella is the size of the [main] cella. The wall [of the *śukanāsā*] is like the wall [of the cella]. [The *śukāghrā*] is as before in terms of projection and height.

6.140c-141: For the plan of a *sāndhāra* temple on 8 parts by 8 as described here, see figure 18b.

6.143 athavānyaprakāreṇa vedāśraṃ tāravat kuru
pīṭhaṃ garbhas tathā bhittiḥ sāndhārī bhittayaḥ punaḥ

6.144 madhyādyantavibhāgena padaikakṛtalakṣaṇāḥ
śukāghrā pūrvavan nyāsaḥ sa garbhabhittisaṃyutaḥ B43v

6.145 sāndhārikaṃ smṛtaṃ hy etad vāstumānaṃ varānane
liṅgamānaṃ ato vakṣye yathāvat tat tathā śṛṇu

6.146 pīṭhaṃ liṅgasamaṃ kṛtvā garbhaś caiva tathā bhavet
garbhārdhe bhittayaś caiva bhittitulyāndhakārikā

6.147 pīṭhavad bāhyabhittis tu śukāghrā pūrvavad yathā
vistaraṃ cocchrayaṃ caiva nirgamaṃ ca varānane C25v

6.148 liṅgamānaṃ samākhyātaṃ dvāramānam athocyate
garbhārdhāc ca bhaved dvāraṃ dvāravan madhyapīṭhakam

6.149 dvārārdhāc chuṣiraṃ vidyāt tattulyā bhittayas tathā
bhittir andhārikā jñeyā samantāt tu suśobhanā

6.150 dvāravad bāhyabhittis tu śukāghrā pūrvavad yathā
vistaraṃ cocchrayaṃ caiva nirgamaṃ ca varānane

Ω= AB(>C)

143c pīṭhaṃ] BC; pīṭha A
143d sāndhārī] AB; sādhārī C
144b padaika] AC; yadaika B
144d garbha] AB; garbhe C
145d śṛṇu] AC; śṛṇuḥ B
146b garbhaś] BC; [[garbha]]garbhaś A
146d bhitti] AB; bhittis C
• tulyāndhakārikā] AB; tulyārdhakārikā C
148a samākhyātaṃ] BC; samākhāta A
148b mānamathocyate] A; mānaṃtathocyate BC
148c dvāraṃ] C; vāraṃ AB
149d samantāt] BC; samantāṃ A
150d nirgamaṃ] C; nirgamaś AB

[The *sāndhāra* temple on a 9x9 *kṣetra*]

6.143 Or, by another design, make [the site] square (*vedaśra*), with 9 (*tāra*) parts [along each side]. The image pedestal (*pīṭha*), cella (*garbha*), [inner] wall, ambulatory around the outside of the cella (*andhārī*) and [outer] walls

6.144 are made one part [deep] from the centre out. The projection from the superstructure (*śukāghrā*) is as before. [Its] installation is in relation to the cella wall (i.e., it is that size).

6.145ab This is the *vāstu* measure taught for temples with an ambulatory around the outside of the cella, O fair-faced one.

[The *sāndhāra* temple according to *liṅga* size]

6.145cd Next I will recount [the proportions according to] *liṅga* size. Hear how it is.

6.146 Making the image pedestal (*pīṭha*) the same size as the *liṅga*, the cella (*garbha*) is the same. And the [inner] walls (*bhitti*) are on [a portion that is] half the cella. The ambulatory around the outside of the cella (*andhakārikā*) is equal to the [inner] wall.

6.147 The outer wall (*bāhyabhitti*) equals the image pedestal (*pīṭha*). The projection from the superstructure (*śukāghrā*) is as before in terms of width, height and projection, O fair-faced one.

6.148a [The proportions according to] *liṅga* size have been declared.

[The *sāndhāra* temple according to doorway size]

6.148bcd Next [those according to] door size are given. The door (*dvāra*) is half the cella (*garbha*) [in breadth]. The central image pedestal (*pīṭha*) is equal to the door.

6.149 The ambulatory around the image pedestal (*śuṣira*) is half the door, and the [inner] walls (*bhitti*) are the same. The [inner] wall and ambulatory around the outside of the cella (*andhārikā*) are excellent, all around.

6.150 The outer wall (*bāhyabhitti*), though, equals the door. The projection from the superstructure (*śukāghrā*) is as before in terms of width, height and outward projection, O fair-faced one.

6.143-144: For a diagram of the plan of a *sāndhara* temple on a 9 by 9 site as described here, see figure 17b.
6.145c-147a: For a diagram of the plan of the *sāndhāra* temple according to *liṅga* size as described here, see figure 23c.
6.147 and 6.150: It is worth noting how similar these verses are in their phrasing.
6.148b-151: For an illustration of the *sāndhāra* temple plan according to doorway size, see figure 24b.

6.151 kiṃ tu syān nirgamas tasyā dvārārdhaparikīrtitaḥ
dvāramānaṃ smṛtaṃ hy etan maṇḍapānām athocyate

6.152 pakṣayoḥ śukanāsātaḥ kṣetramānaṃ nayed bahiḥ
vistaras tatsamo 'gre syāt samantāc caturaśrakam A52r

6.153 maṇḍapas tu samākhyāta uttamaḥ śubhalakṣaṇaḥ
andhārikāyāḥ pakṣau tu vistaras tatsamo 'grataḥ

6.154 caturaśraḥ samantāc ca madhyamaḥ parikīrtitaḥ
garbhabhittisamāt sūtrāc chukāghrāpakṣayor bhavet

6.155 vistaras tatsamo 'gre syāt kanyasaṃ taṃ vijānataḥ
garbhasūtrasamo 'gre syān mukhamaṇḍapako bhavet

6.156 prāsādabhittivaj jñeyā maṇḍapasya na saṃśayaḥ
prāsādasya tribhāgena vijñeyā tu pradakṣiṇā

6.157 maṇḍapasya tribhāgūnaṃ jagatībandhako 'tra tu
mukhamaṇḍapavat tyaktvā vṛṣabhasya catuṣkikā

Ω= AB(>C)

152a pakṣyoḥ] BC; pakṣayo A
152d samantāc] BC; samatāc A
153a samākhyāta] C; samākhyātaḥ AB
153b lakṣaṇaḥ] BC; lakṣaṇaṃ A
153d vistaras] BC; vi[[stā]]staras A

6.151 Or the projection out [of the *śukāghrā*] may be half the doorway. This is what is taught according to the measurement of the doorway. Next I describe pavilions (*maṇḍapas*).

[The large pavilion (*uttama maṇḍapa*):]

6.152-153b One may draw [the breadth of the *maṇḍapa*] out at the sides of the parrot beak projection from the superstructure (*śukanāsā*) to the limit of the site (*kṣetra*). The depth to the front is the same as that [breadth]. [The *maṇḍapa*] is altogether square. The large *maṇḍapa*, with excellent features, has been described.

[The medium pavilion (*madhyama maṇḍapa*):]

6.153c-154b As far as the ambulatory around the outside of the cella (*andhārikā*) to the sides, and the same measure in depth to the front, the middling [*maṇḍapa*] is square.

[The small pavilion (*kanyasa maṇḍapa*):]

6.154c-155b One should know that the small [*maṇḍapa*] reaches up to the level of the cord that marks the cella wall, and to the sides of the projection from the superstructure (*śukāghrā*) [in breadth], and is the same as that in depth to the front.

[The shallow pavilion (*mukha maṇḍapa*):]

6.155cd To the front, the *mukhamaṇḍapa* should extend as far as the cord that marks the cella.

6.156 The ambulatory (*pradakṣiṇā*) at the pavilion (*maṇḍapa*) is like that around the walls of the temple, there is no doubt. [The ambulatory around the walls] of the temple is 3 parts [wider].

6.157 And the ambulatory (*jagatībandhaka*) here at the *maṇḍapa* is 3 parts less. Leaving a space equal to the *mukhamaṇḍapa*, [one should position] the *catuṣkikā* base for the *vṛṣabha*.

6.158 maṇḍapadvayamānena prakuryād dhvajasaṃsthitiḥ
prāsādasya caturthāṃśāt pārśve devāśrayāḥ smṛtāḥ

6.159 prākārabhittiyuktās tenākrameṇa pradakṣiṇām
catasro valabhībhūtāḥ pūrvādyā digvyavasthitāḥ

6.160 turyānye śikharākārā āgneyādividiggatāḥ B44r
pūrve yā valabhī proktā madhye dvārārgalānvitā

6.161 mukhamaṇḍapavad bāhye caturāyāśrayānvitā
dvārordhve bhūmikā divyaṃ ghaṭīgṛhaṃ tad ucyate

6.162 nandinaṃ ca mahākālaṃ dvārasthāne niveśayet
ardhanārīśvaraṃ rudraṃ nyased vahnidiśātmake

6.163 mātaro yamadaivatye nairṛtyāṃ bhṛṅgivigraham
yogeśvarālayaṃ divyaṃ vāruṇyāṃ vinyased budhaḥ

6.164 āpyāsyaṃ vā pratīhārāḥ pūrve yogeśvaraṃ tadā
vāyavyāṃ cāśvinau devāv umādevī tathottare

6.165 caṇḍeśaṃ ca tathāiśānyāṃ lokeśān vā prakalpayet
indrāgniyamarakṣas tu varuṇo vāyusomakam

6.166ab īśānaś ca smṛtā hy ete pūrvādyā īśagocarāḥ

Ω= AB(>C)

158b saṃsthitiḥ] BC; saṃsthiti A
159ab tenākrameṇa] em.; tenākramena ABC
160a turyānye] AB; turyānya C
160d dvārārgalānvitā] B; dvārāṃgalaṃvitā C; dvārārgalānvitāḥ A
161a maṇḍapavad] AC; maṇḍapaḥvad B
161b caturāyāśrayānvitā] em.; caturāyāśrayānvitāḥ A; caturāyāśrayānvitaḥ BC
164a pratīhārāḥ] A; pratīhāraḥ C; pratīhāro B
164c cāśvinau] A; vāśvinau BC
165a tathaiśānyāṃ] AC; tathaiśānyā B
165b vā] A; [–] C; [-] B

6.158 The flagstaff (*dhvaja*) should be positioned at a distance of twice the *maṇḍapa*. The deity shrines are a ¼ of the size of the main temple, at the side.

6.159 Attached to the boundary wall (*prākāra*), along the ambulatory around the outside of the temple (*pradakṣiṇā*), there are 4 *valabhī*-shaped [shrines] in the cardinal directions, from east onward.

6.160 There are another 4 (*turya*) *śikhara*-shaped [shrines in the intermediate directions,] from the southeast onwards. The *valabhī* [-shaped shrine] in the east has a doorway with a bolt (*argala*) in the centre.

6.161 Above the doorway, on the outside, is an elegant rectangular *bhūmikā*, like a *mukhamaṇḍapa*, termed the *ghaṭīgṛha*.

6.162 One should install Nandi and Mahākāla at the door [of the shrine in the east]. In the southeast one should install Ardhanārīśvara and Rudra.

6.163 The wise man should install the *mātṛs* in the south, Bhṛṅgi in the south west, the excellent temple for Yogeśvara in the west.

6.164-165a Or the door guardians (*pratīhāras*) are in the west and Yogeśvara is in the east. The *aśvins* are in the northwest, then Umādevī is in the north, and Caṇḍeśa is in the northeast.

6.165b-166b Or one may establish the *lokeśas*. These are taught as: Indra, Agni, Yama, Rakṣa, Varuṇa, Vāyu, Somaka and Īśāna from the east to the northeast.

6.158ab maṇḍapadvayamānena prakuryād dhvajasaṃsthitiḥ: See verse 130 for further comment on the position of the *dhvaja*.
6.158c prāsādasya caturthāṃśāt: see MY 5.150 for the same proportion.

6.166c devās tadaṃśakā vātha aiśānyām īśvaraṃ nyaset

6.167 pūrve brahmā pratiṣṭhāpy āgneyyāṃ ca raviṃ nyaset A52v
yāmye tu yogināṃ devaṃ nairṛtyām aśvinau nyaset

6.168 prācetasi diśābhāge nyaset candrakalāsanam
vāyavyāṃ viśvakarmāṇaṃ kāmadevam udaṅ nyaset

6.169 evaṃ etair vṛtaṃ devair devaṃ pratiṣṭhayet
prākārakhātake vātha devān etān nibandhayet

6.170 dravyān bhāvān tathā bhadre prāsādasthāṃś ca kārayet
vibhūtibhaktimatvaṃ ca tad āyatanakaṃ śṛṇu

6.171 aṣṭottaraśataṃ liṅgaṃ varāyatanam ucyate
liṅgāṣṭakavṛtaṃ madhye navāyatanaṃ madhyamam

6.172 turyasaṃkhyāvṛtair liṅgaiḥ pañcāyatanaṃ kanyasam
teṣāṃ ca lakṣaṇaṃ vakṣye yathāyatanasaṃsthitiḥ

6.173 sūryavad bhājitaṃ kṣetraṃ samantāc caturaśrakam
ghaṭikādhārasaṃyuktaḥ prākāraḥ padiko bhavet

6.174 tathottaraṃ prakartavyaṃ bhāgenaikena sundari
tasmād bhāgāntamānaṃ tu pūrvadakṣāpyasaumyagam

Ω= AB(>C)

167b ca raviṃ nyaset] C; [-]ravinyaset B; ravivinyaset A
167d nyaset] AC; ny[-]et B
168b candra] C; cendra AB
168c vāyavyāṃ] C; vāyavyo AB
169a devair] AB; yevai C
169d devān etān nibandhayet] AB; devānnetānibaṃdhayet C
170a dravyān] B; dravyā AC
170c vibhūti] em.; vibhūtir ABC
171a aṣṭottaraṃ] A; aṣṭottara BC
171c vṛtaṃ] em.; vṛto BC; vato A
171d navāyatanaṃ] em.; navāyatana ABC
172b pañcāyatanaṃ kanyasam] em.; pañcāyatanakanyasaṃ AB; paṃcāyatanakaṃnyasam C
172d saṃsthitiḥ] BC; saṃsthiti A
173b samantāc catur] AC; samantācatur B
173c ghaṭikādhāra] BC; ghaṭikāddhāra A
• saṃyuktaḥ] BC; saṃyuktaṃḥ A
174a tathottaraṃ] C; tatottaraṃ AB
174d pūrvadakṣāpyasaumyagam] A; pūrvavadakṣāpyaṃsaumyagaṃ B; pūrvavat[–]myasaumyagam C

6.166cd Or one may establish the deities in their positions [as follows:] Īśvara in the northeast,

6.167 Brahmā in the east, Ravi in the southeast, the Yogin deity in the south, the *aśvins* in the southwest,

6.168 Candrakalāsana in the west, Viśvakarman in the northwest and Kāmadeva in the north.

6.169 One should establish the deity thus surrounded by gods. Or one may place the gods in the excavation along the boundary wall (*prākārakhātaka*).

6.170 My dear, one should place the parts (*dravya*) and images (*bhava*) in the temple. [Next] hear about the arrangement of shrines (*āyatanaka*), with its distribution of rewards.

6.171 That which is called the best arrangement (*varāyatana*) [is a set up of] one *liṅga* [plus] 108. The *navāyatana*, which is middling, [consists of one *liṅga*] in the centre, surrounded by 8 *liṅgas*.

6.172 The lesser *pañcāyatana* is with 4 (*turya*) *liṅgas* around [a central one]. I will describe the features of these [and] their arrangement.

[The *pañcāyatana*:]

6.173 Dividing the square site (*kṣetra*) into 12 (*sūrya*) parts along each side, the boundary wall (*prākāra*), with a pot-shaped base (*ghaṭikādhāra*), is one part.

6.174 Then there is one part beyond that, O lovely one. From there, there is a space (*bhāgānta*) to east, south, west and north.

6.173-176: Each *liṅga* is on 4 parts. See figure 59a for a proposed illustration of the *pañcāyatana* arrangement.
6.174c tasmād bhāgāntamānaṃ tu: I have wrestled with the meaning of the term *bhāgānta*. If by *bhāgānta* is meant the peripheral *liṅga*, as is the case with the term *anta* in verse 175, then the peripheral *liṅgas* should be placed in the cardinal directions. But we are told in verse 176 that they are in the intermediate directions. Therefore, I have read *bhāgānta*, here, as *bhāgāntara*, which throughout the remainder of the passage is used to denote a space.

6.175 antaliṅgaṃ pratiṣṭhāpya mūlaliṅgānugaṃ ca yat
tasmād bhāgāntaraṃ kṛtvā bhāgair jagatikā bhavet C26r

6.176 caturbhāgātmakaṃ madhye mūlaprāsādakalpanā B44v
pañcāyatanam ākhyātaṃ vidikcaturbhis tatsamam

6.177 liṅgaṃ samyak pratiṣṭhāpya diśy aṣṭāyatanaṃ bhavet
aṣṭottaraśataṃ vakṣye liṅgānāṃ sthāpanaṃ priye

6.178 caturviṃśātmakair bhāgaiḥ kṛtvā kṣetraṃ samantataḥ
prākāro bāhyabhāgais tu samantāc caturaśrakam

6.179 tasmād bhāgāntaraṃ caikaṃ dvāraṃ madhye dvibhāgikam
caturdikṣu caturdvāraṃ prākārānte vibandhayet

6.180 dvārordhve valabhībhūtaṃ bhūmikābhiḥ samanvitam
koṇe catvāri liṅgāni prākāre padikāni ca

Ω= AB(>C)

Between verses 6.175 and 176, B and C insert 176a and 175b-d:
caturbhāgātmakaṃ madhye mūlaliṅgānugaṃ ca yat
tasmād bhāgāntaraṃ kṛtvā bhāgair jagatikā bhavet
At B, there is a page turn after mūla, which may explain the error: the scribe skipping from the mūla in 175b to that in 176b as he changed page.

175a anta] AB; atra C
176d vidik] BC; vidi A
178d samantāc] AC; samatāc B
179b dvāraṃ] A; dvāra BC
• dvibhāgikam] AB; vibhāgikam C
179c dikṣu] C; dikṣuś AB
• caturdvāraṃ] AC; catudvāraṃ B
180b samanvitam] BC; ssamanvitaṃ A
180d prākāre] A; prākāra BC

6.175 Establishing the peripheral *liṅga*[s] (*antaliṅga*) according to the central *liṅga* (*mūlaliṅga*), making an interval of one part (*bhāgāntara*) from that, the temple base (*jagatikā*) is made up of those parts.

6.176 The central shrine (*mūlaprāsāda*) is built on 4 parts in the centre. The *pañcāyatana* has been described, with 4 [*liṅgas*] in the intermediate directions that are like [the central one].

[The *navāyatana*:]

6.177ab Having correctly established the *liṅga*, there should be an *aṣṭāyatana* (set of 8 *liṅgas*) in the cardinal [and intermediate] direction[s].

[The *varāyatana* / *aṣṭottaraśata*:]

6.177cd I will describe the establishing of *aṣṭottaraśata* (108 [+1]) *liṅgas*, my dear.

6.178 Making the site (*kṣetra*) a square with 24 parts on each side, the boundary wall (*prākāra*) is along the outer parts all around.

6.179 From there, there is a space (*bhāgāntara*) of 1 part. The door in the centre [of each side] has 2 parts. One should place 4 doors in the 4 directions within the boundary wall (*prākāra*).

6.180 Above the door is a *valabhī* shape with *bhūmikās*. In the corner[s] of the boundary wall (*prākāra*) are four *liṅgas*, each on one part.

6.177ab: For a proposed illustration of the *navāyatana* arrangement, see figure 59b.
6.177c-189: For a proposed illustration of the *varāyatana*, see figure 59c. The basic design described is that of a *liṅga* at each of the 4 corners (verse 180); 4 concentric circuits of *liṅgas*, reported from the outermost circuit (verse 182) to the innermost (verse 186); and 5 *liṅgas* at the centre (verse 187).

6.181 śeṣaṃ prākārabhittis tu kośīraṃ padikātmakam
pañcahastocchrayas tasya vedāgnikara eva vā

6.182 antarād bhāgamālābhir liṅgamālāḥ prakalpayet
padaikaikāntaraṃ tyaktvā catuṣkoṇāditaḥ kramāt A53r

6.183 madhye bhāgadvayaṃ caiva caturdikṣv antaraṃ bhavet
tasmād bhāgātmakaṃ tadvad antaraṃ parikalpayet

6.184 antarād bhāgamālābhir liṅgamālā yathā purā
kiṃ tu madhyāntaraṃ tatra bhāgārdhārdhobhayor api

6.185 madhye liṅgaṃ prakartavyaṃ bhāgārdhārdhaparigrahāt
antaraṃ ca punas tadval liṅgamālāṃ punas tathā

6.186 puno'ntaraṃ punar ‡ ‡ liṅgamālā caiva śṛṇu
dvibhāgāntarakaṃ madhye tatra liṅgadviṣaṭkakam

6.187 antaraṃ ca punas tyaktvā mūlaṃ śeṣais tu madhyagam
evaṃ saṃpiṇḍitaṃ sarvaṃ navādhikaśataṃ bhavet

6.188 mūlaiḥ saha mahādevi liṅgasaṃkhyā prakīrtitā
hastamātraṃ smṛtaṃ tatra liṅgaṃ cāṣṭādhikaṃ śatam

6.189 trihastādi smṛtaṃ madhye yāvantaṃ navahastakam
madhyāśrayānurūpeṇa pārśvaliṅgāśrayāḥ smṛtāḥ

Ω= AB(>C)

181b hastocchrayas] A; hastocchrayaṃ BC
181d kara] A; kāra BC
182a bhāgamālābhir] em.; bhāgamālābhiḥ C; bhāgamāl[[i]]ābhiḥ A; bhāgāmālābhiḥ B
182b liṅgamālāḥ] AB; liṅgamālāṃ C
182c padaikaikāntaraṃ] AC; padaikaukāntaraṃ B
182d kramāt] AC; kramāditaḥkramāt B
183b dikṣv antaraṃ] AB; dikṣūntataṃ C
184a mālābhir] BC; mālābhi A
184d api] BC; apiḥ A
185b bhāgārdhārdha] AB; bhāgārdhārdhaṃ C
185d liṅga] BC; liṃgaṃ A
186a puno'ntaraṃ] AB; punar antaraṃ C;
• punar liṅga] em.; punarliṅgaṃ BC; punaliṃgaṃ A
186b mālā] BC; mālāś A
186c dvibhāgāntarakaṃ] AC; dvibhāgantarakaṃ B
186d liṅga] AB; liṃgaṃ C
187b mūlaṃ]A; mūla BC
188b prakīrtitā] AB; prakīrtitāḥ C
189a tri] BC; ti A
189d pārśva] BC; pārśve A

6.181 The rest is the boundary wall (*prākāra*) with a *kośīra* on one part. The height is 5, 4 (*veda*) or 3 (*agni*) hastas.

6.182 After an intermediate space (*antara*) of 1 circuit of parts (*bhāgamālā*), one should make a [first] circuit of *liṅgas* (*liṅgamālā*). One should leave a space of 1 part [between each *liṅga*], from the 4 corners by degrees.

6.183 In the middle [of each side of the circuit], in the 4 cardinal directions, there should be a space of 2 parts. From there [outward] the spacing is 1 part.

6.184 After an intermediate space of 1 circuit of parts, there is a [second] circuit of *liṅgas* on a circuit of parts, as before. However, in this case, the central space [in each cardinal direction] is half a part to each side [of a *liṅga*].

6.185 In between, a *liṅga* should be built on the 2 remaining 1/2 parts. Then there is a space [of 1 circuit of parts], and then the [third] *liṅga* circuit proceeds.

6.186 Hear that there is a further space [of 1 circuit of] part[s], and a [fourth,] circuit of *liṅgas*. In the centre [of each side], there is a space of 2 parts. There (in this circuit) there are 12 *liṅgas*.

6.187 Leaving another space, the *mūla* [*liṅga*] is in the centre, with the remaining [4 *mūla liṅgas*]. Thus is the entire set of 109 [*liṅgas*] grouped together (*saṃpiṇḍita*).

6.188 O great goddess, the number of *liṅgas*, including the *mūla* ones, has been declared. The 108 *liṅgas* are taught as measuring 1 *hasta*.

6.189 The [*liṅga*] in the centre may be from 3 to 9 *hastas*. The supports (*āśraya*) for the flanking *liṅgas* are taught to conform to that of the central one.

6.181b kośīram: The *kośira* is not defined. It may refer to a moulding along the base of the wall, as was seen in the *ghaṭikādhāra* at 6.173, or it may be something else altogether.
6.186ab puno'ntaraṃ punar ‡ ‡ liṅgamālā caiva śṛṇu: I have chosen the reading *puno'ntaraṃ* at AB, with its *Aiśa* sandhi. The first quarter verse is left with 2 syllables too few. *puno'ntaraṃ punar bhāgaṃ*, perhaps, or *punar liṅgaṃ*?

6.205cd sāmānyamānam ity uktaṃ prāsādānāṃ sureśvari

6.206 viśeṣalakṣaṇaṃ vakṣye rūpasthānakasaṃjñayā
meruś ca mandaraś ca kailāsaś ca tathaiva ca

6.207 sarvabhadrakam anyac ca vimāno nandanas tathā B45v
nandivṛddhir garutmā ca siṃhaḥ kumbho gajas tathā

6.208 vṛṣabhaḥ padmanāmā ca caturaśrāṣṭakas tathā
ṣoḍaśāśro 'tha gvāvṛkṣo vardhamānas tathaiva ca

6.209 pūrṇaśrīvatsanāmā ca khaṇḍaśrīvatsakas tathā
tathā khaṇḍārdhakaś caiva bhadro haṃsas tathaiva ca

6.210 nalinaḥ śrīnagaś caiva gṛharājas tathā paraḥ
gṛhārdho valabhī nāma cchando 'nyo miśrasaṃjñakaḥ

6.211 yat kiṃ cid vistaraṃ mānaṃ tadaṣṭāṃśaṃ tu kanyase
bahis tu nirgamaṃ kṛtvā talacchandas tu vartayet A54r

6.212 dvādaśāṃśādhikaṃ madhyam uttame vikṛtir yathā
merumandarakailāsasarvabhadreṣv ayaṃ viddhiḥ

6.213 vimānādau na tanmānaṃ teṣāṃ tatkālalakṣaṇam
saptāviṃśaty amī nāmnā tallakṣaṇam athocyate

6.214 caturaśrīkṛte kṣetre dvādaśādhiśataṃ kuru
guṇabhāgapraveśena tad dvayaṃ madhyavistaram

6.215 bhāgo bhāgaś ca bhāgaś ca nirgamas tu samo yathā
pṛthutvena dvayaikaṃ ca trayaṃ ca rathakalpanā

Ω= AB(>C)

207c garutmā] A; ggarutmā B; garutmāñ C
208c gvāvṛkṣo] AB; [–]vāvṛkṣau C
208d vardhamānas] AB; vardhamān[[ā]ās C
210d saṃjñakaḥ] BC; saṃjñakaṃ A
211a mānaṃ] BC; māna A
211d cchandas] em.; cchandās ABC
212d vidhiḥ] BC; vidhi A
213a mānaṃ] AC; māna B
214d taddvayaṃ] C; tadvayaṃ AB

6.205cd Goddess, the general proportions of temples have been given.

6.206 [Now] I will describe their specific features, in terms of shape, aspect and name. *Meru*, *Mandara*, *Kailāsa*,

6.207 *Sarvabhadraka*, *Vimāna*, *Nandana*, *Nandivṛddhi*, *Garutman*, *Siṃha*, *Kumbha*, *Gaja*,

6.208 *Vṛṣabha*, *Padma*, *Caturaśra*, *Aṣṭāśra*, *Ṣoḍaśāśra*, *Gvāvṛkṣa*, *Vardhamāna*,

6.209 [the 3 *Śrivatsa* temples:] *Pūrṇaśrīvatsa*, *Khaṇḍaśrīvatsa* and *Khaṇḍārdhaka*[*śrīvatsa*], *Bhadra*, *Haṃsa*,

6.210 *Nalina*, *Śrīnaga*, *Gṛharāja*, *Gṛhārdha*, the design (*chandaka*) named *Valabhī*, and any other classified as *Miśraka*.

6.211 In lesser [temples], one makes the plan with a projection outward of 8 parts of the breadth.

6.212 In middling [temples] the projection is 12 parts. In the best [temples] it is 16 (*vikṛti*) [parts]. This is the rule for *Meru*, *Mandara*, *Kailāsa* and *Sarvabhadra* [temples].

6.213 That measure is not for *Vimāna*, etc. For them, the measure is according to their particular character. 27 [temples] have been named. Next their features are described.

[***Meru* temple:**]

6.214 Make 100 plus 12 [parts along each side] of a square site (*kṣetra*). With a recessing of 3 (*guṇa*) parts, and a medium extent of 2,

6.215 the projection out is part by part by part until level. In terms of [degrees of] extent (*pṛthutva*) it is 1 and 2, and the central projection (*ratha*) [projects by] 3 [parts].

6.206b-210: 28 temple names are given here, plus the type designated 'mixed' (*miśraka*). At verse 6.213, we will be told that 27 temple types have been listed. The *Valabhī* is, perhaps, treated as a separate category?
6.213c saptāviṃśaty amī nāmnā: At 6.206b-210, 28 temple names are given, plus the type designated 'mixed' (*miśraka*). Here in 6.213c, we will be told that 27 temple types have been listed. As said above, the *Valabhī* is, perhaps, treated as a separate category.
6.214c guṇabhāgapraveśena: the deepest recess contracts toward the centre by three rows of parts.
6.214d tad dvayaṃ madhyavistaram: The mid-level of recessing contracts toward the centre by two rows of parts.
6.214-216: For a proposed illustration of the *Meru* plan as described here, see figure 27.

6.216 praveśaṃ ca tathā kuryāc charavat koṇapiṇḍikā
punas tadvac caturdikṣu yāvan nāntaṃ samāpyate

6.217 tatra kuryāc chukāghrāṃ tu yanmadhye ṛtubhāgikam
sā ca śṛṅgacatuṣkeṇa saṃhatena pramāṇataḥ

6.218 caturdikṣu caturdvāraḥ śukāghrāś ca tathā punaḥ
kumbhakoṇanibaddhas tu caturāpāśrayānvitaḥ

6.219 ṣaḍviṃśatigamaś caiva prathamāghāṭakaḥ smṛtaḥ
jaṅghordhve tu varārohe bhūmikāpañca tatra tu

6.220 dvitīyāghāṭake caiva caturviṃśatibhir gamaiḥ
caturbhūmis tu tatrasthakartavyas tu suśobhanaḥ

6.221 tṛtīyāghāṭake caiva gamair dvāviṃśakais tathā
tatra bhūmitrayaṃ caiva kartavyaṃ śubhalakṣaṇam

6.222 caturthāghāṭake ca gamair viṃśais tu kalpayet
bhūmikaṃ ca dvayaṃ tatra vedyūrdhvaṃ ca dvibhūmikam

6.223 caturāghāṭakair divyair bhūmikābhir dviraṣṭabhiḥ
jaṅghordhve ucchrayaḥ khyāto vedyānte ca sureśvari B46r

6.224 vedyaṣṭāṇḍakam ākhyātaṃ śukāghrāsthair dviraṣṭabhiḥ
caturviṃśādhikaiḥ śṛṅgaiḥ śatāṇḍair merur ucyate

6.225 vicitracitrasaṃyuktaḥ pattrādyair upaśobhitaḥ
caturmukhasuśobhādyo meruś caiva prakīrtitaḥ

Ω= AB(>C)

216d yāvan nāntaṃ] AB; yāvannātra C
218d caturāpāśrayānvitaḥ] A; caturāyāśradvānvitaḥ BC
219a gamaś] C; gamoś AB
219c jaṅghordhve] AB; jaṃghārdhe C
220b gamaiḥ] BC; game A
220c catur] AC; catu B
• stha] AB; sthaḥ C
221c bhūmitrayaṃ] em.; bhūmistrayaṃ ABC
221d lakṣaṇam] C; lakṣaṇe AB
223a āghāṭakair] A; āgh[–]akair C; āgh[-]akair B
223c ucchrayaḥ] BC; ucchrayaṃḥ A
224a ākhyātaṃ] BC; ākhyāte A
224c viṃśādhukaiḥ] A; viśādhikaiḥ B; viṃśādhipaiḥ C
224d merur] A; erur BC
225a saṃyuktaḥ] AB; saṃyukto C
225c suśobhādyo] AB; suśobhādya C
225d meruś] A; meru B; meruṃ C

6.216 Then one should similarly make a recess. The corner base (*koṇapiṇḍikā*) is 5 (*śara*). It is the same in the 4 directions until the end is reached.

6.217 There, in the middle of that [side], one should make the projection from the superstructure (*śukāghrā*) along 6 (*ṛtu*) parts. That [*śukāghrā*] has 4 pinnacles (*śṛṅgas*) grouped according to size.

6.218 [The temple] has 4 doors and 4 projections from the superstructure (*śukāghrā*) in the 4 directions. It is furnished with pot moulding corners (*kumbhakoṇa*) and has 4 pavilions (*apāśraya*).

6.219 The 1st level of the superstructure (*āghāṭaka*) has 26 *gama* pinnacles. Above the shank (*jaṅghā*), O fair-hipped one, there are 5 *bhūmikās* [on each side].

6.220 On the 2nd level (*āghāṭaka*) the fine [temple] has 24 *gama* pinnacles, and 4 *bhūmis* [on each side].

6.221 On the 3rd level (*āghāṭaka*) there are 22 *gama* pinnacles, and 3 fine *bhūmis* [on each side].

6.222 On the 4th level (*āghāṭaka*) there are 20 *gama* pinnacles. There are 2 *bhūmikās* [on each side] there and 2 *bhūmikās* above the *vedī* platform.

6.223 O goddess, the elevation from the shank (*jaṅghā*) up to the *vedī* platform has 4 excellent levels (*āghāṭa*), and 16 *bhūmikās* [on each side].

6.224 There are 8 *aṇḍa* pinnacles at the *vedī* platform. With 16 at the projections from the superstructure (*śukāghrā*), the *Meru* [temple] has 24 more *śṛṅga* pinnacles and 100 *aṇḍa* pinnacles.

6.225 The *Meru* [temple] is described as being ornamented with a variety of fine foliage mouldings (*pattra*) and so on, having 4 *mukhas* and a fine *śobhā*, and so on.

6.219 on: For an account of the *bhūmikā* miniature buildings along the *āghāṭaka* levels of the superstructure, in the *Meru* and other temples, see section 2.2.10 of the general introduction.
6.224d śatāṇḍair merur ucyate: The pinnacles on each of the 4 *āghāṭas*, plus the 8 at the *vedī* platform, add up to 100. $26 + 24 + 22 + 20 + 8 = 100$.
6.225c caturmukhasuśobhādyo: At MY 5.42d, the *śobhā* appears to be a moulding that bridges the profiles of the two *śukanāsās*. Here it is unspecified.

6.226 caturāśītibhir bhāgair vedāśraṃ vibhajet samam A54v
bhāgaiḥ ṣaḍbhiḥ sthitāṃ madhye rathakāṃ kalpayed diśi

6.227 bhāgaikasaṃpraveśena bhāge kumbhaṃ vinirdiśet
caturbhāgaiḥ smṛto mārgaḥ kumbhakena tu nirgamaḥ

6.228 bhāgaikanirgamaṃ kṛtvā rathakaṃ vedavad bhavet
punas tadvat praveśas tu nirgamaś ca tathaiva ca

6.229 praveśaṃ tadvidhaṃ kuryād bhāgamātreṇa nirgamam
koṇapiṇḍī tribhāgais tu punas tadvat samācaret

6.230 rathakaiḥ kumbhakair mārgaiḥ koṇaiḥ pīṭhas tu madhyagaiḥ
evaṃ caiva prakartavyo yāvan nāntaṃ samāpyate

6.231 samasūtrā samākhyātā mandarādhovivartanā
śukāghrā madhyabhāgais tu caturdikṣu prakalpayet

6.232 catuḥśṛṅgaiḥ śukāghrābhiḥ pūrvavan mānakalpitaiḥ
jaṅghordhve caiva tatrāpi caturāghāṭakaḥ priye

6.233 trayoviṃśagamaiś caiva prathamāghāṭakaḥ smṛtaḥ
ekaviṃśair dvitīye ca tṛtīye conaviṃśakaiḥ

6.234 gamaiḥ saptadaśaiś caiva caturthāghāṭakottamam
bhūmikābhir yathendrāṃśair vedyantaṃ parikalpayet

6.235 śukāghrāśikharair yuktas turyūnaśataśṛṅgakaḥ C27r
kevalo mandarākhyaś ca turāśītiprakīrtitaḥ

Ω= AB(>C)

226a caturāśītibhir] BC; caturāśītirbhir A
226c ṣaḍbhiḥ] BC; ṣaḍbhi A • sthitaṃ] A; sthitā BC
226d diśi] AC; diśiḥ B 227a bhāgaika] A; bhāgaikaṃ BC
228a bhāgaika] AB; bhāgaikaṃ C 228d nirgamaś] BC; nirgamaṃś A
229b nirgamam] A; nirgamaḥ BC 229d tadvat] BC; ta[-]t A
231c śukāghrā] em.; śukāghrāṃ ABC
• bhāgais] AC; māgais B • tu] BC; tuś A
232c caiva tatrāpi] A; vaitatrāp[–]pi C; vaitatrāpi B
234b caturthāghāṭakottamam] B; caturthīghāṭakottamam C;
caturthāghāṭakomataṃ A
235a śikharair] BC; śikharer A • yuktas] BC; yuktaṃ A
235b turyūna] em.; turyūnaṃ A; turyūnaḥ B; tatpunaḥ C
• śata] BC; śataṃ A 235c kevalo] BC; kevalā A
235d prakīrtitaḥ] A; parikīrtitaḥ BC

[***Mandara* temple:**]

6.226 One should divide the square (*vedāśra*) [site] evenly into 84 parts [on each side]. One should make a projection (*rathakā*) in the centre [of the side] in each direction, with 6 parts.

6.227 With a 1-part contraction towards the centre of the plan (*praveśa*), one should make a pot moulding (*kumbha*) on 1 part. There is a recess (*mārga*) on 4 parts. The expansion out from the centre of the plan (*nirgama*) has a pot moulding (*kumbhaka*).

6.228 Making an expansion out from the centre of the plan (*nirgama*) of 1 part, the projection (*rathaka*) is along 4 (*veda*) [parts]. There is similar further contraction (*praveśa*) and expansion (*nirgama*).

6.229 One should make a contraction (*praveśa*) of the same kind, and an expansion (*nirgama*) of 1 part. One should then make the corner base (*koṇapiṇḍī*) in that way, along 3 parts.

6.230 The temple base (*pītha*) is made with projections (*rathaka*), pot mouldings (*kumbhaka*), recesses (*mārga*), corners (*koṇa*) and mid-level projections (*madhyaga*) up to the limit.

6.231 One should make a projection from the superstructure (*śukāghrā*) centrally in the 4 directions. Its *sūtra* is level [with that of the main body of the temple base] (*samasūtra*) and the shaping is like that of the lower portion of the *Mandara* [temple itself] (*mandarādhovivartana*).

6.232 [The temple] has projections from the superstructure (*śukāghrā*) with 4 pinnacles (*śṛṅga*), and the aforesaid measurements. Above the shank (*jaṅghā*) there are 4 superstructure levels (*āghāṭa*), my dear.

6.233 The 1st superstructure level (*āghāṭaka*) has 23 *gama* pinnacles. The 2nd has 21. The 3rd has 19.

6.234 The excellent 4th superstructure level (*āghāṭaka*) has 17 *gama* pinnacles. One should make the arrangement with 14 (*indra*) *bhūmikās* [on each side] up to the *vedī* platform.

6.235 With the pinnacles on the parrot beak projection from the superstructure (*śukāghrā śikhara*), the *Mandara* [temple] has 100 less 4 (*turya*) *śṛṅga* pinnacles. In its simple form [without the 12 *śukāghrā śikhara* pinnacles] it has 84 *śṛṅgaka* pinnacles.

6.226-230: For a proposed illustration of this *Mandara* plan, see figure 28c.
6.235ab śukāghrāśikharair yuktas turyūnaśataśṛṅgakaḥ: The addition of 23, 21, 19 and 17 yields 80 pinnacles. The 4 pinnacles at the *śukāghrā* on each of 4 sides add up to 16 pinnacles. The total pinnacle number is, therefore 96 (100-4).
6.235cd kevalo mandarākhyaś ca turāśītiprakīrtitaḥ: 84 pinnacles may, perhaps, be arrived at by the removal of the 4 *śukāghrā* pinnacles from three sides.

6.236 caturmukhas tu vijñeyaś caturdikṣu suśobhanaḥ
kumbhakoṇanibaddhas tu nirgamāpāśrayānvitaḥ

6.237 śeṣo bhittinibandhas tu vicitraśikharākulaḥ
yathāśobhaṃ prakartavyo lakṣahetuvilakṣitaḥ

6.238 vicitracitrasaṃyukto mandarākhyaḥ prakīrtitaḥ
caturaśrīkṛte kṣetre same ṣaṭtriṃśavartite

6.239 bhāgāṣṭakena rathakaṃ madhyadeśe prakalpayet
bhāgaikasaṃpraveśena tribhiś coparatho bhavet B46v

6.240 praveśakas tu madhyasthaś caturbhi rathakānugaḥ A55r
rathavyakto padaikaṃ tu luptā piṇḍī catuṣpadaiḥ

6.241 kuryāt padārthavicchreṣṭhaṃ nāmnā kailāsasaṃjñakaḥ
koṇapīṭhaiś ca rathakais tathā coparathakaiḥ

6.242 caturnāsaś caturdikṣu caturdvāropaśobhitaḥ
catuḥśṛṅgaiḥ śukāghrābhis tuṅgaśṛṅgānvitaiḥ sthitaḥ

6.243 caturāghāṭakaḥ so 'pi viṃśāṣṭādaśaṣoḍaśaiḥ
caturdaśagamaiś caiva bhūmikair dvādaśaiḥ sthitaḥ

6.244 śukāghrāśikharair yuktas turyāśītir udāhṛtaḥ
śukāghrāśikharair hīnaḥ ṣaṣṭisāṣṭaḥ prakīrtitaḥ

6.245 sāpāśrayasamāyuktaś caturdikṣu suśobhanaḥ
prathamāṅkair vicitrais tu suravidyādharālayaḥ

6.246ab kailāsas tu samākhyāto rudrasyātīvavallabhaḥ

Ω= AB(>C)

236c koṇa] BC; koṇe A
236d nirgamāpāśrayānvitaḥ] A; nirgamāyāśrayānvitaḥ BC
237a bhitti] AB; bhikti C 237c śobhaṃ] em.; śobhā ABC
• prakartavyo] A; prakartavyā BC 238b mandarākhyaḥ] C; mandarākhya AB
238d ṣaṭtriṃśa] AB; ṣaḍviṃśa C 239c bhāgaika] AB; bhāgaikaṃ C
240c vyakto] AB; dhvajau C 241a kuryāt] AB; kupāt C
242a nāsaś] A; nāmas B; nāma C • dikṣu] AC; dikṣuś B
242b catur] AC; catu B • śobhitaḥ] BC; śobhite A
243b ṣoḍaśaiḥ] BC; śoḍaṣaiḥ A
244a śukāghrāśikharair] BC; śukāghrā[[pi]]śikharair A
• yuktas] BC; yuktaḥs A 244c śikharair] AC; śikharai B
244d sāṣṭaḥ] BC; sāṣṭaṃ A 245c prathamāṅkair] AB; prathamāṅkai C

6.236 The fine [*Mandara* temple] has 4 *mukhas* in the 4 directions. It is furnished with pot moulding corners (*kumbhakoṇa*) and has projections (*nirgama*) and pavilions (*apāśraya*).

6.237 The rest is the wall section (*bhittinibandha*). Crowded with a variety of pinnacles (*śikharas*), [the temple] is made beautiful, adorned for show.

6.238ab The *Mandara* temple has a variety of adornments.

[*Kailāsa* temple:]

6.238cd On a square site (*kṣetra*) divided into 36 [parts on each side],

6.239 One should build a projection (*rathaka*) in the middle [of each side], along 8 parts. The mid-level projection (*uparatha*) runs along 3 [parts] and is contracted in toward the centre by 1 part,

6.240 as is the recess (*praveśaka*) between [the mid-level projections] followed by a projection (*rathaka*) along 4 [parts]. The [*koṇa*]*pīṇḍī* is recessed from the projection (*ratha*) by 1 part, and runs along 4 parts.

6.241 One should build the temple named *Kailāsa*, with corner image pedestals (*koṇapīṭhas*), projections (*rathakas*) and mid-level projections (*uparathakas*), for salutary purposes.

6.242 It has 4 parrot beak projections from the superstructure (*nāsās*) in the 4 directions. It is enhanced by 4 doors. Its projections from the superstructure (*śukāghrās*) have 4 pinnacles (*śṛṅgas*). It has high pinnacles (*tuṅgaśṛṅgas*).

6.243 It has 4 superstructure levels (*āghāṭas*), with 20, 18, 16 and 14 *gama* pinnacles. It has 12 *bhūmikās*.

6.244 With the pinnacles on the parrot beak projections from the superstructure (*śukāghrā śikharas*), it has 84 (*turyāśīti*) [*gama* pinnacles]. Without *śukāghrā śikharas*, it has 68.

6.245 It is very splendid with pavilions (*apāśrayas*) in the 4 directions. With a variety of most excellent characteristics, it is a temple for *suras* and *vidyādharas*.

6.246ab [The temple] called *Kailāsa* is very dear to Rudra.

6.238c-241: For a proposed illustration of the *Kailāsa* plan as described here, see figure 29.
6.238d ṣaṭtriṃśa: Corruption at C takes us far from the intended meaning, yielding 26, instead of 36.
6.244: The pinnacles on the *āghāṭas* number 20+18+16+14=68. On each of the 4 parrot beak projections from the superstructure (*śukāghrā*) there are 4 more pinnacles, totaling 16. 68+16=84.

6.246cd aṣṭāviṃśatibhir bhāgair vedāśraṃ vibhajet samam

6.247 ṛtubhāgair bhaven madhye bhadraś caiva sureśvari
bhāgaikasaṃpraveśena tribhiḥ syāc copabhadrakam

6.248 punar bhāgaikahrāsena dvābhyāṃ syād bhadrakānugam
tadvyaktau ca padaikaṃ tu kuryāt koṇatribhāgikam

6.249 puruṣārthasamair dvāraiḥ śukāghrābhir alaṃkṛtaḥ
sāpāśrayaṃ caturdikṣu bhramāt kalpayet

6.250 kevalas talacchandena samodhastāt suśobhanaḥ
upariṣṭād vimānāṅgo merumandara eva vā

6.251 kailāsanandano vāpi śrīvatso bhadra eva vā
sarvātmaśikharair yuktaḥ sarvatobhadrako yataḥ

6.252 vedāśrād viṃśamāṃśaṃ tu samantād bāhyato 'ṅkayet
caturaśraṃ dvitīyaṃ tu bhaven nātra saṃśayaḥ

6.253 daśabhāgaiḥ purākṣetraṃ vibhajet sarvataḥ samam
caturbhi rathako madhyas tato bhāgātmakaṃ bhavet

6.254 dvibhāge koṇabandhas tu samantāc caturaśrakam
caturāghāṭakaḥ so hi ādau saptadaśena tu A55v

6.255 gamaiḥ pañcadaśair eva dvitīyaṃ parikalpayet B47r
tṛtīyāghāṭake caiva daśatritayakair gamaiḥ

Ω= AB(>C)

247b bhadraś] BC; bhadraṃ A
247c bhāgaika] AB; bhāgaikaṃ C
248b bhadrakānugam] AC; bhadrakānugaṃḥ B
249a samair] AC; samai B
249c dikṣu] AC; dikṣuḥ B
251d sarvato] A; sarvatra BC
252d bhaven] A; bhavate BC
253b sarvataḥ] BC; sarvatraḥ A
• samam] AC; samaṃḥ B
253c madhyas] C; madhyes AB
254a bhāge] BC; bhāgai A
254b samantāc] C; samantā AB
255a gamaiḥ] AB; śamaiḥ C
255b parikalpayet] BC] pari[[kī]]kalpayet A

[***Sarvabhadraka* temple:]**

6.246cd One should divide a square [site] into 28 equal parts.

6.247 O goddess, there should be a projection (*bhadra*) along 6 (*ṛtu*) parts in the middle [of each side]. One part recessed from that [*bhadra*], there should be an intermediate level of projection (*upabhadraka*) along 3 parts.

6.248 The section next to the [*upa*]*bhadraka* is on 2 [parts], and recessed a further part. In that recessing of 1 part, one effects a set of 3 parts at the corner.

6.249 [The temple is] ornamented with projections from the superstructure (*śukāghrās*) and doors for people. One should make a pavilion (*apāśraya*) from the projection out of the wall (*bhrama*) in the 4 directions.

6.250-251 In its simple form it is very beautiful, its lower portion according to the plan. Above, it may take aspects of a *Vimāna*, *Meru*, *Mandara*, *Kailāsa*, *Nandana*, *Śrīvatsa* or *Bhadra*. It has pinnacles (*śikharas*) over its entire form, hence it is called *Sarvatobhadraka*.

[***Vimāna* temple:]**

6.252 One should mark out a 1/20th part beyond the square (*vedāśra*) [site]. There should be a second square: there is no doubt on this matter.

6.253 One should divide the site (*purākṣetra*) evenly into 10 parts on each side. The central projection (*rathaka*) is along 4 [parts]. Then there should be a part.

6.254 The corner section (*koṇabandha*) is on 2 parts. [The form is] square all around. This [temple] has 4 superstructure levels (*āghāṭaka*). On the 1st [level] there are 17 [*gama* pinnacles].

6.255 One should make the 2nd [level] with 15 *gama* pinnacles. On the 3rd level (*āghāṭaka*) there are 13 *gama* pinnacles.

6.246c-248: For a proposed illustration of the *Sarvabhadraka* temple plan as described here, see figure 30.
6.247: MY comm 5.68 states that the central projection is along 6 [parts] in both directions, doubled: *tṛtīyas tūbhayadikṣu saṃkhyena rasāḥ yad dvir iti yāvat.* Thus the central projection extends along 12 parts altogether, 6 on either side of the midline.
6.252-254b: For a proposed illustration of the *Vimāna* temple plan as described here, see figure 34b.

6.256 caturthaikādaśenaiva bhūmikābhir daśānvitaḥ
gavākṣāṣṭakasaṃyukto vimānaṃ nibandhayet

6.257 viṃśamāṃśaiḥ prakartavyāḥ śikharasya gavākṣakāḥ
tanmātreṇa adho dīrghaṃ vṛttamūrdhni samākulaiḥ

6.258 śṛṅgais tuṅgagatair divyair madhyasthaiś candraśālakaiḥ
tacchirāṃśigatair vṛttaiś candraśālāsamanvitaiḥ

6.259 sakapāṭā lālodgūḍair dreśyārdhāṅgī prakalpayet
caturdvāro 'thavā kāryaḥ śukāghrāś ca tathā punaḥ

6.260 catvāriṃśatibhiḥ śṛṅgair vimānaḥ kathito mayā
sarvabhadrakarūpeṇa vedyantaṃ tu padānvitam

6.261 nandanaṃ taṃ vijānīyād bhūmikair dviṛtur bhavet
caturāghāṭakaḥ so hi caturdvāropaśobhitaḥ

6.262 caturnāsaḥ suśṛṅgas tu catuḥṣaṣṭyaṇḍakānvitaḥ
candraśālārdhacandraiś ca caturāpāśrayānvitaḥ

6.263 vicitracitrasaṃyuktaḥ prokto 'yaṃ śubhalakṣaṇaḥ
nandano nandate bhogair yad iṣṭaṃ tat prasādataḥ

Ω= AB(>C)

256a cathurthaikādaśenaiva] C; cathuthaikādaśenaiva B;
cathurthaikādaśenaivaṃ A
256c gavākṣāṣṭaka] AC; gavākṣā{ṣṭa}k[[ā]]a B
• saṃyukto] A; saṃyuktau BC
256d nibandhayet] AC; niban{dha}yet B
257c adho] A; madho BC
258b madhya] BC; madhye A
258c chirāṃśi] B; chirāṃsi A; chirāśi C
259a sakāpāṭā] AC: sakapā[[ṭa]]ṭā B
• lālodgūḍair] em.; lālodgūḍaiḥ B; lalodgūḍair A; lālāṅgūṣṭair C
259b dreśyārdhāṅgī] AB; dreśyārdhāṅgīṃ C
• prakalpayet] AB; {pra}kalpayet C
259c 'thavā kāryaḥ] em.; thavākāryāḥ A; thakā[–]ryaḥ C; thakāryaḥ B
262cd candraśālārdhacandraiś ca caturāpāśrayānvitaḥ] A;
{candraśārdhacandraiścacaturāśrayānvitaḥ} C;
candraśārddhacandraiścacaturāśrayānvitaḥ B

6.256 On the 4th [level] there are 11 [*gama* pinnacles]. One should make the *Vimāna* so that it has 10 *bhūmikās* [on each face] and 8 *gavākṣas*.

6.257-258 The *gavākṣas* should be made a 1/20th part of the superstructure (*śikhara*). The size is thus in the lower portion [of the temple]. At the rounded top (*vṛttamūrdhni*), [the temple] has beautiful (*divya*), clustered (*samākula*), soaring (*tuṅgagata*) pinnacles (*śṛṅga*), and central *candraśālās*.

6.259ab One should make the visible portion with door panels, with hidden parts.

6.259cd Or [the temple] should be made with 4 doors, and 4 projections from the superstructure (*śukāghrā*).

6.260ab I have described the *Vimāna* with 40 pinnacles (*śṛṅga*).

[*Nandana* temple:]

6.260cd-261 One should know that, up to the *vedī* platform, the *Nandana* [temple] is like the *Sarvabhadraka* in shape, with an extra portion (*padānta*) [in its elevation]. It has 12 (*dviṛtu*) *bhūmikās*, 4 superstructure levels (*āghāṭaka*) and 4 doors.

6.262 It has 4 parrot beak projections from the superstructure (*nāsā*), fine *śṛṅga* pinnacles, 64 *aṇḍa* pinnacles, *candraśālās*, half moons (*ardhacandra*) and 4 pavilions (*apāśraya*).

6.263 It is said to be beautified by a variety of details. The *Nandana* [temple] gladdens with mundane advantages (*bhoga*), bestowing whatever is wanted.

6.260ab: We have been given the following *gama* pinnacle number for the four *āghāṭas*: 17+15+13+11=56. But here in 6.260ab we are told there are 40 *śṛṅga* pinnacles. Since there are 10 *bhūmikās* on each of the four faces, we may find our 40 by means of 4x10.

6.264 bhāgaṣoḍaśakaṃ kṣetraṃ bhāgamātrāṅkayed bahiḥ
dvitīyaṃ sidhyate kṣetraṃ tayos tiryak tridhā bhavet

6.265 vedāṃśair madhyarathakaḥ kṣetrāntavikṛtena tu
sārdhabhāgoparathakas tatsamo 'ntargamo bhavet C27v

6.266 tribhāge koṇabandhaṃ tu samantāt kalpayec chubhe
nandikāvartalāñcchais tu gamānte padmam eva vā

6.267 caturnāsaś caturdvāraś caturāpāśrayānvitaḥ
caturāghāṭakaḥ so hi bhūmikābhir daśānvitaḥ

6.268ab catvāriṃśāṇḍakair yuktaḥ prāsādo nandivartanaḥ

Ω= AB(>C)

264c sidhyate] C; siddhyate AB
265b tu] C; tuḥ AB
265d tatsamo 'ntar] AB; tatsamāntar C
• gamo] AC; ga[[ta]]mo B
266a bandhaṃ] BC; bandhas A
266c nandikāvarta] A: nandakāvarta] BC
267b caturāpāśrayānvitaḥ] A; caturāyāśrayānvitaḥ B; caturā{yā}śrayānvitaḥ C
267c hi] A; hiḥ B; hir C

[***Nandivartana*** (***Nandivṛddhi***) **temple:**]

6.264 One should mark out a 16 part site (*kṣetra*), with one part beyond. A second site (*kṣetra*) is made. Between those two, there should be a threefold horizontal [measure].

6.265 The central projection [on each side] (*madhyarathaka*) is made with 4 (*veda*) parts along the 16 (*vikṛta*) within the site (*kṣetra*). The mid-level projection (*uparathaka*) is 1½ parts. The water channel recess (*antargama*) is the same (1½ parts).

6.266 The corner section (*koṇabandha*) is on 3 parts. Up to and including the water channel recesses ([*antar*]*gama*), one should design it altogether in a *Nandikāvarta* design, or as a lotus.

6.267 [The temple] has 4 parrot beak projections from the superstructure (*nāsā*), 4 doors, 4 pavilions (*apāśraya*), 4 superstructure levels (*āghāṭaka*) and 10 *bhūmikās*.

6.268ab The *Nandivartana* (*Nandivṛddhi*) temple has 40 *aṇḍa* pinnacles.

6.264-266: The first site has 16 by 16 parts. The second site is the expanded outline that allows for the shaping of the projections of the *talacchanda*. That outline extends three *sūtras*, two parts, beyond the first site on all sides. Within that outline, there are two levels of projection. The central projection (*madhyaratha*) projects by 2 parts, the mid-level projection (*uparatha*) projects by 1 part, the remainder is level with the first site edge. Thus there are three levels of measurement.
For a proposed illustration of the *Nandivartana* temple plan, see figure 40.
6.265: The relative positions of the *uparathaka* and *antargama* are not specified. In figure 40, I have placed the *antargamas* to either side of the *madhyarathaka*. However, the order of presentation here could suggest that the *antargamas* should, instead, flank the *uparathakas*.

6.268cd caturaśrīkṛte kṣetre pṛṣṭhataḥ pādanirgamaḥ

6.269 vistaraṃ garbhamānena pakṣayoś ca tathaiva ca A56r
śukāghrāgre prakartavyā pūrvamānavikalpanā

6.270 abhyantare ṣaḍaśras tu pakṣayoś ca gṛhadvayam
tayor gṛhānurūpeṇa bāhye dvāraṃ prakalpayet

6.271 brahmarudrau ca tatrasthau vāmadakṣiṇayogataḥ B47v
madhye viṣṇuṃ pratiṣṭhāpya prāsādo garuḍaḥ smṛtaḥ

6.272 pakṣagaiḥ śukanāsāsthair garuḍaiś ceṣṭakāmayaiḥ
śaile śailaiḥ prakartavyaḥ kāṣṭhaje kāṣṭhajais tathā

6.273 bhujaṅgamekhalābaddhaiḥ kaṇṭhaiḥ sarpavibhūṣitaiḥ
vaktroragapralambhaiś ca prāsādo garuḍātmakaḥ

Ω= AB(>C)

268d pṛṣṭhataḥ] BC; pṛṣṭhataṃ A
269c śukāghrāgre] AC; śukāghragre B
269d vikalpanā] C; vikalpatā AB
270a aśras] AB; aśraṃ C
270b gṛhadvayam] BC; gṛ[[dva]]hadvayaṃ A
271c viṣṇuṃ] C; viṣṇu AB
272a nāsā] em.; nāsa AB; nāma C
272b mayaiḥ] AC; mayai B
273a mekhalābaddhaiḥ] BC; mekhalābandhaiḥ A

[*Garuḍa* temple:]

6.268cd [One should build the *Garuḍa* temple] on a square site (*kṣetra*) with a projection to the back of a fourth part.

6.269 And at the two sides there should be an extension the same size as the [inner space of the] cella (*garbha*). A projection from the superstructure (*śukāghrā*) should be built at the front, the afore-mentioned size.

6.270 Within, [the temple] is 6 sided; and there is a pair of shrines to the sides. Externally, one should make a doorway for them, conforming to the temple.

6.271 Brahmā and Rudra are stationed there, in the north and south [shrines]. Viṣṇu is established in the centre. [Thus] is the *Garuḍa* temple taught.

6.272 [The *Garuḍa* temple] has *garuḍas* to the sides and at the parrot beak projection from the superstructure (*śukanāsā*), made of brick. [Or] they should be made of stone in [construction] of stone, or made of wood in a wooden one.

6.273 [The *garuḍas*] are decorated with snakes and their necks circled by strings of snakes. Snakes hang from their mouths. Thus is the *Garuḍa* temple.

6.268c-270: For a proposed illustration of the *Garuḍa* temple plan as described here, see figure 41. For further accounts of its shape, see MC 4.117-118 and MY 5.85c-86b.

6.269cd śukāghrāgre prakartavyā pūrvamānavikalpanā: The *śukāghrā* projection is equal in extent to the projections to the sides and back of the main body of the temple.

6.274 śukanāsāyā yan mānaṃ nirgamaś caiva suvrate
tan mānaṃ pṛṣṭhato nītvā bhrāmayed vṛttamaṇḍalam

6.275 tatra koṇadvayaṃ tyajya agre koṇadvayānvitaḥ
siṃhākāraṃ prakartavyaṃ śukāghrāsiṃhavaktrakam

6.276 śikharaṃ vā yadā kuryāt tadāghrāgrasthasiṃhakam
jaṅghāpṛṣṭhonnatiṃ kuryāt siṃhaḥ prāsādo mataḥ

6.277 vedāśrasyāṣṭasaṃbhāgaṃ tyaktvā vṛttaṃ paribhramet
pravṛddhe vṛttajaṅghā ca kumbhākārādhamānataḥ

6.278 garbhaś caiva tathā vṛttaṃ śukāghrārahito bhavet
upariṣṭāc caturvṛttaiḥ khaṇḍakhaṇḍais tu hrāsayet

6.279 nayed vedyantakaṃ yāvat kumbho 'yaṃ parikīrtitaḥ
vedāśrāt pañcamāṃśaṃ tu nyastvā vṛttārdhacandravat

6.280 pṛṣṭhatas tu na koṇaṃ vai śukāghrāgre yathā purā
pṛṣṭhahrāsonnatāgre syāt protuṅgena samanvitaḥ

6.281 vicitraśikharākīrṇo gajākhyaḥ sukhado bhavet
kumbhavad bāhyavṛttas tu garbho vai caturaśrakaḥ

6.282 kailāsāṅkopariṣṭāc ca vimānāṅkam athāpi vā
agre caivāghrayā yukto vṛṣo nāma prakīrtitaḥ A56v

Ω= AB(>C)

274b nirgamaś] BC; nirgamaṃś A
274d maṇḍalam] AB; maṇḍalaḥ C
276a yadā] B; padā AC
• kuryāt] AC; kuryā B
276c jaṅghāpṛṣṭhonnatiṃ] B; jaṅghāpṛṣṭhonatiṃ A; jaṅghāpṛṣṭhānnatiṃ C
278a garbhaś] AC; garbhañ B
278c catur] AC; catu B
278d hrāsayet] A; hrāsataḥ BC
279d vṛttārdhacandravat] BC; vṛ[[ddhā]]ttārdhacandravat A
280a pṛṣṭhatas tu] AB; pṛṣṭhataḥsta C
280c pṛṣṭhahrāsonnatāgre] A; pṛṣṭhāsonnatāṃge BC
282b vimānāṅkam] A; vimālāṅkam B; vim[ā]alāṅkam C
282c caivāghrayā] A; vaivāghrayā BC

[*Siṃha* temple:]

6.274 O virtuous one, the projection is the size of the parrot beak projection from the superstructure (*śukanāsā*). Having directed that extent to the back, one should execute a circle.

6.275 There, leaving out the 2 corners [at the back], there are 2 corners at the front. A lion shape should be made, with the lion's head at the parrot beak projection (*śukāghrā*).

6.276 Or, when one builds the superstructure (*śikhara*), one should make the lion stationed in front of the projection from the superstructure (*āghrā*), rising up the back of the shank (*jaṅghā*). Thus is the *Siṃha* temple taught.

[*Kumbha* temple:]

6.277 Subtracting an 1/8th part in the 4 (*veda*) cornered figure, one should execute a circle. In the elevation on that base (*pravṛddhe*) is a circular shank (*vṛttajaṅghā*) which is pot- (*kumbha*) shaped.

6.278ab And the cella (*garbha*) is rounded too, without a projection from the superstructure (*śukāghrā*).

6.278cd-279ab Above, as far as the *vedī* platform, one should guide [the shape] in 4 circuits, diminishing part by part. The *Kumbha* [temple] has been described.

[*Gaja* temple:]

6.279cd Extending a half moon arc from a 5-part square (*vedāśra*),

6.280 there are no corners at the back. There is a projection from the superstructure (*śukāghrā*) at the front as before. From a low level at the back, there should be an increase in height. [The temple] has a peak at the front.

6.281ab The temple called *Gaja* has a variety of *śikhara* pinnacles and grants pleasure.

[*Vṛṣa* temple:]

6.281cd [The *Vṛṣa* temple is] like a *Kumbha* [temple], round on the outside. The cella (*garbha*) is square.

6.282 Above, it has the features of a *Kailāsa* or *Vimāna* [temple]. At the front it has a projection from the superstructure (*āghrā*). The [temple] named *Vṛṣa* has been declared.

6.279c-281b: For a proposed illustration of the *Gaja* temple plan as described here, see figure 33.
6.279cd: I have used MY 5.72 and its commentary, and MC 4.93c-94b in understanding this portion.

6.283 vṛttamaṇḍalakaṃ kṣetraṃ kṛtvā caiva tribhāgikam
ekaikaṃ ṣoḍaśāṃśaṃ tu kartavyaṃ tu varānane

6.284 bhāgamātraṃ bahir bhrāmya samantāc caiva suvrate
bhāgaikāntarakaṃ kṛtvā dvibhāgāt pattrakalpanā

6.285 rekhātrayāṃśahrāsāc ca jaṅghāntaṃ puṣpitaṃ tathā
jaṅghordhvaṃ pattrajñaptis tu mañjarīr iva suvrate

6.286 agre caikāghrayā yuktaś caturbhāgāśrikalpanā B48r
ṣoḍaśāśraḥ smṛtaḥ padmaḥ padmākāre ca saṃsthitaḥ

6.287 vedāśraś caturaśre ca jaṅghāntasamalakṣaṇaḥ
śikharaṃ dvidaśaṃ kṛtvā vedyantaṃ caiva suvrate

6.288 bhāgaikāntarakaṃ kṛtvā kuryād aśri varaṇḍakam
śukāghrāikā prakartavyā caturaśraḥ prakīrtitaḥ

Ω= AB(>C)

285b puṣpitaṃ] A; puppitaṃ B; pupitaṃ C
285c jaṅghordhvaṃ] B; jaṅghorddhva A; jaṃghārdhaṃ C
285d mañjarīr] AC; mañjar[[i]]īr B
286b caturbhāgāśrikalpanā] em.; caturbhāgāsrikalpanā AB; caturbhāgāvikalpanā C
286c smṛtaḥ] BC; smṛtaṃ A
286d ca] AB; va C
287a ca] A; va BC
287d vedyantaṃ]A; vedyantaś BC

[*Padma* temple:]

6.283 Making a circular site (*kṣetra*), with three levels of projection (*bhāga*), one should divide [the circumference] at each level into 16 parts (*aṃśa*), O fair one.

6.284 O virtuous one, extending out 1 level of projection (*bhāga*) all around, leaving a space of 1 level of projection (*bhāga*), petals are made from 2 levels of projection (*bhāga*).

6.285 Thus, by means of a contraction of 3 parts (*aṃśa*) from the periphery (*rekhā*), the shank (*jaṅghā*) is made into a flower (*puṣpita*). Above the shank (*jaṅghā*) the petal design (*pattrajñapti*) is like a *mañjarī*, O virtuous one.

6.286 At the front there is a projection from the superstructure (*āghrā*). The shape is cornered, on 4 parts. The *Padma* [temple] is shaped like a lotus and has 16 points (*aśra*).

[*Caturaśra* temple:]

6.287 The four (*veda*)-cornered [temple is built] on a square [site]. Its characteristics are in keeping [with that site] up to and including the shank (*jaṅghā*). The superstructure (*śikhara*) has 20 [parts], up to and including the *vedī* platform, O virtuous one.

6.288 Leaving a space of one part, one should make a cornered terrace (*varaṇḍaka*). A single projection from the superstructure (*śukāghrā*) should be built. The *Caturaśra* [temple] has been described.

6.283-284: For a proposed illustration of the *Padma* temple plan as described here, see figure 35. The proposal is tentatively offered.
6.283b tribhāgikam: beyond the basic site outline, there are three further concentric outlines, each one level (*bhāga*) apart, used to shape the 16 petals in the plan of the shank (*jaṅghā*).

6.289 pūrve vāṣṭāśrakaṃ kūryāt karṇasūtravivartanāt
abhyantaraṃ caturaśras tu koṇopasthaśukāghrayā

6.290 ṣoḍaśāśras tathaiveha aśriyukto 'ghrayānvitaḥ
kumbhavad vṛttabhāgas tu jaṅghāntaṃ caiva suvrate

6.291 jaṅghordhve viṃśamāṃśaṃ tu varaṇḍaṃ vṛttarūpiṇam
śukāghrārahitaḥ so 'pi gvāvṛkṣaka iti smṛtaḥ

6.292 daśabhāgīkṛte kṣetre bhāgamātraṃ bahiḥ samam
tadvad antarasūtraṃ tu rathakaṃ madhyagaṃ bhavet

6.293 sārdhabhāgoparathakaś cāntaraṃ ca tathā bhavet
koṇapiṇḍī dvibhāgāc ca vardhamāna udāhṛtaḥ

Ω= AB(>C)

289c abhyantaraṃ] AC; atyantaraṃ B
• caturaśras] A; caturasraṃs BC
290c bhāgas] A; tāgas B; nāgas C
290d jaṅghāntaṃ] AC; jaṃghāṃta B
291a jaṅghordhve] AB; jaṃghārdhe C
• viṃśamāṃśaṃ] BC; viṃśamāṃśas A
291d gvāvṛkṣaka] A; [–]gvāvṛkṣa C; gvāvṛkṣa B
292c tadvad] A; tadved BC
• antara] BC; antaraṃ A

[*Aṣṭāśra* temple:]

6.289 Or, on the previously described [base], one may make an *Aṣṭāśraka* [temple], by rotating the diagonal *sūtra* (*karṇasūtra*). In the interior [the temple] is square, with projection[s] from the superstructure ([*śuk*]*āghrā*[s]) at the corners.

[*Ṣoḍaśāśra* temple:]

6.290ab In the same way a *Ṣoḍaśāśra* [temple may be made], with projections from the superstructure (*āghrās*) and [16] corners.

[*Gvāvṛkṣa* temple:]

6.290cd And, O virtuous one, [the *Gvāvṛkṣa* temple is], like the *Kumbha*, round, up to and including the shank (*jaṅghā*).

6.291 Above the shank (*jaṅghā*), is a circular terrace (*varaṇḍa*) measuring a 1/20th part. There is no projection from the superstructure (*śukāghrā*). Thus is the *Gvāvṛkṣaka* reported.

[*Vardhamāna* temple:]

6.292 [The *Vardhamāna* temple is built] on a site (*kṣetra*) divided into 10 parts [along each side]. The *antarasūtra* (intermediate *sūtra* to mark the projection of the mid-level projection (*uparathaka*)) extends 1 part out [on each side]. The central projection (*rathaka*) does the same.

6.293 The mid-level projection (*uparathaka*) is along 1½ parts. The portion in between [the two *uparathakas*, i.e., the *rathaka*] is the same (that is, it extends along 1½ parts each way, giving a total of 3 parts). The corner base (*koṇapiṇḍī*) is made from 2 parts. The *Vardhamāna* [temple] has been declared.

6.292-293: For an illustration of the *Vardhamāna* temple plan as described here, see figure 37.
The temple is on a 10 by 10 plan with 2 extra parts at each side for the shaping of the walls. The mid-level projections (*uparathaka*) project to the level of the first extra part. The full projections at the centre of each side (*rathaka*) project to the level of the second extra part.

6.294 bhāgārdhaṃ kārayet tābhyāṃ jalāntarakam uttamam
śṛṅgaiś coparathaiḥ kuryāc candraśālānvitais tathā

6.295 pūrṇaśrīvatsakaḥ khyātaḥ sarvakāmārthasādhakaḥ C28r
rudravad bhājitaṃ kṣetraṃ nirgamaṃ pūrvavad yathā

6.296 dvibhāgāt koṇavṛttas tu sārdhabhāgopasaṃjñakam
pūrvavaj jalamārgaṃ tu rathakaś ca tribhāgikaḥ

6.297 mṛgāṅkārdhoparathasthaiḥ khaṇḍaḥ śrīvatsako mataḥ A57r
jaṅghāntaṃ vardhamānas tu jaṅghordhve khaṇḍaśālakaḥ

6.298ab vedyantaṃ cāntaraiḥ susthair jñeyaṃ khaṇḍārdhakaṃ viduḥ

Ω= AB(>C)

294c rathaiḥ] AC; rathai B
295a śrīvatsakaḥ] em.; śrīvakṣakaḥ C; śrīvacchakaḥ AB
296a bhāgāt] A; bhāgā{t} B; bhāgā C
• vṛttas] C; vattas AB
296b bhāgopasaṃjñakam] A; bhāgopasaṃjñakaḥ BC
296c mārgaṃ] BC; māgaṃ A
297a mṛgāṅkārdhoparathasthaiḥ] BC;
mṛgāṃkārddhopara[[sthai]]thasthaiḥ A
297c jaṅghāntaṃ] A; jaṃghānta BC
298a cāntaraiḥ] AB; vāntaraiḥ C

[***Pūrṇaśrīvatsa* temple:]**

6.294 [In the case of a *Pūrṇaśarīvatsa* temple, one should do the above and] one should make a good water channel recess (*jalāntaraka*) with ½ a part on both sides. One should build [the temple] with pinnacles (*śṛṅga*), mid-level projections (*uparatha*) and *candraśālās*.

6.295ab Thus is the *Pūrṇaśrīvatsaka* [temple] declared. It effects all wishes and purposes.

[***Khaṇḍaśrīvatsa* temple:]**

6.295cd The site (*kṣetra*) is divided into 11 (*rudra*) [parts on each side]. The projection out is as above.

6.296 The corner portion is made from 2 parts. The mid-level projection (*upa*[*ratha*]) is on 1½ parts. The water channel is as before. The projection (*rathaka*) takes 3 parts.

6.297ab The *Śrīvatsaka* [temple] which is considered *Khaṇḍa* is patterned with wild animals (*mṛga*) in half of the mid-level projections (*uparathaka*).

[***Khaṇḍārdhaśrīvatsa* temple:]**

6.297cd Up to and including the shank (*jaṅghā*) it is *Vardhamāna*. Above the shank (*jaṅghā*) it is *Khaṇḍaśālaka*.

6.298ab Up to and including the *vedī* platform, the *Khaṇḍārdhaka* may be made with various fine forms.

6.295a śrīvatsakaḥ: Note the alternative spelling of *śrīvacchakaḥ* seen in manuscripts A and B. This spelling reflects a similarity in pronunciation of the two forms. All manuscripts read *śrīvatsako* at 6.297b.
6.295c-296: For an illustration of the *Khaṇḍaśrīvatsa* temple plan as described here, see figure 39. The levels of projection are as described for the *Vardhamāna* temple.
6.297a mṛgāṅkārdhoparathasthaiḥ: The compound is irregularly formed.

6.298cd śrīvatsatritayaṃ proktaṃ tadbhedo nandivardhanaḥ

6.299 tridhābhūtas tu draṣṭavyaḥ pūrṇārdhaḥ khaṇḍa eva ca
nandano bhadrabhedena bhinno 'smin trividho bhavet

6.300 pūrṇaśālādibhedena khaṇḍārdhāntaḥ prakīrtitaḥ
saptabhāgīkṛte kṣetre bhāgam ekaṃ bahis tathā

6.301 tribhāgair vistaraṃ madhye dvau dvau koṇe tu saṃsthitau B48v
purākṣetrasamaṃ bhadre vikhyātaṃ bhadralakṣaṇam

6.302 vedāśraṃ turyavat kṛtvā bhāgo bhāgas tu pakṣayoḥ
nirgamas tu samākhyāto vistaraṃ garbhavad yathā

6.303 agre śukāghrayā yukto garbhaś caiva suvṛttakaḥ
jaṅghordhve nandano nandivṛddhiḥ śrīvatsavardhanau

6.304 vimānāṅkam athānyaṃ ca pṛṣṭhataś ca na kiṃ cana
pārśve gṛhadvayopetaṃ bāhye dvāraṃ yathā purā

6.305 harirudrau tu tatrasthau madhye brahmā pratiṣṭhayet
pārśve 'gre ca śukāghre ca haṃsalāñchanalāñchitaḥ

6.306ab haṃso nāma samākhyātaḥ prāsādas tu pitāmahe

Ω= AB(>C)

299a bhūtas] AB; bhūtaṃ C
• draṣṭavyaḥ] em.; draṣṭavyaṃ ABC
299d 'smin] AB; smi C
301b koṇe] AB; kośe C
• saṃsthitau] BC; saṃsthito A
301c kṣetra] BC; kṣetraṃ A
303a śukāghrayā] BC; su[[ka]]kāghrayā A
303c jaṅghordhve] AB; jaṃghārdhe C
303d vardhanau] AB; vardhinī C
305c pārśve 'gre] A; pārśvege BC
305d lāñchitaḥ] conj.; lāñchite] ABC

[The three-fold division of *Nandivṛddhi* temples:]

6.298cd The set of 3 *Śrīvatsa*s has been described. The *Nandivardhana* (*Nandivṛddhi*) has that [threefold] division too.

6.299ab A division into 3 types is to be observed: *Pūrṇa*, *Ardha* and *Khaṇḍa*.

[The three-fold division of *Nandana* temples:]

6.299cd-300ab The *Nandana* [temple type] is divided in this way into 3 sorts, according to the projections (*bhadra*). It is described in the categories from *Pūrṇaśālā* to *Khaṇḍa*.

[*Bhadra* temple:]

6.300cd On a site (*kṣetra*) divided into 7 parts [on each side], there is one part beyond as before.

6.301 At the centre [of each side] the extent [of the *ratha* projection] is 3 parts. At the corner, there are 2 parts to each side. In the *Bhadra*, [the construction] is in accordance with the site (*purākṣetra*). The features of the *Bhadra* [temple] have been described.

[*Haṃsa* temple:]

6.302 Dividing the four (*veda*)-cornered [site] into 4 (*turya*) parts [on each side], there is a portion on both sides. The projection (*nirgama*) has been given. The breadth is like that of the cella (*garbha*).

6.303 At the front there is a projection from the superstructure (*śukāghrā*). The cella (*garbha*) is round. Above the shank (*jaṅghā*) [the temple form may be] *Nandana*, *Nandivṛddhi*, *Śrīvatsa* [or] *Vardhana* [in design].

6.304 Or it may have the features of the *Vimāna* [temple], or of another. At the back there is nothing. At the sides there is a pair of shrines. Externally, the door is as before.

6.305 Hari and Rudra are there [at the sides]. Brahmā is in the centre. At the sides, front and projection from the superstructure (*śukāghra*), [the temple] is marked with the sign of a *haṃsa*.

6.306ab The temple named *Haṃsa*, for Brahmā, has been described.

6.299cd-300ab: That is, the *Nandana*, too, has three types: the *Pūrṇa*, the *Ardha* and the *Khaṇḍa*.
6.300-301: For an illustration of the *Bhadra* temple plan as described here, see figure 31.
6.302-303: For a proposed illustration of the *Haṃsa* temple as described here, see figure 36. See also the accounts of the plan given at MY 5.78-79b and BK pl 113-115.

6.306cd sarvabhadro 'tha bhadro vā nalinair lāñchito yadā

6.307 tadā taṃ nalinaṃ vidyāt sarvatra śubhakarmakṛt
jaṅghāmātraṃ vimānas tu jaṅghordhvaṃ mandarānvitaḥ

6.308 śrīśailo nāma vikhyātaḥ prāsādaḥ sarvasiddhidaḥ
caturaśro mahādvāro bhadravan nirgamād diśi

6.309 kāṣṭhāratho 'tra rudraś ca tribhūmaś ca suśobhanaḥ
gṛharājaḥ sa evātra sarvasādhāraṇo mataḥ

6.310 rudralakṣaṇahīnas tu kāṣṭhāratho yathā purā
paṭṭaśālāgratoyukto gṛhārdhaka udāhṛtaḥ

Ω= AB(>C)

A lacks the portion between one kāṣṭhāratho, at 309a, and the next, at 310b.

307c mātraṃ] A; mātra BC
• vimānas] BC; vimānaṃ A
307d jaṅghordhvaṃ] AB; jaṃghārdhaṃ C
308c aśro] C; aśraḥ AB
• mahā] BC; sahā A
308d bhadravan nirgamād] BC; bhadravarnnirgamād A
309a rudraś] C; ruddhaś B
309b tri] C; {tṛ} B
309c rājaḥ] em.; rāja BC

[*Nalina* temple:]

6.306cd When a *Sarvabhadra* or *Bhadra* [temple] is ornamented with *nalina* lotuses,

6.307ab then the [temple] should be termed a *Nalina* [temple], which brings auspicious results in all circumstances.

[*Śrīśaila* (*Śrīnaga*) temple:]

6.307cd-308ab The temple that [has the form of] a *Vimāna* [temple] as far as the shank (*jaṅghā*), and [the features of] a *Mandara* [temple] above the shank (*jaṅghā*), is called *Śrīśaila* and bestows all *siddhis*.

[*Gṛharāja* temple:]

6.308cd [The *Gṛharāja* temple] has four corners and a great door. It is like a *Bhadra* [temple] in terms of its projection in the directions.

6.309 Elegant, it has 3 *bhūmas*, wooden projections (*rathas*), and a Rudra [figure]. The *Gṛharāja* [temple] is considered to accomplish everything.

[*Gṛhārdha* temple:]

6.310 When there are wooden projections (*rathas*), as before, but without the Rudra feature, then [the temple] is declared to be a *Gṛhārdhaka* one. It has a cloth awning terrace (*paṭṭaśālā*) at the front.

6.309a rudraś: The reading at C is supported by the *rudra* at 310a.
6.310 paṭṭaśālā: At MY 5.92, MYcomm glosses *paṭṭaśālā* as *vīthikā* (terrace). Both MY 5.92 and MC 4.128-9 recommend a *paṭṭaśālā* for the *Gṛharāja* temple.

6.311 bhāgāṣṭakakṛtaṃ kṣetraṃ pūrvāpare dve varjayet A57v
tiryag dairghyasamasto hi tac codagyāmyagaṃ nyaset

6.312 caturbhāgāgrato dadyān madhye dvāraṃ tu bhāgikam
sārdhabhāge bhaved bhittir bhāgārdhe pīṭhakalpanā

6.313 mātaras tatra saṃsthāpyāḥ śeṣaṃ syāc chuṣiraṃ varam
kartavyā ca yathā śobhā bhairīsaṃvartayogataḥ

6.314 nandikāvartakair haṃsaiḥ padmotkīrṇasuśobhanaiḥ
haṃsordhve kalaśā divyās turyasaṃkhyāś ca paṅktigāḥ

6.315 pṛṣṭhogre śikharākīrṇaḥ samo vātha tribhūmikaḥ
pārśve tu bhairivat phaṃsaiḥ prāsādo valabhī bhavet

6.316 valabhyantaṃ tu mervādi pṛthak saṃjñāsvarūpataḥ
kathitaṃ sarvaṃ etaṃ tu ādyantaṃ tu vibhāgayet B49r

6.317 anyonyasaṃnikṛṣṭas tu etāvat tu vibhāgaśaḥ
prāsādā miśrakās te 'tra tatsaṃkhyā saṃprajāyate

6.318 yasya rūpaṃ bhavej jaṅghā tasyoccāryaṃ tu miśrakam
śailā rathakeṣṭakānāṃ tu kāṣṭhā rathe tathaiva ca

6.319 prāsādās te 'tra vijṇeyā lakṣyalakṣaṇayogataḥ
mṛttṛṇā rathayonyas tu kuṭīsaṃjñas tu sa smṛtaḥ

Ω= AB(>C)

311a bhāgāṣṭakakṛtaṃ] AB; bhāgāṣṭakaṅkṛtaṃ C
• kṣetraṃ] AC; kṣetra B
• samasto] A; samasta BC
311c dairghya] B; yaurgha C; yarghya A
312a catur] AC; catu B
313a saṃsthāpyāḥ] em.; saṃsthāpyā ABC
313b chuṣiraṃ] A; chuṣira BC
313d bhairīsaṃvarta] A; bhairīṣavatta B; bhairīṣavṛtta C
314c haṃsordhve] A; haṃśorddhve B; vaśordhve C
• kalaśā] AB; kala{sā} C
314d saṃkhyāś ca paṅktigāḥ] em.; saṃkhyācapaṅktigā ABC
315c bhairivat] AB; bhairīvat C
316a tu mervādi] AB; tamevādi C
316d ādyantaṃ] A; adyaṃtan B; adya{nta}n C
317b etāvat tu] conj.; etādyaṃ tu C; etādyantu AB
317cd te 'tra tat] BC; tetatrat A
318a jaṅghā] AC; jaghā B
319c mṛttṛṇā] A; mṛntṛṇā B; sutṛṇā C
• rathayonyas] A; rathayogyas BC

[*Valabhī* temple:]

6.311 The site (*kṣetra*) is divided into 8 parts. Two [rows of parts] are removed, at east and west. Across that extent one should set [the temple] north-south.

6.312 One should set 4 [rows of] parts in front. In the centre, the door has 1 part. The wall is 1½ parts. The image pedestal (*pīṭha*) is made on ½ a part.

6.313 One should establish the mothers there. The rest of the area is a fine ambulatory (*suṣira*). [The *Valabhī*] should be like a kettle drum, beautified

6.314 with *Nandikāvarta* designs and with *haṃsa* birds, and adorned by clustered *padmas*. Above the *haṃsas* is a row of 4 (*turya*) divine pots (*kalaśa*).

6.315 At the front and back, [the temple] is covered in *śikhara* pinnacles or it is plain (*sama*) with 3 *bhūmikās*. At the side, the *Valabhī* temple is like a kettle-drum, with *phaṃsa* tiers.

6.316 From *Meru* to *Valabhī*, [these are the temples] one by one in terms of name and shape. One should apportion everything as has been told from beginning to end.

6.317 And there are mixed temples. Their name[s] come about according to the degree of their resemblance to one or the other, or difference.

6.318 The mixed [temple] is named according to its shank (*jaṅghā*) type. Stone [temples are made] of bricks at the projection (*rathaka*). Wooden [temples] are similarly [made of brick] at the projection (*ratha*).

6.319 The temples are to be known by their observable characteristics. Forming a chamber at the projection (*ratha*) is a hut (*kuṭī*) made of mud and / or grass.

6.311-312: For a proposed illustration of the *Valabhī* temple plan as described here, see figure 42a

6.313d and 315c bhairī and bhairivat: The terms must relate to *bherī*, kettle-drum, as seen in the description of the *valabhī* roof at BK pl 136.

6.315c phaṃsaiḥ: Each manuscript follows a different line: *phaṃsa* tiers at B, *aṃśa* parts at C and the nonsense *hāṃśa* at A. Support for my choice of *phaṃsa* comes from MC 4.122 and MY 5.88.

6.318c śailā rathakeṣṭakānām: I take *rathakeṣṭakānām* as a combination of *rathake* and *aiṣṭakānām*.

6.319d kuṭī: The nature of this hut is unknown. I have not found reference to it elsewhere.

6.320 pramāṇaṃ cādhunā vakṣye hastamānaṃ yathā bhavet
mervādiśikharāṇāṃ tu vedyādau yat prakīrtitam

6.321 meruḥ pañcāśahastas tu samantāc caturaśrakaḥ
mandaras tu tathābhūtaḥ pañcahastavivarjanāt

6.322 catvāriṃśatibhir hastaiḥ kailāso gaja eva ca
pañcatriṃśatkareṇaiva sarvatobhadra ucyate

6.323 triṃśahastas tu kartavyo vimānaś chandakaḥ śubhaḥ
nandano nandivṛddhiś ca pañcaviṃśakarāv ubhau

6.324 ete jñeyā sahāndhārāś caturdvāropaśobhitāḥ C28v
ṣaḍḍhastādikaliṅgānāṃ pañcaviṃśādikaṃ bhavet

6.325 khageśvarāditaḥ kṛtvā yāvad vai valabhī bhavet
nirāndhārāśrayās te tu liṅgaṃ pañcakarāntagāḥ A58r

6.326 garuḍaḥ padmakaś caiva viṃśahastau prakīrtitau
ṣoḍaśāṣṭāśrakau caiva karaṣoḍaśakāv ubhau

6.327 śrīvatsatritayaṃ caiva vardhamānas tathā punaḥ
hastadvādaśakenaiva kartavyas turyasaṃkhyayā

6.328 kumbho vṛṣo 'tha haṃsaś ca valabhī cchandakas tathā
daśahastāḥ prakartavyāḥ prāsādās turyasaṃkhyayā

6.329 siṃho nalinaḥ śrīśailaḥ gvāvṛkṣaś caturaśrakaḥ
aṣṭahastāḥ prakartavyā ye cānye śubhalakṣaṇāḥ

6.330ab gṛhārdhagṛharājas tu daśapañcakarāv ubhau

Ω= AB(>C)

320c mervādi] AB; sarvādi C
322a catvāriṃśatibhir] AC; catvāriṃśatibhi B
323a hastas] AB; ha{sta}s C 323d ubhau] BC; ubhauḥ A
324a sahādhārāś] AB; mahādhārā C 324b śobhitāḥ] BC; śobhitā A
324c ṣaḍḍhastādika] AB; paṭṭastādika C
325c nirandhārāśrayās] em.; nirāndhārāśrayās AB; nirādhārāśrayās C
325d karāntagāḥ] BC; karāṃtagā A 326a padmakaś] A; pañcakaś BC
327a tritayaṃ] A; tṛtīyaṃ BC 327b punaḥ] A; paraḥ BC
328a haṃsaś] AC; haṃsaṃś B 328c hastāḥ] AC; hastā B
329b gvāvṛkṣaś] AB; śvāvṛkṣaś] C • caturaśrakaḥ] AB; caturasrakam C
329c hastāḥ] A; hastā{ḥ} C; hastā B 330a gṛhārdha] BC; gṛhārddhaḥ A

6.320 Now I will relate the size [of temples] in *hastas*, which is declared, from the *vedī* base upward, for [temples with] *Meru*, etc. superstructures (*śikharas*).

6.321 The *Meru*, square throughout, is 50 *hastas*. The *Mandara*, of the same form, is 5 *hastas* fewer.

6.322 The *Kailāsa* and *Gaja* are 40 *hastas*. The *Sarvatobhadra* is said to be 35 *hastas*.

6.323 The fine *Vimāna* design (*chandaka*) should be made 30 *hastas*. The *Nandana* and *Nandivṛddhi* are both 25 *hastas*.

6.324 These have an ambulatory around the outside of the cella (*sahāndhāra*) and 4 doors. The measure of 25 [*hastas*] up is for [temples] with *liṅgas* that are from 6 *hastas* up.

6.325 The *Khageśvara* (*Garuḍa*) etc., up to the *Valabhī*, have no ambulatory around the outside of the cella (*nirandhāra*), and a *liṅga* of up to 5 *hastas*.

6.326 The *Garuḍa* and the *Padma* are declared to have 20 *hastas*. The *Ṣoḍaśāśra* and *Aṣṭāśra* [temples] both have 16 *hastas*.

6.327 The set of 4 (*turya*) which is the 3 *Śrīvatsas* and the *Vardhamāna* should be made with 12 *hastas*.

6.328 The set of 4 temples which is the *Kumbha*, the *Vṛṣa*, the *Haṃsa* and the *Valabhī* design (*chandaka*) has 10 *hastas*.

6.329 The *Siṃha*, the *Nalina*, the *Śrīśaila*, the *Gvāvṛkṣa* and the *Caturaśraka* have 8 *hastas*, as do others that have good features.

6.330ab The *Gṛhārdha* and *Gṛharāja* are 10 and 5 *hastas* (respectively).

6.320 onward: The temple sizes given in *hastas* are heights. If there were any doubt about that, it is cleared up at 360c.
6.319-330b: The *Bhadra* temple is missing from the account.
6.329ab: Gvāvṛkṣa / Śvāvṛkṣa: A and B read *gvāvṛkṣa*, as they did at 6.208 and 6.291. At C, the character before *vā* was marked as missing at 6.208 and 6.291. Here, the reading is *śvā*. The sandhi of *śailaḥ* before it unanimously favours *Śvāvṛkṣa*. At 7.152cd, we see *khāvṛkṣa* as a further version of the name.

6.330cd liṅgamānapramāṇād vā yāvadantaṃ catuṣkaram

6.331 trikaraṃ dvikaraṃ vāpi graharakṣādikaṃ priye
teṣāṃ tu lakṣaṇaṃ vakṣye pīṭhādyaṃ ca yathā bhavet

6.332 navadhā bhājitaṃ kṣetraṃ pīṭhaṃ madhye tu bhāgikam
dvibhāgaṃ garbha ity ukto bhittayas tu tathā bhavet

6.333 athavā pañcabhir bhāgair vedāśraṃ vibhajet samam B49v
bhāgo bhāgaś ca bhāgaś ca pīṭho garbhaś ca bhittayaḥ

6.334 bhittihīnās tu te khyātā bhittigarbhasamāyataḥ
aṣṭahastādi ye proktā bhittyadhikā matās tu te

6.335 mervādau miśrakā ye tu mahāntas te 'pi kīrtitāḥ
tatpramāṇe ca ye cchandā laghusaṃsthānakāpi vā

6.336 kartavyā rūpamātrās tu kartur bhūtivivakṣayā
liṅgamānam ato vakṣye prāsādānāṃ na saṃśayaḥ

6.337 hastamātrasya liṅgasya prāsādaḥ tu catuṣkaram
sapādakaraliṅgasya prāsādaḥ pañcahastakaḥ

6.338 sārdhahastasya liṅgasya ṣaṭkaraḥ parikīrtitaḥ A58v
pādūnadvikarasyaiva saptahasto bhavec chubhaḥ

6.339 dvikarasya ca liṅgasya prāsādo 'ṣṭakaro bhavet
tasyordhve triṣu liṅgeṣu cāntareṣu ca suvrate

6.340 śaktidigrudrasaṃkhyā taiḥ karaiḥ prāsādakalpanā
hastadvādaśakenaiva prāsādas trikarasya ca

Ω= AB(>C)

330d antaṃ] C; anta AB
333d pīṭho] BC; pīṭhau A
334b bhitti] BC; bhibhitti A
334c proktā] A; yuktā BC
334d adhikā] BC; [[ā]]adhikā A
335a mervādau] AB; sarvādau C
• miśrakā] BC; miśrakāṃ A
335b mahāntas] BC; mahāṃtās A
335c pramāṇe] AC; pramāṇ[[o]]e B
336b kartur] AC; karttu B
337b catuṣkaram] AC; catu[[ra]]ṣkaraṃ B
337c sapādakara] BC; sapādaka A
338c pādūnadvikarasyaiva] BC; pādūnaṃdvikaraṃsyaiva A

6.330cd Or [a temple's height may be determined] according to the size of the *liṅga*: 4 *hastas*,

6.331 or 3 *hastas* or 2. From 9 (*graharakṣa*) [parts] onward, my dear, I will describe their features, from the image pedestal (*pīṭha*) on.

6.332 [If] the site (*kṣetra*) is divided into 9 [parts along each side], the image pedestal (*pīṭha*) takes 1 part in the centre. The cella (*garbha*) is 2 parts, as are the walls (*bhitti*).

6.333 Or one may divide the square [site] into 5 equal parts [along each side]. The image pedestal (*pīṭha*), cella (*garbha*) and walls (*bhitti*) each take 1 part.

6.334 Those [temples] without [outer] walls are sized according to their cella (*garbha*) and its wall. Those [temples] with extra walls have from 8 *hastas* up.

6.335 *Meru* etc. and mixed temples which are large, and also those designs (*chanda*) which are smaller,

6.336 should be sized and shaped, according to the *bhūti* that the *kartṛ* wants Next I will discuss the size of *liṅgas* in temples. There is no doubt [on the matter].

6.337 The temple for a 1-*hasta liṅga* is 4 *hastas* [in size]. The temple for a 1¼-*hasta liṅga* is 5 *hastas*.

6.338 That for a 1½-*hasta liṅga* is 6 *hastas*. The fine [temple] for a 1¾-*hasta* [*liṅga*] should be 7 *hastas*.

6.339-340 The temple for a 2-*hasta liṅga* should be 8 *hastas*. Temples for the 3 intermediate sizes of *liṅga* above that are made with 9 (*śakti*), 10 (*diś*) and 11 (*rudra*) *hastas*. The temple for a 3-*hasta* [*liṅga*] is made with 12 *hastas*.

6.332: For a diagram of this 9 part by 9 *nirandhāra* site, see figure 17a.
6.333: For a diagram of this 5 part by 5 *nirandhāra* site, see figure 21.
6.337 onward: The temple measurement given for each *liṅga* height is one of height. This we know from the use of the term *ucchraya* (height) at 6.360c.
6.339-340: The 2¼-*hasta liṅga* has a 9-*hasta* temple.
The 2½-*hasta liṅga* has a 10-*hasta* temple.
The 2¾-*hasta liṅga* has an 11-*hasta* temple.
6.339 onward: In the following verses, there is a confusion around the term *antara* (intermediate). The term is used repeatedly, sometimes in the simple *antara* form, sometimes in a longer *antaraka* form, to fill up the metre. At 6.341b and 344b, *antakara* is used in error. At 6.346d, an altogether inappropriate *antarāla* is seen.

6.341 tadūrdhve tritayasyaiva liṅgasyāntarakasya ca
prāsādaikakarādhikyo yāvad dhastatripañcakam

6.342 caturhastasya liṅgasya vikārakarasaṃkhyayā
tasyordhve triṣu liṅgeṣu cāntareṣu ca suvrate

6.343 saptādhikadaśāṣṭau ca navādhikadaśas tathā
pañcahastasya liṅgasya prāsādaḥ kṛtihastakaḥ

6.344 tasyordhve tritayasyaiva liṅgasyāntarakasya ca
ekadvāviṃśakaś caiva trayoviṃśas tathaiva ca

6.345 prāsādāḥ kīrtitā bhadre nirāndhārāḥ suśobhanāḥ
ṣaḍḍhastasya ca liṅgasya pañcaviṃśatkarāśrayaḥ

6.346 prāsādās tu varārohe sāndhārās tu prakīrtitāḥ
tadūrdhvaṃ tritayasyaiva antarakasya suvrate

6.347 ṣaḍviṃśas tu tathā saptaāṣṭaviṃśas tathā
prāsādās tu varārohe sāndhārās tu suśobhanāḥ

6.348 saptahastasya liṅgasya prāsādas triṃśahastakaḥ
tasyordhve tritayasyaiva liṅgasyāntarakasya ca B50r

6.349 ekadvātriṃśatiś caiva trayastriṃśas tathaiva ca
aṣṭahastasya liṅgasya pañcatriṃśatkarāśrayaḥ

6.350 tadūrdhve tritayasyaiva antaliṅgasya suvrate
ṣaṭtriṃśatis tathā saptaāṣṭatriṃśatkarāśrayaḥ

Ω= AB(>C)

341a ūrdhve] A; ūrdhva BC
341b liṅgasyāntarakasya] conj.; liṃgasyāntakarasya A; liṅgasyāntarasya BC
341d dhasta] AB; vastu C
342a catur] C; catura A; catu B
344b liṅgasyāntarakasya] conj.; liṅgasyāntakarasya BC; liṃgasyāntakarasya A
345b nirāndhārāḥ] em.; nirāndhārā AB; nirādhārā C
• suśobhanāḥ] BC; suśobhanā A
345c ṣaḍḍhastasya] AB; paṭṭastasya C
346b sāndhārās] em.; sāndhāras AB; sādhāras C
• prakīrtitāḥ] em.; prakīrtitaḥ BC; prakīrttitā A
346d antarakasya] conj.; antarālasya ABC
347d sāndhārās] AB; sādhārās C • suśobhanāḥ] BC; suśobhanā A
349b trayas] AB; traya C
• triṃśas] AB; triśas C
350a tadūrdhve] A; dūrdhve BC
350c ṣaṭtriṃśatis] A; ṣaṭtriṃśati B; ṣaḍviṃśati C
350d triṃśat] AC; triśat B

6.341 For the set of 3 intermediate *liṅgas* above that [height] there is an addition of one *hasta* in the temple [size], up to 15 *hastas*.

6.342-343 [The temple] for a 4-*hasta liṅga* has 16 (*vikāra*) *hastas*. O virtuous one, [temples] for the 3 intermediate sizes of *liṅga* above that are 17, 18 and 19 [*hastas*]. The temple for a 5-*hasta* [*liṅga*] has 20 (*kṛti*) *hastas*.

6.344 Temples for the 3 intermediate sizes of *liṅga* above that are 21, 22 and 23 [*hastas*].

6.345 My dear, fine temples without an ambulatory around the outside of the cella (*nirandhāra*) have been described. For a 6-*hasta liṅga*, there is a temple of 25 *hastas*.

6.346-347 [Next], O fair-hipped, virtuous one, temples with an ambulatory around the outside of the cella (*sāndhāra*) are described. Above that [size], the fine temples with an ambulatory around the outside of the cella (*sāndhāra*), for the intermediate set of 3 *liṅgas*, have 26, 27 and 28 [*hastas*].

6.348-349 The temple for a 7-*hasta liṅga* has 30 *hastas*. Above that [the temples] for the intermediate set of 3 *liṅgas* have 31, 32 and 33 [*hastas*]. The temple for an 8-*hasta liṅga* has 35 *hastas*.

6.350 Above that the temples for the intermediate set of 3 *liṅgas* have 36, 37 and 38 *hastas*.

6.341: The 3¼-*hasta liṅga* has a 13-*hasta* temple.
The 3½-*hasta liṅga* has a 14-*hasta* temple.
The 3¾-*hasta liṅga* has a 15-*hasta* temple.
6.342c-343b: The 4¼-*hasta liṅga* has a 17-*hasta* temple.
The 4½-*hasta liṅga* has a 18-*hasta* temple.
The 4¾-*hasta liṅga* has a 19-*hasta* temple.
6.344: The 5¼-*hasta liṅga* has a 21-*hasta* temple.
The 5½-*hasta liṅga* has a 22-*hasta* temple.
The 5¾-*hasta liṅga* has a 23-*hasta* temple.
6.344-345: Note that there is no temple listed with 24 *hastas* here. Otherwise, the number of *hastas* goes up in a steady progression.
6.346c-347b: The 6¼-*hasta liṅga* has a 26-*hasta* temple.
The 6½-*hasta liṅga* has a 27-*hasta* temple.
The 6¾-*hasta liṅga* has a 28-*hasta* temple.
6.347b and 350d saptaāṣṭa: Note the *Aiśa* sandhi between *sapta* and *aṣṭa*.
6.349: No 34-*hasta* temple is listed.

6.351 navahastasya liṅgasya prāsādaṃ kathayāmi te
catvāriṃśatkareṇaiva kartavyas tu suśobhanaḥ A59r

6.352 andhārikasamāyukto nāmādhyika udāhṛtaḥ
rukmaraupyādiliṅgānāṃ mahāpratimayāpi ca

6.353 tadūrdhve kathitaṃ bhadre yāvat pañcāśakaṃ karam C29r
ato 'rdhvaṃ tu na kartavyaḥ prāsādo doṣakṛt mataḥ

6.354 miśrakāntaraliṅgeṣu drāviḍaṃ vātha nāgaram
devadānavasiddhānāṃ sthāpane yo vidhismṛtaḥ

6.355 tatra prāsādamānaṃ tu noktaṃ martyodbhavaṃ samam
hīnaliṅge 'pi kartavyo bṛhatprāsādakaḥ śubhaḥ

6.356 bṛhalliṅge 'pi hīnaḥ syāt prāsādo vittabhāvataḥ
svayaṃbhūte ti pratyakṣe tīrthe yātrāsamanvite

6.357 tatra meruḥ prakartavyaḥ pañcāśakarasaṃyutaḥ
‡ śate daśasahasrāṅke ‡ navahastaprakalpite

6.358 mandarākhyaḥ smṛtas tatra pūrvamānavikalpitaḥ
bāṇaliṅge ti pratyakṣe mukhaliṅgottameṣu ca

6.359 prāsādas tatra kartavyo merumandara eva vā
vartanāṃ śikharasyaiva kathayāmi tavādhunā

6.360 sāndhārikāśrayāṇāṃ tu mervādau ye prakīrtitāḥ
ucchrayaṃ pūrvamānena kṣetrordhve kṛtasacchikhaḥ

Ω= AB(>C)

352d mahā] AC; māhā B
• ca] AB; vā C
353a kathitaṃ] BC; kathitāṃ A
353b pañcāśakaṃ] AB; paṃcāṃśakaṃ C
353c 'rdhvaṃ] AB; rdhan C
353d mataḥ] BC; sanaḥ A
356a hīnaḥ] AC; h[[i]]īnaḥ B
356d tīrthe] BC; tīrtha A
• samanvite] BC; samanvitaiḥ A
357a tatra] BC; tatraḥ A
• meruḥ] A; meru BC
357b pañcāśa] AB; paṃcāṃśa C
357d hasta] AC; haste B
358a smṛtas] AC; smṛtaḥs B
358d mukha] AB; mukhya C
359d tvādhunā] A; tavā[– –] C; tavā[- -] B
360b mervādau] A; meruvādau B; mervāyai C
• prakīrtitāḥ] BC; prakīrttitā A
360d kṣetrordhve] A; kṣetrārdhe BC

6.351 I'll tell you about the temple for a 9-*hasta liṅga*: It should be made very fine, with 40 *hastas*.

6.352 It has an ambulatory around the outside of the cella (*andhārika*) and a fine name. It is for *liṅgas* of gold or silver, etc., and a grand image (*mahāpratimā*).

6.353 My dear, [temples] are described from that [height] up to 50 *hastas*. A temple beyond that height should not be built; it is considered harmful.

6.354-355ab With regard to mixed or other *liṅgas*, in the establishment for deities or donors, the temple size, whether *Drāviḍa* or *Nāgara*, [for a] man-made [*liṅga*], is, when not given, the same.

6.355cd-356ab Even if the *liṅga* is inferior, a fine, large temple may be built. Even if the *liṅga* is large, the temple may be lacking in opulence.

6.356cd-357ab For a manifest spontaneously arisen (*svayaṃbhūta*) [*liṅga*] at a pilgrimage spot, a 50-*hasta Meru* [temple] should be built.

6.357cd-358ab In the case of a 9-*hasta* [*liṅga*], *śate daśasahasrāṅke*?, a *Mandara* [temple] of the previously given size is recommended.

6.358cd-359ab In the case of a manifest *bāṇaliṅga*, or superior *mukhaliṅgas*, a *Meru* or *Mandara* [temple] should be built.

6.359cd-360ab I will now describe to you the shaping of the superstructure (*śikhara*) for temples, *Meru*, etc., with an ambulatory around the outside of the cella (*sāndhārika*).

6.360cd [The temple], its fine superstructure (*śikhā*) built, has a height over the site (*kṣetra*) of the aforesaid measure.

6.351: No 39-*hasta* temple is listed.
6.357c ‡ śate daśasahasrāṅke ‡: I do not understand this portion.

6.361 jaṅghordhvaṃ dviguṇaṃ yatra tat pṛthu paṅktivat kuru
tasyāpy ūrdhvārdhabhāgas tu cocchrayaṃ turyadhā kuru

6.362 kaṇṭhocchrayas tu pādena dvipādo 'malasārakaḥ
pāde kumbhopariṣṭāt tu ucchrayaḥ parikīrtitaḥ

6.363 sārdhabhāge pṛthuḥ so hi daśabhāgīkṛtasya tu
pañcakāmalasārasya pṛthutvena tu suvrate

6.364 tribhir bhāgair bhavet kaṇṭhaḥ ṣaḍbhir vedī suśobhanā
dvibhāgāntaḥ pramāṇaṃ yat tat samaṃ bāhyato 'ṅkayet B50v

6.365 tatpṛthūcchrayabhūtais tu bhāgair bhaktasamo vidhiḥ
nayed vedyantakaṃ yāvad bhāgād bhāgena hānitaḥ

6.366 pañcakhaṇḍātmikā vedī samantāc caturaśrikā A59v
jaṅghād ūrdhve ca vedyādho madhye sūtraṃ tato nayet

6.367 dakṣiṇottarayogena vartanāṃ caiva kārayet
nandivṛddhyāntakānāṃ tu mervādau ye prakīrtitāḥ

6.368 teṣām āghāṭakaṃ caiva kramād bhūmivibhāgaśaḥ
draṣṭavyaṃ tu varārohe pūrvamānavikalpitaḥ

6.369 śukāghrā svapramāṇena śikharārdhavisarpiṇī
tatkapolasya saṃhāro bherīsaṃvartayogataḥ

6.370ab phāṃse 'ṣṭake prakartavyo gaṇanāṅgulamānataḥ

Ω= AB(>C)

361a jaṅghordhvam] AB; jaṃghārdhaṃ C
361b paṅktivat] AC; paktivat B
• kuru] BC; kuruḥ A
361d kuru] BC; kuruḥ A
362c kumbhopariṣṭāt] BC; kuṃbhopariṣṭāṃ A
363a pṛthuḥ] BC; pṛthu A
363b tu] BC; tuḥ A
363c pañcakāmalasārasya] AB; paṃcakāmanasārasya C
364c bhāgāntaḥ] BC; bhāgātaḥ A
370a phāṃse 'ṣṭake] BC; haṃseṣṭake A
370b gaṇanāṅgula] AB; gaṇanāguṇa C

6.361 When [the height] above the shank (*jaṅghā*) is twice [that of the *jaṅghā*], divide that extent into 10 (*paṅkti*). Divide the upper half part of it into 4 (*turya*) parts in height.

6.362 The height of the neck (*kaṇṭha*) is 1 of those parts. The myrobalan and pinnacle (*amalasāraka*) is 2. The height up to the pot finial (*kumbha*) is 1 part.

6.363 When [the height above the shank (*jaṅghā*) is] divided into 10 parts, the width [of the pot finial] is 1½ parts. The myrobalan and pinnacle (*amalasāra*) is 5 [parts] wide, O virtuous one.

6.364 The neck (*kaṇṭha*) is 3 parts [wide], and the beautiful *vedī* platform is 6 [parts wide]. On the exterior, one should mark the measure of the 2 central parts [in the breadth of the *vedī*].

6.365 The rule is the same for parts in the breadth and the height. One should trace up to the *vedī* platform by diminution, part by part.

6.366-367b The *vedī* platform has 5 parts and is square. Above the shank (*jaṅghā*) and below the *vedī* platform, one should lay a cord in the centre, applying it from top to bottom.

6.367c-368 O fair-hipped one, the levels of the superstructure (*āghāṭaka*[s]) of [temples] named from *Meru* to *Nandivṛddhi* are to be discerned by orderly distribution of the *bhūmi*s, with the aforesaid arrangement and measure.

6.369 And the projection from the superstructure (*śukāghrā*), according to its own size, issues from half the [height of] the superstructure. Its curved profile (cheek, *kapola*) is shaped like a kettle drum.

6.370ab It should be made over a set of 8 *phaṃsa*s, with a calculation of size in *aṅgula*s.

6.364b ṣaḍbhir vedī suśobhanā: We will be told, at 6.366a, that the *vedī* is 5 parts wide.
6.361-374: For proposed illustrations of this account, see figures 46 and 47.

6.370cd nirāndhārāśrayāṇāṃ tu maṇḍapānvitalakṣaṇam

6.371 kṣetramānocchrayas teṣāṃ sajaṅghas triguṇo mataḥ
jaṅghordhve vedavat kṛtvā pādordhve turyavartanā

6.372 pṛthutvam ṛṣivad bhājya tribhāgordhve tu suvrate
vedī rāmair nibaddhā ca pṛthutvenāntaṃ lakṣayet

6.373 sārdhabhāge pṛthuḥ kaṇṭho dvibhāgāmalakasārakaḥ
pādūnabhāgavṛttas tu kalaśas tu suśobhanaḥ

6.374 śeṣo 'dhaḥ pūrvavat khyāto rūpasthānakalakṣaṇaḥ
atrāpi śukanāsā tu pūrvaval lakṣaṇānvitā

6.375 maṇḍapair hīnā ye proktāḥ prāsādās tu varānane
sārdhabhāgocchrayas teṣāṃ jaṅghordhve tu prakīrtitaḥ

6.376 pūrvavad vartanāṃ teṣāṃ saptabhāgavibhāgaśaḥ
tasyāpy ardhavisarpiṇyā śukāghrā pūrvavad yathā

6.377 bhittihīnās tu ye cānye sajaṅghadviguṇocchrayāḥ
aṣṭabhāgakṛtaṃ taṃ tu saptame saptadhā kuru

6.378 tadūrdhvaṃ vedavat kṛtvā pūrvavad vartanā bhavet
tribhāgais tu bhavej jaṅghā tribhāgordhve tu vartanā

6.379 pañcakhaṇḍātmikā vedī bhāgenaikena kalpayet
bhūtabhāgordhvataś caiva śukāghrāṃ parikalpayet

6.380ab dhvajāvasthānasadvārayukto 'yaṃ maṇḍapaṃ vinā B51r; C29v

Ω= AB(>C)

370c nirāndhārāśrayāṇāṃ] A; nirāndhārāśrayānāṃ B; nirādhārāśrayāṇāṃ C
371a teṣāṃ] A; teṣā BC 371c jaṅghordhve] AB; jaṃghārdhe C
372b bhāgordhve] AB; bhāgārdhe C 372c rāmair] B; rāmai C; nāmair A
372d pṛthutvenāntaṃ] em.; pṛthutvenānta C pṛthutvenāntu B;
pṛthutvenāṃtu A
373a pṛthuḥ] A; pṛthu BC • kaṇṭho] C; kaṇṭhaḥ AB
374d lakṣaṇānvitā] em.; lakṣaṇānvitāḥ ABC
375a maṇḍapair] AC; maṇḍapai B • proktāḥ] A; prektāḥ B; yuktāḥ C
375d jaṅghordhve] A; jaṃghārdhe BC
376a vartanāṃ] A; varttamānān B; varttamā{nā}nāṃ C
376d śukāghrā] AC; śukaghrā B 377c taṃ tu] AB; tatra C
377d saptame] AB; saptamaṃ C 378b pūrvavad] AC; pūrva{va}d B
378c jaṅghā] AC; jaghāṃ B 378d tribhāgordhve] AB; tribhāgārdhe C
• vartanā] AC; varttanāṃ B
379c bhūtabhāgordhvataś] AB; bhūtabhāgārdhataś C

6.370cd [Next are given] the features of temples without an ambulatory around the outside of the cella (*nirandhāra*), but with *maṇḍapas*.

6.371 Their height is according to the site (*kṣetra*) size. Including the shank (*jaṅghā*), it is 3 times [the *kṣetra* measure]. One should divide the portion above the shank (*jaṅghā*) into 4 (*veda*), and then divide the upper ¼ into 4 (*turya*) again.

6.372 O virtuous one, dividing the breadth at the 3 parts above [the *jaṅghā*] into 7 (*ṛṣi*), the *vedī* platform has 3 (*rāma*) [parts]. One should mark the central portion of its breadth.

6.373 The neck (*kaṇṭha*) is 1½ parts wide. The myrobalan and pinnacle (*amalakasāraka*) is 2 parts [wide]. The pot finial (*kalaśa*) is beautiful, and its circuit (*vṛtta*) is ¾ of a part [wide].

6.374 The rest, below, is as described before, in terms of shape, position and feature. Here too, the parrot beak projection from the superstructure (*śukanāsā*) has the same characteristics as before.

6.375 O fair-faced one, temples without *maṇḍapas* are described [next]. For them, the height above the shank (*jaṅghā*) is 1½ times [the *jaṅghā* height].

6.376 They are fashioned as before, with a 7-part division [of the breadth of the shank (*jaṅghā*)]. As before, the projection from the superstructure (*śukāghrā*) issues from ½ of [the height of the superstructure].

6.377 [Temples] without [outer] walls, and other [temples] have a height, including the shank (*jaṅghā*), of twice [the *jaṅghā*]. One should divide [the height of the *jaṅghā*] into 8. At the 7th part, one divides into 7.

6.378 Above that, one should divide into 4 (*veda*), and the working is done as before. The shank (*jaṅghā*) is 3 parts [high]. 3 parts above that are for the working [of the superstructure shape below the *vedī*].

6.379 The *vedī* platform has 5 parts [in width] by 1 part [in depth]. One should make the projection from the superstructure (*śukāghrā*) to a height of 5 (*bhūta*) parts.

6.380ab This [temple type] has a door and a flagstaff (*dhvaja*), but no *maṇḍapa*.

6.370cd: The sentence structure is unconventional. *maṇḍapānvitānāṃ lakṣaṇam* is to be understood.
6.372d pṛthutvenāntaṃ lakṣayet: The correction is made with support from 6.364cd.
6.375-376: For a proposed illustration of these proportions, see figure 48.
6.378b pūrvavad vartanā bhavet: The shaping is done in terms of height, as given at 6.362: 1 part *kaṇṭha*, 2 parts myrobalan and pinnacle (*amalakasāraka*), 1 part pot finial (*kumbha*).

6.380cd jaṅghocchraye 'ṣṭakānāṃ tu phaṃsaḥ kāryo navātmake A60r

6.381 khaṇḍe khaṇḍe yathāmānaṃ tathā saughaṭanā bhavet
tathā siṃhe ca kartavyā bherī saṃvartayogataḥ

6.382 viṃśamāṃśair vimānasya dairghyāḥ kāryā gavākṣakāḥ
anyeṣām api kartavyāś catvāriṃśāṃśasaṃyutāḥ

6.383 vātakasya pracālaiś ca gajāś ca rathabhūcalaiḥ
vinā gavākṣakaiḥ sphoṭas tasmāt kāryā gavākṣakāḥ

6.384 kaṇṭhordhve tu caturdikṣu dhvajadhāraṇanirgamam
kaṇṭhādhastāc caturthena pañcamenāyatāṅginaḥ

6.385 vedyātmakaṃ prakartavyaṃ dhvajayaṣṭiniveśanam
rathakeṣu yadā kuryāt sthānaṃ ca diśidevatām

6.386 bhittyaṣṭakasamāṃśena suṣiraṃ parikalpayet
vistarād dviguṇaṃ cordhve praveśo na kathaṃ cana

evaṃ caiva samākhyātaṃ saṃyak prāsādalakṣaṇam

iti brahmayāmale jayadrathādhikāre piṅgalāmate
prāsādādhikāro nāma ṣaṣṭhamaḥ prakaraṇaḥ

Ω= AB(>C)

380c jaṅghocchraye 'ṣṭakānām] em.; rājocchrayeṣṭakānāṃ A; jagecchrayeṣukāmānāṃ B; jagecchrayeṣukāmā{nāṃ} C
380b phaṃsaḥ] A; phānsaḥ BC
• kāryo] A; k{ā}ryo C; karyo B
• navātmake] AC; navātmakaḥ B
381a khaṇḍe khaṇḍe] A; khaṇḍakhaṇḍa BC
382a viṃśamāṃśair] C; viṃśamāsair AB
382d catvāriṃśāṃśa] em.; catvārisāṃśa A; catvārimāsa BC
383a vātakasya] BC; vātakaṃya A
386a samāṃsena] A; samāsena BC
386b suṣiraṃ] A; ṣusiraṃ B; ṣuśiraṃ C
386d cana] BC; canaḥ A
after 386 brahmayāmale AB; [- - - - -] C
• prāsādādhikāro] BC; prāsā[-]dhikāro A

6.380cd Of the 8 [parts] in the height of the shank (*jaṅghā*), a *phaṃsa* is made of 1/9th.

6.381 Thus a fine pot-shape should be made, part by part, according to size. And so too should the kettle drum [shape] be made in the *Siṃha* [temple] according to its form.

6.382 The *gavākṣakas* should be made 1/20th of the *Vimāna* [temple] in length. For other [temples] they should be made 1/40th [of the size].

6.383 If there are no *gavākṣakas*, cracking will occur when wind buffets or elephants or chariots shake the ground. Therefore, *gavākṣakas* must be built.

6.384 [Reaching to a height] above the neck (*kaṇṭha*), in the 4 cardinal directions, is a projection to support the flagstaff (*dhvaja*). Beneath the neck on 4 parts, on 5 in the case of an elongated form,

6.385 a *vedī* platform-like base for the flagstaff (*dhvajayaṣṭi*) should be made. When it is at the projections (*rathaka*), one should make the support as a deity of the directions (*diśidevatā*).

6.386 One should make the ventilation shaft (*suṣira*) 1/8th of the wall in width and twice that measure high. There is no projection (*praveśa*) to it at all.

The features of temples have been properly expounded.

The 6th chapter, titled 'on the subject of temples', in the *Brahmayāmala Piṅgalāmata* under the authority of Jayadratha.

380c-381: For an attempted illustration of a roof of *phaṃsas*, see figure 55a.

***Piṅgalāmata*, chapter 7, verses 1-42, edition**

A f60r, line 5; B f51r, line 5; C f29v, line 4.

piṅgalovāca

7.1 dvāraṃ saṃsūcitaṃ deva noktaṃ lakṣaṇatas tvayā
maṇḍapānāṃ tathaiveha vibhāgastambhasaṃkhyayā

7.2ab kathayasva prasādena śūlapāṇi vṛṣadhvaja

bhairava uvāca

7.2cd dvāramānaṃ ca kartavyaṃ garbhamānārdham utsṛtam

7.3 vistaraṃ ca tadardhena kartavyaṃ tu varānane
karṇasūtrāc ca garbhotthāt ṣaḍbhāgād dvayavarjanāt

7.4 ucchrayaṃ vistaraṃ caiva pūrvavat parikalpayet
tathānyal liṅgamānena ṣoḍaśāṃśavivarjanāt

7.5 vistaraṃ dviguṇocchraya uttamānāṃ prakīrtitam
madhyamaliṅgamānena vistaraṃ dviguṇocchrayaḥ

7.6 kanyasānāṃ tu yan mānaṃ vasvaṃśādhikavistaram
ucchrayaś ca yathāpūrvaṃ kartavyas tu varānane

Ω= AB(>C)

before 1: piṅgalovāca] BC; piṃgalaüvāca A
1a saṃsūcitaṃ] AC; saṃsūṃcitaṃ B 2b dhvaja] BC; dhvajaḥ A
3c garbhotthāt] AB; garbhotsthāt C
4c tathānyal liṅgamānena] A; tathānyaliṅgamānena BC
5a dviguṇocchraya] A; dviguṇocchreya BC
5b uttamānāṃ] C; uttamānā AB 5c madhyama] BC; madhyamaṃ A
5d vistaraṃ] AC; vistara B
• dviguṇocchrayaḥ] BC; dviguṇocchrayaṃ A
6b vasvaṃśādhika] C; vasvaṃsādhika A; casvaṃsādhika B
6c pūrvaṃ] AC; pūrva B 6d kartavyas] BC; karttavyaṃs A

Piṅgalāmata, chapter 7, verses 1-42, translation

Piṅgalā said:

7.1-2ab O lord who holds a *śūla* and has a bull as his emblem, graciously describe the door which you mentioned but did not detail - its characteristics, and those of pavilions (*maṇḍapa*) in terms of proportion and column number.

Bhairava said:

7.2cd The door should be made half the cella (*garbha*) [in height].

7.3-4b O fair-faced one, the width should be made half that [measure]. Or the height [of the doorway may be determined] as far as the diagonal cord (*karṇa sūtra*) of the elevation of the cella (*garbha*), with 2 parts subtracted from its 6 parts. And the width should be made as before (i.e., it should be half that measure).

7.4c-5b Otherwise [one may reckon by] *liṅga* size. For the best [*liṅgas*], [the proportion] declared is: the width is the *liṅga* size less 1/16th part; the height is double that.

7.5cd For a middling [*liṅga*]: The width is the *liṅga* size. The height is twice that.

7.6 For lesser [*liṅgas*]: the width is the [*liṅga*] size plus 1/8th part (*vasvaṃśa*). The height should be made as before (i.e., twice the width), O fair-faced one.

7.1-29: For the proportions of the doorway as described here, see figure 58b.

7.7 tathā cāṅgulamānena dvāraṃ caivādhunā śṛṇu A60v
catvāriṃśādhikenaiva śatenāṅgulam ucchrayaḥ B51v

7.8 vistaraṃ ca tadardhena uttamaṃ parikīrtitam
daśahrāsaiḥ prakartavyam ṛṣidvāraṃ varānane

7.9 pañcaṣaṣṭibhir anyac ca yad bhavet kanyakanyasam
pratimānāṃ navānyeṣāṃ kṛtāṅgulavivakṣayā

7.10 vistarasya caturthāṃśe śākhayor vistaraṃ bhavet
tadardhena tu vaipulyaṃ śākhayoḥ parikalpayet

7.11 vistarasyārdham ucchreyam adhodumbarakaṃ bhavet
tadardhena tu vaipulyaṃ tasyaiva parikalpayet

7.12 ūrdhvodumbarakaṃ caiva tadaṣṭāṃśavivarjanāt
pratiśākhās tu yās tatra tribhāgūnāḥ parasparam

Ω= AB(>C)

7a cāṅgula] AC; cāṅgulaṃ B
8b parikīrtitam] BC; parikīrttitaḥ A
8d ṛṣi] AC; riṣi B
9a pañcaṣaṣṭibhir] C; pañcaṣaṣṭhibhir AB
9b kanyakanyasam] BC; kanyasakaṃnyasaṃ A
9c navānyeṣāṃ] BC; nacānyeṣāṃ A
10a śākhayor] A; śākh[[ā]]yo B; śākhāyā C
10d śākhayoḥ] em.; śākhayo B; śākhayā C; śākyayoḥ A
11a ucchreyam] em.; ucchre[[ya]]yam B; ucchredham AC
12c śākhās] A,B; mākhyās C

7.7 And now hear about the doorway in terms of *aṅgula* sizing. The height is 140 *aṅgulas*.

7.8 The width is ½ of that. The best [doorway] has been described. Then 7 (*ṛṣi*) doorways are made by subtractions of 10, O fair-faced one.

7.9 And there is another, smallest, one with 65 [*aṅgulas*]. There are 9 [doorway sizes] according to the *kṛtāṅgulas* of other images.

7.10 The width at the door jambs is ¼ of the width [of the door]. One should make the thickness of the door jambs (*śākhā*) ½ that measure.

7.11 The sill (*adhodumbaraka*) should be half the [door] width high. One should make its thickness half that measure.

7.12 And the lintel (*ūrdhvodumbaraka*) is that measure less 1/8th. The peripheral jambs (*pratiśākhās*) are each 1/3rd smaller than the one before.

7.8cd: So, the doorways are 130, 120, 110, 100, 90, 80 and 70 *aṅgulas* high.
7.12cd: That is, the jambs decrease in width by a third at a time as they go out from the door.

7.13 śaśirāmadiśārdhaṃ vā ṛṣitārāthavā priye
viṣamās tu smṛtāḥ śākhā navāntā nordhvagaṃ kva cit

7.14 śākhocchrayacaturthāṃśe pratihārau purā smṛtau
saritau mithunaṃ caiva bhāravāhās tathaiva ca

7.15 vidyādharās tathā bhūyaḥ kiṃnarāś ca tathaiva ca
gāvo giris tathā nāgā nava śākhā ca kalpitāḥ

7.16 nāgāntaṃ navaśākhaṃ tu gavāntaṃ saptaśākhagam
vidyādharāntaṃ bhūtāntaṃ triśākhaṃ mithunāntagam

7.17 kevalaṃ pratihāras tu ekaśākhaṃ yadā priye
śeṣo vihaṃgaḥ śrīvatsasvastikotpalamālikaiḥ

7.18 śaṅkhair gajaghaṭaiś caiva śriyāvartais tathaiva ca
nāgapāśaiḥ suśobhādyaiḥ śākhā śobhā yathā bhavet

7.19 ūrdhvodumbaram ādau ca śrīgajāsyaharis tathā
yakṣiṇī śaṅkaraś caiva grahāṣṭau paṅktisaṃsthitāḥ

7.20 vyākhyodyataś ca śrīkaṇṭhas tathā nāṭeśvaraḥ smṛtaḥ
mātaraḥ paṅktisaṃsthās tu navāntāḥ kramaśo ditāḥ

Ω= AB(>C)

13a rāma] BC; nāma A
13b ṛṣi] AB; dūṣi C
13c śākhā] AC; śākhāḥ B
13d nordhvagaṃ] BC; norddhvakaṃ A
• kva] AB; {kva} C
14a caturthāṃśe] AC; caturthāśe B
14b pratihārau] C; pratīhārau AB
15d nava] BC; naca A
16a nāgāntaṃ] em.; nāgānta ABC
16b gavāntaṃ] em.; gavātaṃ BC; gavāṃta A
16c bhūtāntaṃ] BC; bhūtānta A
16d triśākhaṃ] em.; triśākha ABC
17a kevalaṃ] A; evalaṃ BC
18a śaṅkhair] A,C; śaṃkhai B
19d grahāṣṭau] AC; grahāṣṭhau B
• saṃsthitāḥ] AC; saṃsthitā B
20a vyākhyodyataś] A; vyākhyādyaś BC
20b nāṭeśvaraḥ] C; nāṭeśvara B; nāṭyeśvara A
20c mātaraḥ] AC; mātara B
20d kramaśo] A; kramato BC
• ditāḥ] BC; ditā A

7.13 The door jambs have odd numbers up to 9: 1 (*śaśi*), 3 (*rāma*), 5 (*diṣārdha*), 7 (*ṛṣi*) or 9 (*tāra*), my dear. They never exceed [9].

7.14 In [the lowermost] ¼ of the height of the door jambs are, first, the doorway guardians (*pratihāra*), then the two rivers (Gangā and Yamunā), a *mithuna* couple, and load bearers (*bhāravāha*).

7.15 Then there are *vidyādharas*, then *kiṃnaras*, then cows, then mountain[s], and *nāgas*. Nine jambs are made.

7.16 The nine-jamb [set] goes up to the *nāgas*, the seven-jamb one up to the cows, the five (*bhūta*)-jamb one up to the *vidyādharas*, the three-jamb one up to the *mithuna* couples.

7.17-18 When there is one jamb there are doorway guardian[s] (*pratihāra*) alone, my dear. The rest [of the jambs], ascending, (the upper ¾), is [ornamented] with *śrivatsa* designs, *svastika* designs, *utpala* lotus garlands, shells, elephants, pots, *śriyāvarta* designs, *nāga* nooses, *suśobhā* designs and so on, to make the jambs beautiful.

7.19-20 At the lintel, first there are Śrīgajāsya and Hari, then a *yakṣiṇī* and Śaṅkara and the 8 planets in a row, then Vyākhyodyata and Śrīkaṇṭha and Nāṭeśvara, and the Mothers in a row, are seen in turn over the extent of the 9 [jambs].

7.14b pratihārau: Both *pratihāra* and *pratīhara* are valid. I have chosen the reading at C simply because it is the unanimous reading at verse 17a.

7.21 śākhārdhabhāgato jñeyā mañjūṣā śākhasaṃgrahe
abhyantare ca draṣṭavyāḥ kapāṭās tatra saṃsthitāḥ A61r

7.22 dvikhaṇḍaś caikakhaṇḍo vā sa coktaḥ sāradārujaḥ
adhordhvakīlakair yuktaś caikāṅgaṃ naiva kārayet

7.23 caturaṅgulo 'dhaḥ kīlas tu ūrdhvāṣṭāṅgulako bhavet B52r; C30r
kanyakasya kapāṭasya madhyame daśapañcakaḥ

7.24 ūrdhvādhaḥ kīlakaś caiva dvādaśārdhas tu cottame
kīlādhāro 'śmajaś cādha ūrdhvādhāraś ca dārujaḥ

7.25 susandhitāyasaiḥ kīlaiḥ pattrikaiḥ paṭṭasandhitaiḥ
tiryagārgalakair yugmair ūrdhve vārgalako 'pi vā

7.26 evaṃ susandhitaṃ dvāraṃ kapāṭaṃ cārgalānvitam
kuñcikodghāṭanārthāya śṛṅkhalā kuñcikāpi vā

7.27 pṛthutvasya caturthāṃśāddhīna syād ardhacandrakaḥ
adhombarāgrato bāhye padapaṭṭas tu kīrtitaḥ

7.28 tatṣaḍaṃśād bhavet pakṣau kapitthakarirūpiṇau
mūlaśākhādhatas tac ca kumbhādyais tu navāntakaiḥ

7.29 yathānukramayogena śākhāṃ vaikalpya vartayet
evaṃ sunirmitaṃ dvāraṃ svajātisāradārujaiḥ

Ω= AB(>C)

19d grahāṣṭau] AC; grahāṣṭhau B • saṃsthitāḥ] AC; saṃsthitā B
20a vyākhyodyataś] A; vyākhyādyaś BC
20b nāṭeśvaraḥ] C nāṭeśvara B; nāṭyeśvara A
20c mātaraḥ] AC; mātara B
20d kramaśo] A; kramato BC • ditāḥ BC ditā A
21b mañjūṣā] em.; maṃjūṣā AB; saṃjñaiṣā C
21c draṣṭavyāḥ] A; draṣṭavyā BC 22a khaṇḍo] AC; khaṃṇḍo B
22b coktaḥ] BC; coktas A 22c yuktaś] BC; yuktāś A
22d caikāṅgaṃ naiva] em.; caikāṃgaṃnaiva A; caikāṅgenaiva BC
23a aṅgulo 'dhaḥ] em.; aṅgulodha C; aṃgulodha B; aṃgulādhaḥ A
23c kanyakasya] A; ka{nya}sasya C; kana{sa}sya B
24c 'śmajas] em.; smajas ABC
25a susandhitāyasaiḥ] em.; susaṃdhitāyasaiḥ A; susaṃdhitāṣasaiḥ BC
25b sandhitaiḥ] AB; sādhacaiḥ C
25c yugmair] em.; yugmaiḥ B; yugmai A; yugma C
25d vārgalako 'pi] em.; vārgalakopi BC; vārggalakopi A
27b dhīna] em.; īna ABC 27d pada] A; pari BC
28d kumbhādyais tu] A; kumbhādyai B; kuṃbhādyai C
29c sunirmitaṃ] BC; sunirmitā A

7.21 Half [the breadth of] the jambs (*śākhā*), at their juncture, is a receptacle (*mañjūṣā*) [on each side]. Between them, the door panels (*kapāṭa*) are to be seen, set there.

7.22 [Each] panel may be in one or two parts, and is made of hard wood. It is fastened with upper and lower bolts (*kīlaka*), not with just one.

7.23 On the smallest door panel, the lower bolt is 4 *aṅgulas*; the upper is 8 *aṅgulas*. On the medium [door panel the sizes are] 10 [for the upper bolt] and 5 [for the lower bolt].

7.24 The upper and lower bolts on the largest [door panel] are 12 and 6 [*aṅgulas*]. The upper bolt support is made of stone; the lower [bolt] support is wooden.

7.25 With well fixed metal bolts (*kīla*), with fitted plates (*pattrika*), with paired horizontal bars (*argala*) or with a bar (*argala*) at the top,

7.26 the doorway, and the door panel (*kapāṭa*) with its bar (*argala*), is thus well secured. [There is] a key (*kuñcikā*) for opening, or a chain (*śṛṅkhalā*) and key.

7.27 One quarter of the breadth of the doorway less [in breadth], outside, in front of the sill (*adhombara*), there is a half-moon (*ardhacandra*) called a *padapaṭṭa*.

7.28 To each side, a sixth part of it takes the form of a *kapitthakari* (fruit of the Feronia Elephantum tree). At the base of the jambs (*śākhā*) are up to 9 pots (*kumbha*) etc.

7.29 Making the jamb as is suitable, one should thus make the door well, with suitable hard wood.

7.21b mañjūṣā: Perhaps a synonym for what is, in later *vāstu* material, called a *peṭaka*: a box-like element at the base of the jambs to each side of the doorway.
7.22d: The reading at BC produces a meaning opposite from that at A.
7.27c adhombarāgrato: The form is a compressed-for-metre version of *adhodumbarāgrato*.

7.30 navaṃ purāṇakāṣṭhena dvāraṃ ca yadi nirmitam
tadā tat kalahaṃ nityaṃ mitrāmitro bhaviṣyati

7.31 śākhayoḥ sakalākrāntaṃ dvārayuktaṃ yadā bhavet
tadā dāridrakaḥ kartā sagotraś ca bhaviṣyati

7.32 adho vipulakaṃ dvāraṃ striyaś cāpalyam ādiśet
dvārordhvavipulaṃ caiva prabhutvaṃ pramadā bhavet

7.33 dvāre pipīlikā madhye dhanadhānyasutakṣayaḥ
yavamadhye tathā dvāre vyādhivṛddhis tu jāyate

7.34 yadi syāt sūtrahīnaṃ tu dvāraṃ caiva tu suvrate
rājadaṇḍas tadā tatra varṣād varṣāt prajāyate

7.35 vakre gomahiṣīṇāṃ tu bhṛtyānāṃ tu kṣayo bhavet
digbhrānte tu yadā dvāre vibhramodvegakṛt tadā

7.36 vilomaṃ tu yadā dvāraṃ sarvasampattikakṣayam A61v
bhinnajātyumbaraśākhair janmanāśo kule tataḥ

7.37 evaṃ parīkṣya yatnena vedhādīn lakṣayet priye
bhramadrathakayaṣṭibhir ekavṛkṣamahāpathaiḥ

7.38 dvāraśākhānyaprāsādaiḥ koṇastambhadhvajais tathā
catustripathaśṛṅgāṭaiḥ mārgaiḥ kūpagṛheṇa vā

7.39 śiloṣarāthavalmīkai rathyākumbhārakena vā B52v
evam ādyair athānyair vā dvāraṃ viddham aśobhanam

Ω= AB(>C)

30c kalahaṃ] A; kālahaṃ B; kāladaṃ C 31b dvāra] BC; dvārāra A
33c dvāre] AB; dvārair C 34c daṇḍas] A; tuṇḍas BC
34d vārṣād] AB; varṣā{d} C 35a vakre] AB; vaktra C
35b tu] AC; ca B 35c bhrānte] AB; bhānte C
35d vibhramodvega] AB; vibhramovega C
36c bhinnajātyumbara] em.; bhinnajātyumbarā A; bhinnamatyusvarā BC
37c yaṣṭibhir] em.; yaṣṭibhiḥ C; yaṣṭībhir AB
38a prāsādaiḥ] A; prasādaiḥ BC 38c patha] AB; ṣaṣṭha C
38d mārgaiḥ] BC; mārgai A 39a valmīkai] em.; vālmīkai AC; vālmīkaiḥ B

7.30 If a new door is made with old wood, then there will surely be strife between friends.

7.31 If a part of the door sticks at the jambs, then the patron (*kartṛ*) and his family will become paupers.

7.32 A door that is thicker at the base indicates fickleness in a woman. A door that is thicker at the top brings power and pleasures.

7.33 If there are ants in the door, then there will be loss of wealth, grain and sons. If there are seeds in the door, then sickness will develop.

7.34 If the door is short of its cord (*sūtra*), O virtuous one, then there will be punishment from the king, year after year.

7.35 When the door is warped, then there will be loss of cattle, buffalo and beasts of burden. When it is askew, then there will be fear of violence.

7.36 If the door opens the wrong way, then there will be a decline in prosperity. When the lintel, sill or jambs are of the wrong kind of wood, then there will be no births in the family.

7.37ab Thus, examining carefully one should discern any flaws and so on, my dear.

7.37cd-39 A door where there are: errant vehicles or poles, lone trees, high-streets, door jambs, other temples, corners, columns, flag staffs, intersections of 4 or 3 roads, a well, rock, saline soil, ant hills, high roads, pots, spokes, and so on, is damaged and no good.

7.40 tanmadhye madhyasūtraṃ tu yathā saṃcalitaṃ bhavet
sūtraṃ sūtrārdhakaṃ vāpi yathottaradiśāgatam

7.41 sādhyasamyagdiśābhāgaṃ sūtraṃ kṛtvā tu śaṅkunā
prāsādamadhyato dvāraṃ tasyāropaṇam ārabhet

7.42 garbhamadhye ca yatsūtraṃ dvāramadhyān nayet samam
madhyān madhyaṃ tu tatrāpi tyajen nirvedhakāraṇam

***Piṅgalāmata*, chapter 7, verses 125c-187, edition**

A f64v, line 2; B f55r, line 3; C f31v, line 7.

7.125cd ato 'nyo maṇḍapānāṃ tu vibhāgastambhasaṃkhyayā

7.126 bhavanti maṇḍapāś citrāḥ saṃkhyābhir vividhaiḥ sthitāḥ
pravakṣyante yathāvac ca pūrvamānavikalpitāḥ

7.127 puṣpakaḥ puṣpabhadro 'tha puṣpānandaṃ kuśalyakaḥ
buddhisaṃkīrṇako nāma jayabhadro jayāvahaḥ

7.128 śrīvatso vijayo vāstusaṃkīrṇas tu śrutiṃdharaḥ
yajñabhadro viśālaś ca suśīlaḥ śatrumardanaḥ

7.129 bhāvyaś ca nandano vṛddhis tathā vai māṇibhadrakaḥ
sugrīvo harṣanāmā ca karṇikārapaṭaṅgikaḥ

7.130 siṃho vai śyāmabhadraś ca susūtraś ceti kīrtitāḥ
saptaviṃśaty amī nāmnā vibhāgas tv adhunocyate

Ω= AB(>C)

40a madhye madhya] BC; madhyamadhyama A
40c sūtraṃ sūtrārdhakaṃ] A; sūtrasūtrārthakaṃ B; sūtrasūtrāthakaṃ C
41a sādhyasamyagdiśābhāgaṃ] em.; sādhyasāmyagdiśābhāgaṃ A; sādhyamadhyadiśādvārapratiṣṭhābhāgaṃ C; sādhyamadhyaśdiśādvārapratiṣṭhābhāgaṃ B
41b śaṅkunā] A; śaṃkulā B; saṃkulā C 42c madhyān] BC; madhyāt A
126b saṃkhyābhir] BC; saṃjñabhir A 127a puṣpakaḥ] BC; puṣpaka A
127b puṣpānandaṃ] A; puṣpānanda BC 128a śrīvatso] AC; śrīvatsau B
128b dharaḥ] BC; dharaṃ A
129a bhāvyaś ca] conj.; bhāvyaś ca MY 5.220b; bhāpaṃco BC; bhāyaṃco A • nandano] BC; nandanā A
129d paṭaṅgikaḥ] conj.; paṭaṅgakaḥ MY 5.218b; paṭarddikaḥ A; padārddhikaḥ BC
130b ceti] BC; caiti A • kīrtitāḥ] A; kī[– –] C; kī[–] B
130c sapta] C; saptā AB

7.40 In the centre [of the door] is the central cord (*sūtra*), where [the door leaves] come together [in closing]. At the *sūtra* or half-*sūtra* when [the door] is placed to the north,

7.41 setting the *sūtra* properly in the correct direction and position, by means of the gnomon (*śaṅku*), the door is in the centre of the temple. One should commence its construction.

7.42 One should direct from the centre of the door the same *sūtra* that is in the centre of the cella (*garbha*). Doing so one may avoid causing an impingement (*nirvedha*).

Piṅgalāmata, chapter 7, verses 125c-187, translation

7.125cd Next [I will speak] of pavilions (*maṇḍapa*) in terms of proportion and column number.

7.126 There are various *maṇḍapa*s with divers names. They will be listed by size first, [then] form.

7.127-130b They are called: *puṣpaka*, *puṣpabhadra*, *puṣpānanda*, *kuśalyaka*, *buddhisaṃkīrṇa*, *jayabhadra*, *jayāvaha*, *śrīvatsa*, *vijaya*, *vāstu*, *saṃkīrṇa*, *śrutiṃdhara*, *yajñabhadra*, *viśāla*, *suśīla*, *śatrumardana*, *bhāvya*, *nandana*, *vṛddhi*, *māṇibhadraka*, *sugrīva*, *harṣa*, *karṇikāra*, *paṭaṅgika*, *siṃha*, *śyāmabhadra*, and *susūtra*.

7.130cd They are 27 by name. Now their differences are described.

7.125c - 156: For a comparison of the accounts of *maṇḍapa*s given at the *Bṛhatkālottara*, *Kiraṇa*, *Mayasaṃgraha*, *Piṅgalāmata* and *Mohacūrottara*, see table 11.

7.127-130b: I have divided up the compounded names as is done in verses 131-153 below.

7.129a bhāvyaś ca: None of the readings makes much sense. Turning to the *maṇḍapa* lists in other texts, that of the MY has *bhāvyaś ca* (MY 5.220b) in the corresponding position within the list. I have adopted that reading here.

7.129d paṭaṅgikaḥ: The situation is like the one described just above. Again, I referred to other texts and found that the MY had *paṭaṅgakaḥ* in the corresponding position within the list. The conjectured *paṭaṅgikaḥ* changes only the character that is problematic (*rdda* at A, *rddha* at BC), leaving the word around it unchanged.

7.131 catuḥṣaṣṭiyutaiḥ stambhaiḥ puṣpakaḥ saṃprakīrtitaḥ
meruprāsādas tasyaiva tasya cchandas tad ucyate

7.132 puṣpabhadrakanāmā ca dviṣaṣṭistambhayug bhavet
sa ca mandarasamproktaś cchandastadrūpago hitaḥ

7.133 ṣaṣṭistambhayuto devi puṣpānandaḥ prakīrtitaḥ
taṃ kailāsagataṃ paśyet tadrūpeṇa tu rūpakaḥ

7.134 śatārdhāṣṭādhikaiḥ stambhaiḥ kuśalyaś caiva kīrtitaḥ
gajaprāsādagaṃ tac ca caturaśraṃ svalakṣaṇam

7.135 ṣaṭśatārdhikaiḥ stambhais tu buddhisaṃkīrṇako mataḥ
sarvatobhadragaṃ tac ca sarvatobhadravat sthitaḥ B55v

7.136 catuṣpañcāśakaiḥ stambhair jayabhadraḥ prakīrtitaḥ
vimānānugataṃ tac ca vimānena vyavasthitaḥ

7.137 stambhaiḥ śatārdhakaiś caiva śrīvatso nāma viśrutaḥ
nandivṛddhyānugaś caiva nandivṛddhyaiva saṃsthitaḥ

7.138 catvāriṃśādhikāś cāṣṭau vijayo nāma nāmataḥ C32r
dvijarājānugaś caiva dvijarājevasaṃsthitaḥ

7.139 catvāriṃśādhikaḥ ṣaṭ ca vāstunāmā prakīrtitaḥ
padmaprāsādagaś caiva padmākāravyavasthitaḥ

Ω= AB(>C)

A omits verse 131, 137 and 138ab

131a yutaiḥ] em.; yutai BC
131b puṣpakaḥ] em.; puṣpakaṃ C; puṣpaka B
• saṃprakīrtitaḥ] em.; saṃprakīrtitāḥ BC
131c prāsādas] em.; prāsāda BC 131d tasya] C; stasya B
• cchandas] C; cchanda B 132c samproktaś] em.; saṃproktaṃ ABC
132d rūpago hitaḥ] AB; upaśobhitaḥ C 133b puṣpānandaḥ] BC; puṣpānaṃda A
134a śatārdhāṣṭādhikaiḥ] C; śatārddhāṣṭādhikai AB
• stambhaiḥ] AC; stambhai B 134c prāsādagaṃ] A; prasādagaṃ BC
135a śatārdhikaiḥ] C; śatārddhikai AB
• stambhais tu] conj.; staṃbhaiḥ[–] C; stambhaiḥ[-] B; stambhai[-] A
136a pañcāśakaiḥ] em.; pañcāśakai AB; paṃcāṃśakaiḥ C
136b bhadraḥ] C; bhadra AB 137a stambhaiḥ] C; stambhai B
137c nandivṛddhyānugaś] B; nandivṛddhyānugāś C
137d nandivṛddhyaiva] em.; nandivṛddhaiva BC
138a catvāriṃśādhikās] C; catvāriśādhikās B
139a catvāriṃśādhikaḥ ṣaṭ] em.; catvāriṃśādhikaṣaṭ AB; catvāriṃśādhikāṣaṭ C

7.131 The *puṣpaka* [*maṇḍapa*] is declared with 64 columns. The *Meru* temple is the one for it. Its shape (*chandas*) is said to be [the same as] that [*Meru* shape].

7.132 The [*maṇḍapa*] named *puṣpabhadraka* has 62 columns. It is said to be the form for a *Mandara* [temple]. It is suitable when it accords with that (*Mandara* temple) in shape.

7.133 O goddess, the *puṣpānanda* [*maṇḍapa*] has 60 columns. One sees it with a *Kailāsa* [temple]. Its shape conforms to the shape of [the *Kailāsa* temple].

7.134 The *kuśalya* [*maṇḍapa*] has 58 columns. It is used with the *Gaja* temple. It is square, with the [*Gaja*] features.

7.135 The *buddhisaṃkīrṇa* [*maṇḍapa*] has 56 columns. It is used for the *Sarvatobhadra* [temple]. It is like a *Sarvatobhadra*.

7.136 The *jayabhadra* [*maṇḍapa*] has 54 columns. It is used with the *Vimāna* [temple], and is like it.

7.137 The *śrīvatsa* [*maṇḍapa*] has 50 columns. It is used with the *Nandivṛddhi* [temple], and resembles it.

7.138 The [*maṇḍapa*] named *vijaya* has 48 [columns]. It is used with the *Dvijarāja* (*Garuḍa*) [temple], and is like it.

7.139 The [*maṇḍapa*] named *vāstu* has 46 columns. It is used on the *Padma* [temple]. It has the *Padma* shape.

After 7.136 one would expect a verse describing the *jayāvaha maṇḍapa* with 52 columns. There is no such verse in A, B or C.
7.138d dvijarājeva, 7.142d gṛharājeva, 7.145d kumbhākāreva, 7.150d nalineva, 7.151d śrīnageva and 7.152d khāvṛkṣeva: in each case *iva* is included in a compound.

7.140 catvāriṃśādhikas turyaḥ saṃkīrṇo nāma viśrutaḥ
ṣoḍaśāśrānugaś caiva ṣoḍaśāśraḥ sa eva tu A65r

7.141 catvāriṃśādhikair yugmair maṇḍapas tu śrutiṃdharaḥ
aṣṭāśrānugataś caiva tadrūpo 'ṣṭāśrako bhavet

7.142 catvāriṃśatibhiḥ stambhair yajñabhadraḥ prakīrtitaḥ
gṛharājāgrataś caiva gṛharājevasaṃsthitaḥ

7.143 aṣṭatriṃśatibhiḥ stambhair viśālo nāma nāmataḥ
gṛhārdhānugataś caiva tadākāraḥ vyavasthitaḥ

7.144 tridaśais tu smṛtastambhair nandanākhyas tu kīrtitaḥ
vardhamānāgrataś caiva vardhamānena saṃsthitiḥ

7.145 aṣṭāviṃśatibhiḥ stambhair vṛddhināmā ca suvrate
sa ca kumbhāsṛto jñeyaḥ kumbhākārevasaṃsthitaḥ

7.146 ṣaḍviṃśatibhiḥ stambhais tu māṇibhadraḥ prakīrtitaḥ
valabhyā agrataḥ proktaḥ samavedāśrako bhavet

7.147 caturviṃśatibhiḥ stambhaiḥ sugrīvas tu prakīrtitaḥ
vṛṣabhasyāgrataś caiva vṛṣākāraḥ svarūpataḥ

7.148 dvāviṃśatibhiḥ stambhais tu harṣākhyo nāma nāmataḥ
siṃhasyānugataś caiva tadrūpeṇa vyavasthitaḥ

Ω= AB(>C)

140d sa eva tu] C; saëvatuḥ A; sathavatu B
141b maṇḍapas] AC; paṇḍapas B
141c aṣṭāśrānugataś] A; aṣṭāsrā[–]nugaś C; aṣṭāsrānugaś B
142a catvāriṃśatibhiḥ] C; catvāriṃśatibhi AB
142b yajñabhadraḥ] A; yajñabhadra B; yattubhadraḥ C
143a aṣṭatriṃśatibhiḥ] em.; aṣṭatriṃśatibhi AB; aṣṭāviṃśatibhiḥ C
144b nandanākhyas] C; nadanākhyas AB
145a aṣṭāviṃśatibhiḥ] C; aṣṭāviṃśatibhi AB
145b nāmā] conj.; mānā A; mā[–] C; mā B 145c jñeyaḥ] AC; jñeya B
146a ṣaḍviṃśatibhiḥ] C; ṣaḍviṃśatibhi B; ṣaḍaviṃśatibhi A
147a caturviṃśatibhiḥ] C; caturviṃśatibhi AB
148a dvāviṃśatibhiḥ] C; dvāviṃśatibhi B; dvātriṃśatibhi A

7.140 The [*maṇḍapa*] named *saṃkīrṇa* has 44 (*catvāriṃśādhika turya*) [columns]. It accompanies a *Ṣoḍaśāśra* [temple]. It is itself 16 cornered.

7.141 The *śrutiṃdhara maṇḍapa* has 42 (*catvāriṃśādhika yugma*) [columns]. It accompanies the *Aṣṭāśra* [temple]. It is itself 8 cornered.

7.142 The *yajñabhadra* [*maṇḍapa*] has 40 columns. It is used in front of the *Gṛharāja* [temple], and is like it.

7.143 The [*maṇḍapa*] named *viśāla* has 38 columns. It is used in the *Gṛhārdha* [temple], and has that (*Gṛhārdha*) shape.

7.144 The [*maṇḍapa*] called *nandana* has 30 columns. It is used in front of the *Vardhamāna* [temple], and has the *Vardhamāna* shape.

7.145 O virtuous one, the [*maṇḍapa*] named *vṛddhi* has 28 columns. It issues from the *Kumbha* [temple] and has a *Kumbha* shape.

7.146 The [*maṇḍapa*] named *māṇibhadra* has 26 columns. It is said to be in front of the *Valabhī* [temple], and is like it and square.

7.147 The [*maṇḍapa*] known as *sugrīva* has 24 columns. It is in front of the *Vṛṣabha* [temple] and is *Vṛṣa* shaped.

7.148 The [*maṇḍapa*] named *harṣa* has 22 columns. It is used with the *Siṃha* [temple] and is like it in shape.

After verse 7.143, one would expect 3 verses describing the 3 *maṇḍapas*: *suśīla* (36 columns), *śatrumardana* (34) and *bhāvya* (32). Such verses are missing at A, B and C.

7.149 karṇikāraḥ smṛto viṃśaṃ haṃsasyānugato bhavet
haṃsarūpeṇa draṣṭavyo maṇḍapas tu suśobhanaḥ

7.150 aṣṭādaśagataiḥ stambhair maṇḍapas tu paṭaṅgikaḥ
nalinānugataṃ paśyen nalinevavyavasthitaḥ

7.151 stambhaiḥ ṣoḍaśakair devi siṃhākhyo maṇḍapo bhavet B56r
śrīnagānugataś caiva śrīnagevavyavasthitaḥ

7.152 indrasaṃkhyānvitaiḥ stambhaiḥ śyāmabhadraḥ parikīrtitaḥ
gvāvṛkṣasyāgrataḥ so hi gvāvṛkṣevavyavasthitaḥ

7.153 stambhair dvādaśakair devi susūtraś ceti kīrtitaḥ
vedāśrasyāgrataḥ proktaḥ svākārais tadvidho bhavet

7.154 catvāro miśrakā jñeyā daśāṣṭaṣaṭcaturthakaiḥ
stambhair devi prasidhyante laghuprāsādam āśritāḥ

7.155 ṛṣiṟtubhūtagās tu vedahastagataḥ kramāt
dvau stambhau śukanāsāgre vedādhaś cāgrato bhavet A65v

7.156 cayastambhavibhāgena kartavyas tu suśobhanaḥ
stambhānāṃ rūpakaṃ vakṣye saṃjñābhis tu pṛthak pṛthak

7.157 rucako vajrakaś caiva supralīnas tathaiva ca
dvivajras tu kalāsāro maṇḍalo hīramaṇḍalaḥ

Ω= AB(>C)

149a karṇikāraḥ] A; karṇikāra BC • viṃśaṃ] A; viṃśa BC
150a gataiḥ] C; gatai AB • stambhair] AC; stambhai B
150b paṭaṅgikaḥ] conj.; paṭaṅgakaḥ MY 5.218b; padardhikaḥ ABC
151d vyavasthitaḥ] AC; vyasthitaḥ B
152a saṃkhyānvitaiḥ] em.; saṃkhyānvitai A; saṃkhyānnitaiḥ C; saṃkhyānnitai B
152c gvāvṛkṣasyāgrataḥ] em.; khāvṛkṣāgrataḥ ABC
152d gvāvṛkṣeva] em.; gv(?)āvṛkṣeva A; khāvṛkṣeva BC
153a dvādaśakair] AC; dvādaśaikair B 153b susūtraś] A; susūtrañ BC
153c vedāśrasyāgrataḥ] em.; vedāsrasyāgrataḥ AC; vedāśrasyāgraḥ B
154a miśrakā] C; miśrako AB 155a ṛṣi] BC; ṛṣa A
155b gataḥ] A; gata BC 155c śukanāsāgre] A; śukanāsāgrai B; śukanāsāgrair C
156b kartavyas] BC; karttavyās A 156c stambhānāṃ] A; stambhānā B; staṃbhonā C
157c kalāsāro] C; kalāsāraḥ B; kalāśāraḥ A 157d hīra] BC; hīna A

7.149 The *maṇḍapa* called *karṇikāra* is used with the *Haṃsa* [temple]. It has 20 [columns], is very fine and has the *Haṃsa* shape.

7.150 The *paṭaṅgika maṇḍapa* has 18 columns. One sees it with the *Nalina* [temple], and it resembles a *Nalina*.

7.151 The *maṇḍapa* termed *siṃha* has 16 columns, O goddess. It is used with the *Śrīnāga* [temple] and resembles a *Śrīnāga*.

7.152 The *śyāmabhadra* [*maṇḍapa*] has 14 (*indra*) columns. It is used in front of the *Gvāvṛkṣa*) [temple] and resembles a *Gvāvṛkṣa*.

7.153 The [*maṇḍapa*] known as *susūtra* has 12 columns, O goddess. It is said to be in front of the *Vedāśra* [temple] and is like it in shape.

7.154 O goddess, there are 4 mixed [*maṇḍapa* types], with 10, 8, 6 and 4 columns. They are found at lesser (*laghu*) temple[s].

7.155 [Those columns are] 7 (*ṛṣi*), 6 (*ṛtu*), 5 (*bhūta*) and 4 (*veda*) *hastas* in turn. The 2 columns in front of a parrot beak projection from the superstructure (*śukanāsā*), in front of a [temple], are less than 4 (*veda*) [*hastas* in size].

7.156 [The *maṇḍapa*] should be refined according to the number of columns. I will [next] state the shape of the columns (*stambha*), with their various names.

7.157 *rucaka*, *vajraka*, *supralīna*, *dvivajra*, *kalāsāra*, *maṇḍala*, and *hīramaṇḍala*.

7.150b paṭaṅgikaḥ: For the basis of this conjecture, see the discussion at 7.129d.
7.152cd Gvāvṛkṣa: At 7.152c, all manuscripts read *khāvṛkṣasyāgrataḥ*. At 7.152d, B and C read *khāvṛkṣeva*, A's reading is hard to determine, but it is perhaps closer to *gvāvṛkṣeva*.
7.157-159: For a comparison of column types as given in the *Devyāmata*, *Bṛhatsaṃhitā*, *Kiraṇa*, *Mayasaṃgraha* and *Piṅgalāmata*, see table 10.

7.158 turyāśro rucako nāma vajrakas tu ṣaḍaśrakaḥ
supralīnaḥ smṛto 'ṣṭāśro dvādaśāśro dvivajrakaḥ

7.159 ṣoḍaśāśraḥ kalāsāraḥ supravṛttas tu maṇḍalaḥ
valitair hīrakaiś citrair nāmnā vai hīramaṇḍalaḥ

7.160 saptasaṃkhyās tv ime stambhā rūpalakṣaṇasaṃjñayā
kumbhopakumbhaviṣkambhaḥ sthiraś caiva caturvidhaḥ

7.161 jñeyaḥ stambhodvaho hy eṣa lakṣaṇas tv adhunocyate
stambhasyāṣṭāṃśatocchedhaṃ vistaraṃ turyasādhikam

7.162 kanyasānāṃ varārohe madhyame dvādaśāṃśataḥ
ucchrayaṃ vistaraṃ caiva ṣaṣṭhamāṃśena kīrtitam

7.163 uttame ṣoḍaśāṃśena aṣṭāṃśād vistaraṃ bhavet
ucchrayād ucchrayaṃ proktaṃ vistarād vistaraṃ matam

7.164 samas tribhāgabhaktas tu ucchrayo yaḥ prakīrtitaḥ
caturaśrīkṛto 'dhastān madhyame vṛtto ghaṭākṛtiḥ

7.165 tathā padmamukhaś cordhvaṃ kumbhaś ca prathamaḥ smṛtaḥ
tadadhaś caturaśre tu catuṣkoṇeṣu suvrate

7.166 caturbhir bhāravāhais tu koṇasthaiḥ saghaṭoddhṛtaiḥ
sa copakumbhako jñeyo lakṣaṇena vilakṣitaḥ

Ω= AB(>C)

158d dvivajrakaḥ] A; dvicakrakaḥ BC
159b supravṛttas tu maṇḍalaḥ] conj.; supravṛttohīramaṇḍalaḥ B; pravṛttohīramaṇḍalaḥ C; suvṛttohīramaṇḍalaḥ A
161a jñeyaḥ] C; jñeya AB
161c stambhasyāṣṭāṃśatocchedhaṃ] BC; stambhasyāṣṭāṃśatocchedaṃ A
161d vistaraṃ] em.; vistaraṃs A; vistaras BC
162d kīrtitam] AC; kīrttitaḥ B 163b aṣṭāṃśād] A; aṣṭāṃśā BC
163d vistarād vistaraṃ] em.; vistarādvistarā AB; vistarāvistarā C
164a samas] AB; samaṃ C 165a mukhaś] BC; mukhāś A
166a catur] AC; catu B
166b saghaṭoddhṛtaiḥ] AB; saghaṭo{ddhṛ}taiḥ C
166c jñeyo] AC; jñeyaḥ B 166d lakṣaṇena] AC; lakṣaṇe B

7.158 The [column] named *rucaka* has 4 (*turya*) corners and the *vajraka* has 6 corners. The *supralīna* has 8 corners and the *dvivajraka* has 12 corners.

7.159 The *kalāsāra* has 16 corners and the *maṇḍala* is round. The *hīramaṇḍala*, as fits its name, has many faceted diamond shapes.

7.160ab These 7 columns are named according to their shapes and characteristics.

7.160cd-161ab The base (*udvaha*) of the column is in 4 parts: the *kumbha*, the *upakumbha*, the *viṣkambha* and the *sthira*. Next I will describe [its] features.

7.161cd-162a O fair-hipped one, in small [temples], [the *udvaha*] height is 1/8th of [the height] of the column and the breadth is [an additional] ¼ [of its breadth].

7.162b-d In a medium [temple], the height is 1/12th [of the column height] and the breadth is [an additional] 1/6th [of the column breadth].

7.163 In a large [temple], [the height is] 1/16th [of the column height] and the breadth is [an additional] 1/8th [of the column breadth]. The height [of the *udvaha*] is [calculated] from the height [of the column], its breadth from the breadth.

7.164-165b First the *kumbha* is described: The height is divided into 3 equal parts. The lowest part is made 4-cornered. In the middle is a round pot-shape. At the top it has a lotus profile (*padmamukha*).

7.165c-166 O virtuous one, below that is the *upakumbha*, which is described with these features: it is on a 4-cornered figure; at the 4 corners are 4 burden bearers (*bhāravāha*) raising the pot.

7.159b supravṛttas tu maṇḍalaḥ: The conjecture supplies a description of the *maṇḍala* column, where without it there was none.
7.161c stambhasyāṣṭāṃśatocchedhaṃ: The unconventional spelling of *ucchedham* for *utsedham* reflects similarities in pronunciation between these two forms. We also have an unconventional sandhi between *stambhasyāṣṭāṃśataḥ* and *ucchedham*.
7.161c -163b: We are told in 7.163cd that the heights of the column elements are given in the form of a proportion of the full column height. We are further told that the breadths of the column elements are, similarly, given in the form of a proportion of the basic column breadth. I assume that the elements project beyond the basic breadth by the proportion stated.

7.167 navabhāgakṛtaṃ cordhvaṃ vistareṇa tathaiva ca B56v; C32v
tribhiḥ syāt kṣurikā vartto bhāgenaikena jāyate

7.168 loṭaṃ caiva tribhir bhāgaiḥ paryāyaḥ kaṇṭha ucyate
bhāgaikanirgamo vṛttaḥ punar bhāgaikanirgamaḥ

7.169 viṣkambho 'yaṃ samākhyāta ūrdhvādho vedavad bhavet
stambhākṛtir gatiś cānyaḥ sthiro nāma prakīrtitaḥ

7.170 samamānaṃ samākhyātaṃ stambhamūrdhni śiraḥ smṛtam
stambhāṃśakapramāṇaṃ tu pārśvo vātha samo bhavet

7.171 pakṣayor nirgamaṃ caiva vibhūṣārthaṃ tu kārayet
yāvat sthitir bhavet paṭṭas tāvat syāt tatpramāṇataḥ

7.172 tac coktaṃ nandikāvartaṃ dvirāvartaṃ tathaiva ca
trirāvartaṃ ca kartavyaṃ susthitaṃ caiva suvrate

7.173 caturṇāndhārakaṃ caiva caturdikṣu vinirgatam
rūpaṃ ca grāhavat khyātaṃ nandikāvartakas tu yat

7.174 vivartadvayasaṃyuktaṃ karighrāṇaivasaṃsthitam A66r
dvirāvartaṃ tu vijñeyaṃ lakṣaṇena vilakṣitam

7.175 trivaliṃ tu trirāvartam agre 'sya bhramaṇād bhavet
mūle stambhākṛtiṃ caiva caturṇāndhārakopari

7.176 bhramaṇāvartanirmuktaṃ susthitaṃ samalakṣaṇam
padmacchandais tadūrdhvaṃ tu ūrdhvaṃ syād vartanā yadi

7.177 tasyopari tato dadyāt tanmānāt padmapattrikām
pṛthutvena samākhyātā dairghyāṣṭāṃśādhikā bhavet

Ω= AB(>C)

167b ca] BC; caḥ A 168a tribhir] AC; tribhiḥr B
• bhāgaiḥ] A; bhāgaḥ BC 169a samākhyāta] AC; samākhyātaḥ B
169c stambhākṛtir] BC; stambhākṛti A
171a nirgamaṃ] AB; nirgamaś C 171d tāvat] BC; tāva A
173a caturṇāndhārakaṃ] A; caturṇāṃdhārakaś BC
173b vinirgatam] AC; vinirgataṃ[[ḥ]] B
173c grāhavat] AC; grāhava{t} B 174a saṃyuktaṃ] BC; saṃyukta A
174b saṃsthitam] AC; saṃsthitaṃḥ B
175b agre 'sya] A; āgrasya B; sāgrasya C
• bhramaṇād] A; bhramād BC 176c tadūrdhvaṃ] B; tadardhan AC
176d ūrdhvaṃ] AC; ūrddhva B

7.167 The height and breadth are divided into 9 parts. 3 parts are the pot (*kṣurikā*). Then there arises a *vartta* moulding of 1 part.

7.168 The *loṭa* moulding is 3 parts. The turn called the *kaṇṭha* has a projection of 1 part, and a *vṛtta* moulding projects a further 1 part.

7.169 This [portion] is called the *viṣkambha*. Above and below is square (*vedavat*). And then there is the *sthira*, the same width as the column shaft.

7.170 The capital (*śiras*) at the top of the column is the same breadth [as the column], or its side may be level with a position 1 part wider.

7.171 One should make the projection to each side for ornament. There is a fillet (*paṭṭa*) of the same size until the end is reached.

7.172 [The *śiras*] may be made in a fine *nandikāvarta*, *dvirāvarta* or *trirāvarta* [style], O virtuous one.

7.173 And also a *caturṇāndhāraka* [style], which projects out in the 4 cardinal directions. The *nandikāvartaka* form is said to have *grāha* creatures.

7.174 The *dvirāvarta*, which is elaborated on 2 sides, is characterised by elephant trunks (*karighrāṇas*).

7.175ab The *trirāvarta* has a triple fold (*trivali*) at the front of its course.

7.175cd-176ab The fine *bhramaṇāvarta* is described as columnar below and like a *caturṇāndharaka* above.

7.176cd If there is to be ornament above that [*śiras*], it is made with lotus designs (*padmacchandas*).

7.177 Then, above that, one should place a lotus petal moulding (*padmapattrikā*) of the same size. It has been described in terms of breadth. It is an 1/8th part greater in height.

7.168 loṭam: This moulding is not described here or elsewhere. Judging by its name, it may resemble sorrel-type leaves.
172-3: The *nandikāvarta* perhaps has no projections. The *dvirāvarta* has lateral ones. The *trirāvarta* has projections to the front and each side. The *caturṇāndhāraka* has projections in all four directions.

7.178 ucchrayas tu tathā tasya kartavyas tu navādhikaḥ
tasyopari tataḥ paṭṭaḥ pṛthutvapattrikāsamaḥ

7.179 dairghyād yathāntaraṃ mānaṃ tadūrdhve pīṭhikā bhavet
āyasaiḥ kīlakair yuktā padmotkīrṇamukhā śubhā

7.180 tasyopari mahāpaṭṭo vistāraṃ ṣoḍaśādhikam
mahāpaṭṭopari kāṇḍakḷpti syād bhavate śubhā

7.181 kāṇḍasyordhve punaḥ kāryā nissandhidāruvartanāḥ
iṣṭakaiḥ cchāditaṃ kṛtvā paṅkenopari lepayet

7.182 gaṅgeṣṭikāsu cūrṇaṃ tu māṣacūrṇaṃ tathaiva ca
piṇyākaṃ mṛtsamāyogamāsūraṃ tatra yojayet

7.183 kṣīravṛkṣatvacākarṇair mardayet triphalodakaiḥ
aṣṭāṅgulasamutsedhaṃ tenopari prapūritam B57r

7.184 mudgarākoṭitaṃ kṛtvā krameṇaiva ca sundari
darpaṇodarasaṃkāśaṃ sudhayā copalepitam

7.185 prāsādaṃ ca tathābhūtaṃ sudhāliptaṃ tu kārayet
varṣād vārṣāt punar bhūyaḥ śaṅkhacūrṇena lepayet

7.186 kṣīrakuñcakam evoktaṃ kṣīrayukśaṅkhacūrṇakam
vicitraśikharākīrṇāḥ patākātoraṇānvitāḥ

7.187 samaṇḍapāḥ samākhyātāḥ prāsādās te ti śobhanāḥ
vidhānena varārohe prāsādāḥ parikīrtitāḥ

iti brahmayāmale jayadrathādhikāre piṅgalāmate
dvārādhikāro nāma saptamaḥ prakaraṇaḥ

Ω= AB(>C)

178c paṭṭaḥ] A; paṭṭa BC 178d samaḥ] em.; samāḥ A; samā BC
179d mukhā] AB; mukhāḥ C • śubhā] em.; śubhāḥ ABC
180a paṭṭo] C; paṭṭaḥ AB 181a kāryā] BC; kāryo A
181c cchāditaṃ] BC; cchāditāṃ A
181d paṅkenopari] BC; paṃkonopari A
182d māsūraṃ] AB; māsūvaṃ C 183b mardayet] C; mardaye AB
184c saṃkāśaṃ] AB; saṃkāśa C
184d sudhayā] C; cchudhayā A; cchudhāyā B
185b sudhā] C; cchudhā AB 185c śaṅkha] AC; śaṃ[[ḥ]]kha B
after 187 nāma] BC; nāmaḥ A • saptamaḥ] AC; sapta[[ma]]maḥ B

7.178 The height [of the column with the added layers of ornament] should be made a ninth part greater. Above that is a fillet (*paṭṭa*) of the same breadth as the lotus petal moulding (*pattrikā*).

7.179 It height is the same as that of the adjacent [*pattrikā*]. Above that there should be a fine pedestal (*pīṭhikā*), attached with iron pins, its front carved with lotus designs (*padmas*).

7.180 Above that is a large fillet (*mahāpaṭṭa*), a 1/16th part deeper. My lady, above the large fillet (*mahāpaṭṭa*) is a beautiful reed formation (*kāṇḍa-kḷpti*).

7.181 Above the reed (*kāṇḍa*) are designs in unjointed wood. One should cover the [construction] in brick and smear it over with mud.

7.182 On bricks from the Ganges, one should apply lime, ground *māṣa* beans, oil cake, and lentil paste mixed with mud.

7.183 One should rub it with *kṣīravṛkṣa*, cinnamon or *karṇa*, with a tincture of nutmeg, areca-nut and clove, so that it is covered to a depth of 8 *aṅgulas*.

7.184 And, O lovely one, one should then strike it with a mallet until it looks [as smooth as] the belly of a mirror, and smear it with plaster.

7.185 In this way the temple should be covered in plaster (*sudhā*). Year after year one should treat [it] with [a paste of] shell powder.

7.186ab Shell powder with sap is termed *kṣīrakuñcaka*.

7.186cd-187 Fine temples are crowded with various pinnacles (*śikharas*), supplied with banners, gateways and *maṇḍapas*. O fair-hipped one, the temples have been described in due order.

The 7th chapter, titled 'on the subject of doors', in the *Brahmayāmala Piṅgalāmata* under the authority of Jayadratha.

7.183: *kṣīravṛkṣa* and *karṇa* are tree types.

54

7.1

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Figures

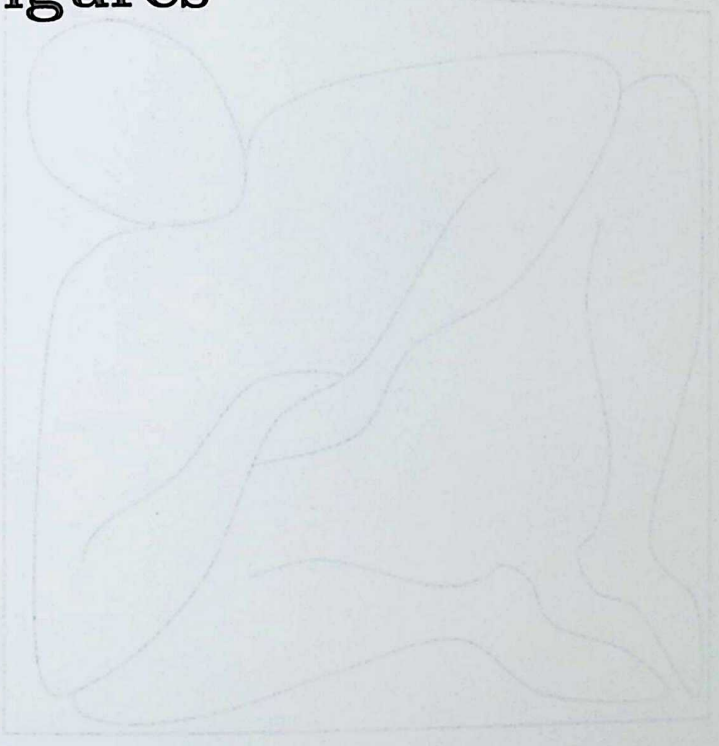

Figure 1: The Vāstupuruṣa

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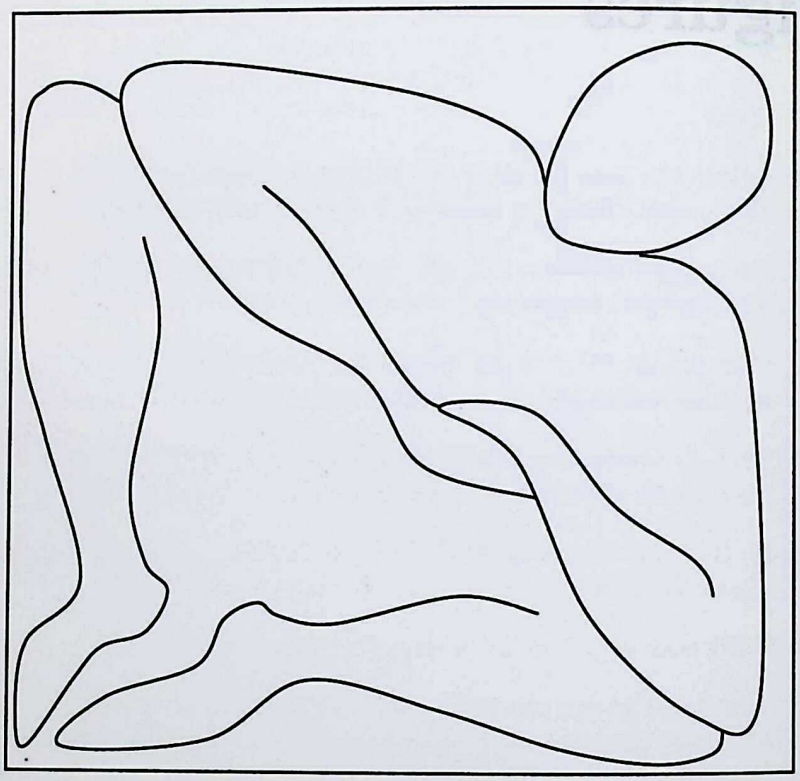
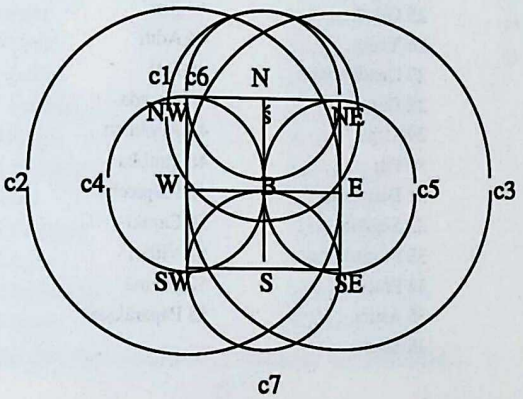


Figure 2: The use of the śaṅku and sūtra to determine the cardinal points and corners of the kṣetra, MY and MY comm 5.1-3.



Ś = śaṅku.

c1 = a circle about the śaṅku the diameter of which is twice the height of the śaṅku.

E and W = the points at which the shadow of the śaṅku touches c1 during the course of a day, to the east and west. An east-west line is drawn between them.

B = the brahmasthāna at the midpoint between E and W.

c2 and c3 = circles drawn about E and W. The radius of the circles is equal to the length of the east-west line.

N and S = points marked on the north-south line, such that the distances NB, SB, WB and EB are equal.

c4, c5, c6 and c7 = circles around E, W, N and S, with a radius the length of which is equal to half the east-west line length.

NE, SE, SW and NW = intermediate points that form the corners of the kṣetra.

Figure 3a: The 8 by 8 vāstu, BK vy 19-41.

1 Brahmā
2 Marīcaka
3 Vivasvant
4 Mitra
5 Pṛthivīdhara
6 Āpa
7 Āpavatsa
8 Savitṛ
9 Sāvitri
10 Indra
11 Indrajit
12 Rudra
13 Rudradāsa
14 Īśa
15 Parjanya
16 Jaya
17 Mahendra
18 Sūrya
19 Satya
20 Bhṛśa
21 Antarikṣa
22 Agni
23 Pūṣan
24 Vitatha
25 Gṛhakṣata
26 Yama
27 Gandharva
28 Bhṛṅga
29 Mṛga
30 Pitṛ
31 Dauvārika
32 Sugrīva
33 Puṣpadanta
34 Pracetas
35 Asura
36 Śoṣa
37 Roga
38 Vāyu
39 Nāga
40 Mukhya
41 Bhallāṭa
42 Soma
43 Ṛgi
44 Aditi
45 Diti
46 Skanda
47 Aryaman
48 Jambha
49 Pilipiccha
50 Carakī
51 Vidārī
52 Pūtanā
53 Pāparākṣasī

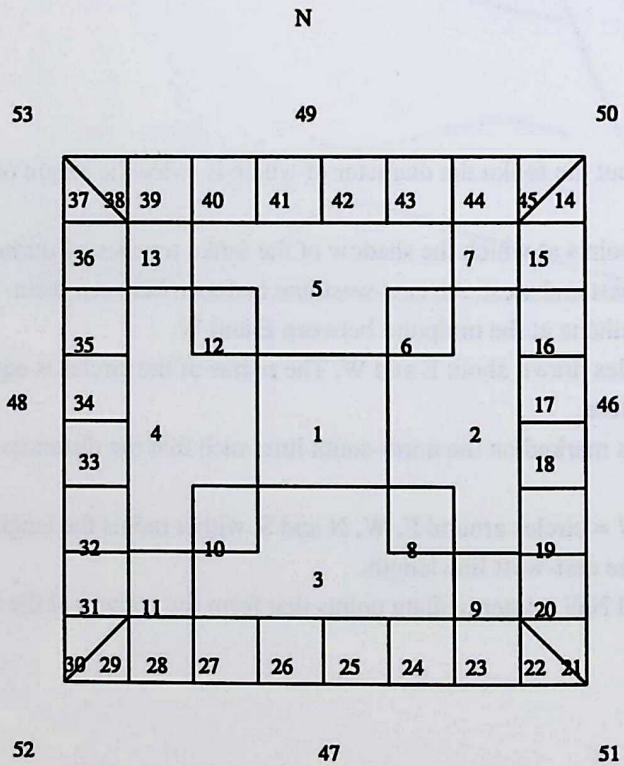


Figure 3b: The 8x8 vāstu, KI 54.30-37

1 Brahmā
2 Marīcaka
3 Vivasvant
4 Mitra
5 Pṛthivīdhara
6 Āpa
7 Āpavatsa
8 Savitṛ
9 Sāvitri
10 Indra
11 Indrajit
12 Rudra
13 Rudradāsa
14 Īśa
15 Parjanya
16 Jaya
17 Mahendra
18 Sūrya
19 Satya
20 Bhṛśa
21 Antarikṣa
22 Agni
23 Pūṣan
24 Vitatha
25 Gṛhakṣata
26 Yama
27 Gandharva
28 Bhṛṅga
29 Mṛga
30 Pitṛ
31 Dauvārika
32 Sugrīva
33 Puṣpadanta
34 Pracetas
35 Asura
36 Śoṣa
37 Roga
38 Vāyu
39 Nāga
40 Mukhya
41 Bhallāṭa
42 Soma
43 Ṛgi
44 Aditi
45 Diti

The demons outside the vāstu are not described.

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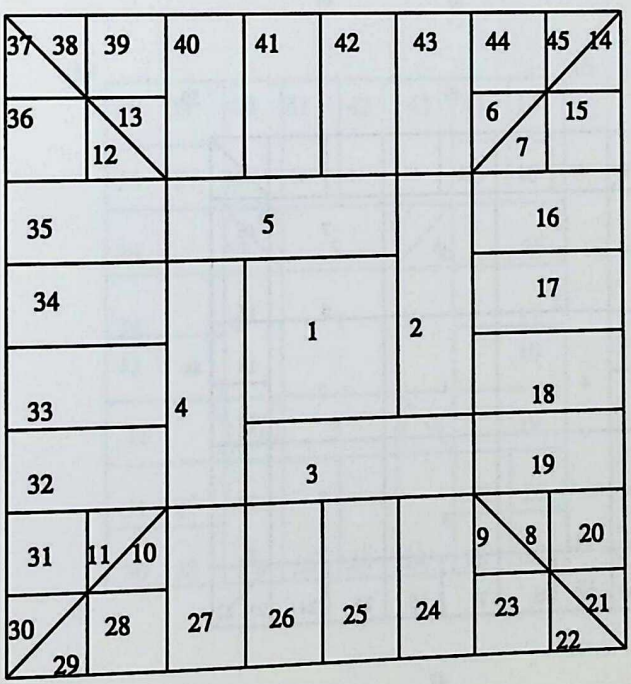


Figure 3c: The 8 by 8 vāstu, PI 8.73-86.

1 Brahmā
2 Marīcaka
3 Vivasvant
4 Mitra
5 Pṛthivīdhara
6 Āpa
7 Āpavatsa
8 Savitṛ
9 Sāvitri
10 Indra
11 Indrajit
12 Rudra
13 Rudradāsa
14 Īśa
15 Parjanya
16 Jaya
17 Mahendra
18 Sūrya
19 Satya
20 Bhṛśa
21 Antarikṣa
22 Agni
23 Pūṣan
24 Vitatha
25 Gṛhakṣata
26 Yama
27 Gandharva
28 Bhṛṅga
29 Mṛga
30 Pitṛ
31 Dauvārika
32 Sugrīva
33 Puṣpadanta
34 Pracetas
35 Asura
36 Śoṣa
37 Roga
38 Vāyu
39 Nāga
40 Mukhya
41 Bhallāṭa
42 Soma
43 Ṛgi
44 Aditi
45 Diti
46 Skanda
47 Aryaman
48 Jambha
49 Pilipiccha
50 Carakī
51 Vidārī
52 Pūtanā
53 Pāparākṣasī

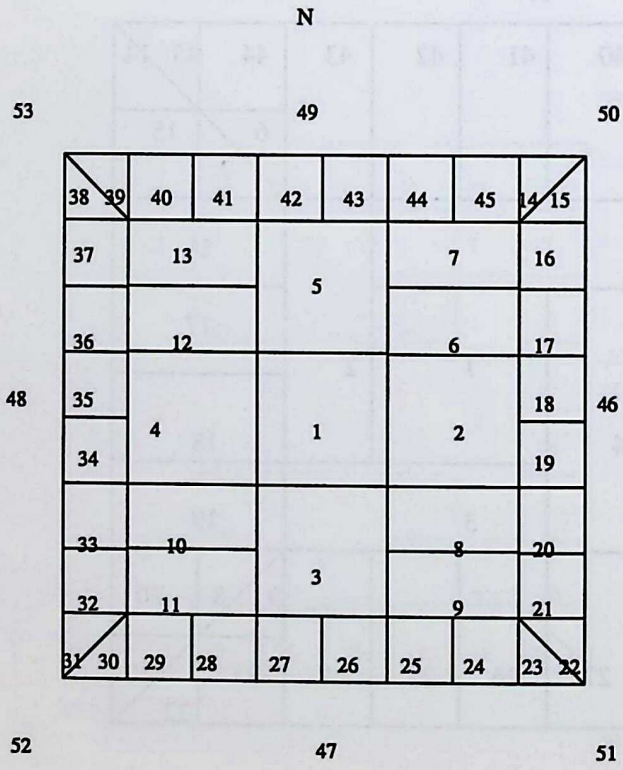


Figure 3d: The 8x8 vāstu, DM 76.16-24.

1 Brahmā
2 Aryaman
3 Vivasvant
4 Mitra
5 Pṛthivīdhara
6 Āpa
7 Āpavatsa
8 Savitṛ
9 Sāvitri
10 Indra
11 Indrajaya
12 Rudra
13 Rājayakṣman
14 Īśa
15 Parjanya
16 Jayanta
17 Mahendra
18 Sūrya
19 Satya
20 Bhṛśa
21 Antarikṣa
22 Agni
23 Pūṣan
24 Vitatha-
25 Gṛhakṣata
26 Yama
27 Gandharva
28 Bhṛṅga
29 Mṛga
30 Pitṛ
31 Dvauvārika
32 Sugrīva
33 Puṣpadanta
34 Pracetas
35 Asura
36 Śoṣa
37 Pāpayakṣman
38 Roga
39 Vasuki
40 Mukhya
41 Bhalvāṭa
42 Soma
43 Ananta
44 Aditi
45 Diti
46 Carakī
47 Vidārī
48 Pūtanā
49 Pāparākṣasī

N

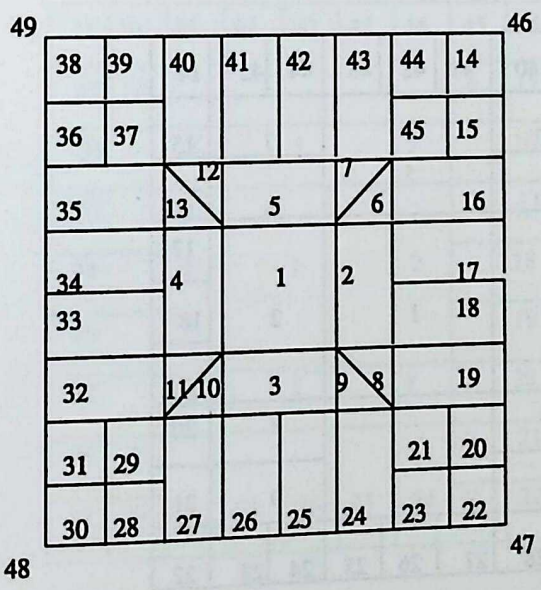


Figure 4a: The 9x9 vāstu, BK vy 112.

1 Brahmā
2 Marīcaka
3 Vivasvant
4 Mitra
5 Pṛthivīdhara
6 Āpa
7 Āpavatsa
8 Savitṛ
9 Sāvitri
10 Indra
11 Indrajit
12 Rudra
13 Rudradāsa
14 Īśa
15 Parjanya
16 Jaya
17 Mahendra
18 Sūrya
19 Satya
20 Bhṛśa
21 Antarikṣa
22 Agni
23 Pūṣan
24 Vitatha
25 Gṛhakṣata
26 Yama
27 Gandharva
28 Bhṛṅga
29 Mṛga
30 Pitṛ
31 Dauvārika
32 Sugrīva
33 Puṣpadanta
34 Pracetas
35 Asura
36 Śoṣa
37 Roga
38 Vāyu
39 Nāga
40 Mukhya
41 Bhallāṭa
42 Soma
43 Ṛgi
44 Aditi
45 Diti

N

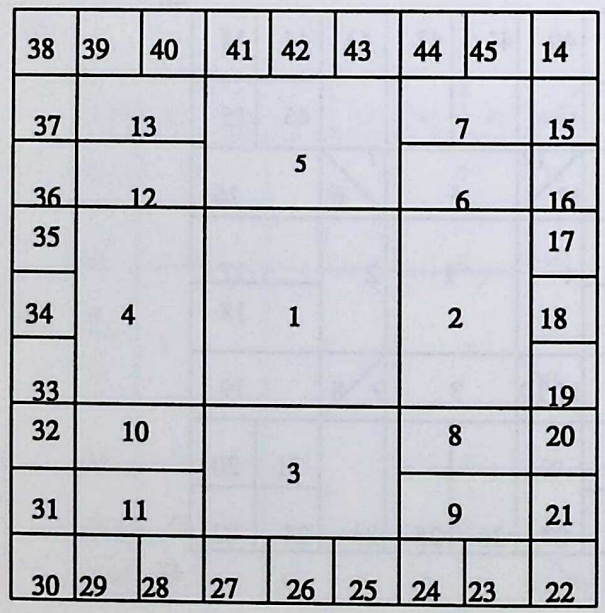


Figure 4b: The 9x9 vāstu, BS 52.42-50.

1 Brahmā
2 Aryaman
3 Vivasvant
4 Mitra
5 Pṛthivīdhara
6 Āpa
7 Āpavatsa
8 Savitṛ
9 Sāvitr
10 Indra
11 Indrajit
12 Rudra
13 Rājayakṣman
14 Śikhi (Agni)
15 Parjanya
16 Jayanta
17 Mahendra
18 Sūrya
19 Viṣṇu (Satya)
20 Bhṛśa
21 Antarikṣa
22 Vāyu
23 Pūṣan
24 Vitatha
25 Bṛhatkṣata
26 Yama
27 Gandharva
28 Bhṛṅga
29 Mṛga
30 Pitṛ
31 Dauvārika
32 Sugrīva
33 Kusumadanta
34 Ambupati (Pracetas)
35 Asura
36 Śoṣa
37 Pāpayakṣman
38 Roga
39 Ahi
40 Mukhya
41 Bhallāṭa
42 Soma
43 Bhujaga
44 Aditi
45 Diti

N

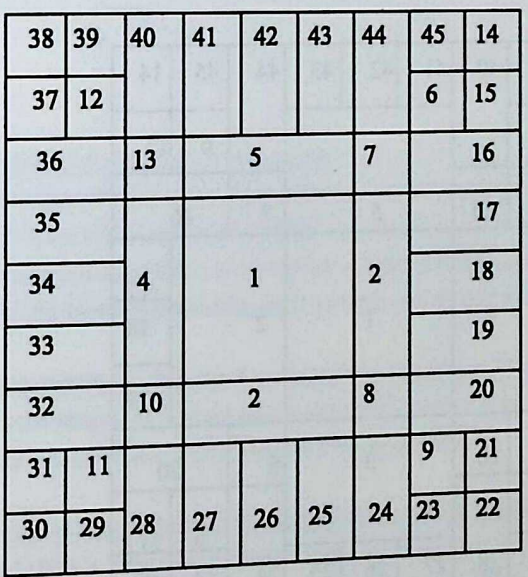


Figure 4c: The 9x9 vāstu, DM 76.1-16.

1 Brahmā
2 Aryaman
3 Vivasvant
4 Mitra
5 Pṛthivīdhara
6 Āpa
7 Āpavatsa
8 Savitṛ
9 Sāvitri
10 Indra
11 Indrajaya
12 Rudra
13 Skanda
14 Īśa
15 Parjanya
16 Jayanta
17 Mahendra
18 Sūrya
19 Satya
20 Bhṛśa
21 Antarikṣa
22 Agni
23 Pūṣan
24 Vitatha
25 Gṛhakṣata
26 Yama
27 Gandharva
28 Bhṛṅga
29 Mṛga
30 Pitṛ
31 Dvauvārika
32 Sugrīva
33 Puṣpadanta
34 Pracetas
35 Asura
36 Śoṣa
37 Pāpayakṣman
38 Roga
39 Vasuki
40 Mukhya
41 Bhalvāṭa
42 Soma
43 Ananta
44 Aditi
45 Diti
46 Carakī
47 Vidārī
48 Pūtanā
49 Pāparākṣasī

N

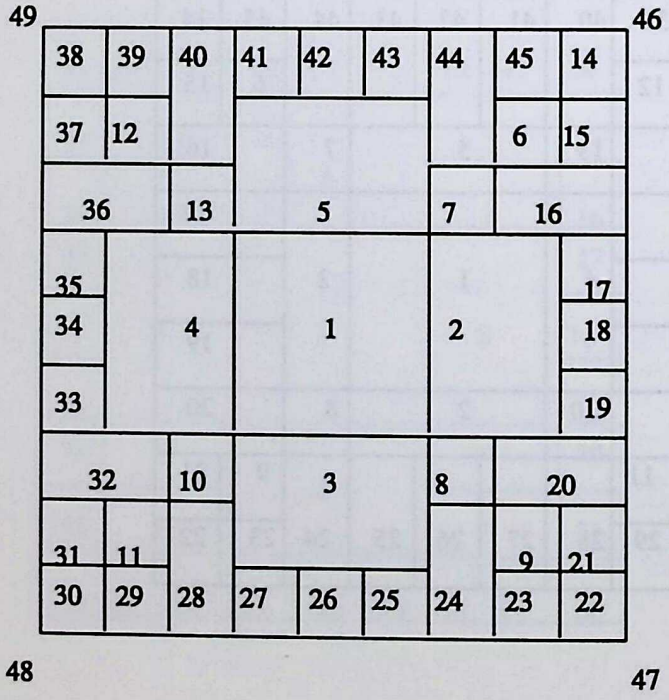
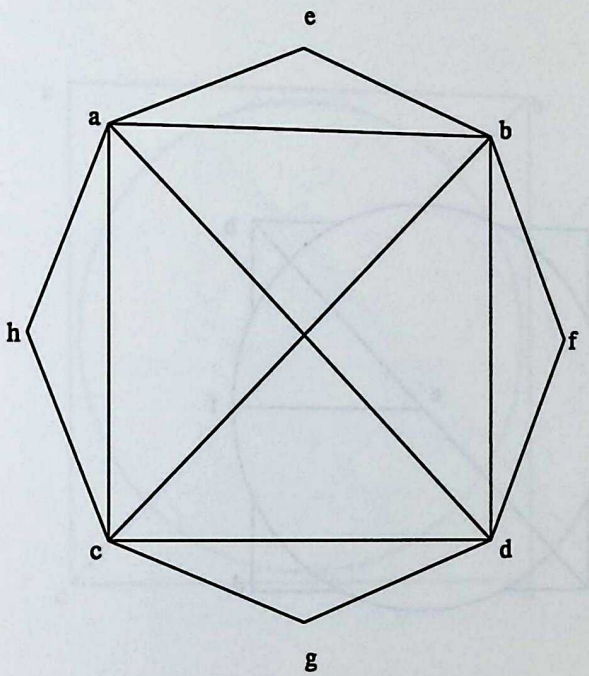


Figure 5: 8- and 16-cornered temple base, MY 5.90-91 and MY comm 5.90-91.

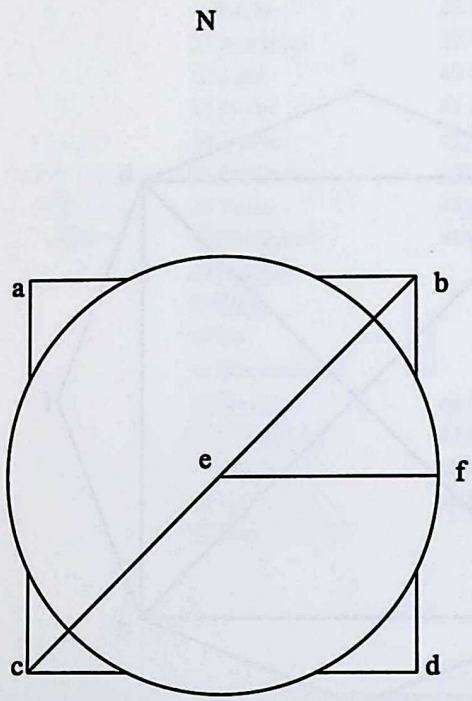


To make an 8-cornered design from a square one:
A square, abcd, is made. The diagonal ad is measured. 1/16th is subtracted from it to give a length ad-1/16th. Arcs with a radius of ad-1/16th are drawn around the corners a, b, c and d. The points of intersection of those arcs indicate 4 more corners that are each 1/2ad from the centre of the kṣetra. Connecting the 8 corners, one arrives at an 8-sided figure.

To make a 16-cornered design from an 8-cornered one, method 1, MY comm 5.90:
Use a cord that is the length ad to draw arcs around each corner, a, b, c, d, e, f, g, and h. The points of intersection of those arcs indicate 8 more corners.

To make a 16-cornered design from an 8-cornered one, method 2, MY comm 5.91:
A cord that is ad-1/48th) is used to make arcs around the corners a, b, c, d, e, f, g, and h. The points of intersection of those arcs indicate 8 more corners. (This interpretation is that of Christopher Minkowski.)

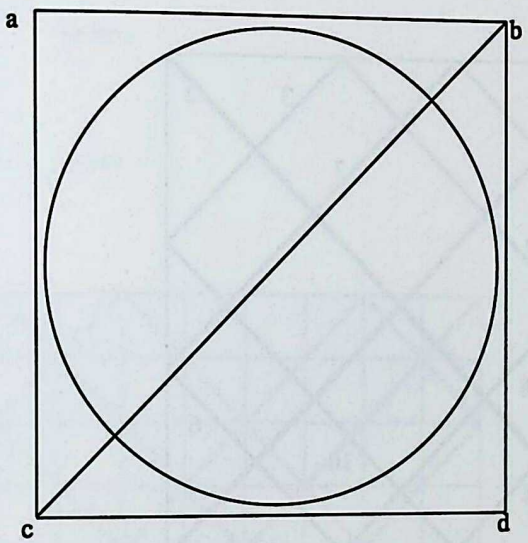
Figure 6a: The round temple base, method 1, MY 5.94.



To make a round temple base from a square:

Make a square abcd. Measure the diagonal bc. Halve that length to get 1/2bc. Subtract 1/8th from 1/2bc. Use the resulting length (1/2bc-1/8bc) as the radius, ef, of a circle around the centre of the square, e.

Figure 6b: The round temple base, method 2, DM 88.1-2.

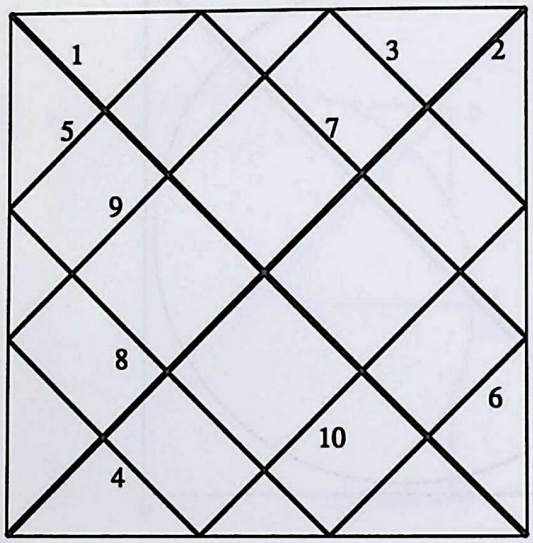


To make a round temple base from a square:

Make a square abcd. Measure the diagonal bc. Draw a circle about the centre of the square, e, the radius of which is 1/3(bc).

Figure 7: The names of the vaṃśas and rajjus.

N



PI 8.13-18		Anantaśambhu, in his commentary to the Siddhāntasārāvalī, 150 (taken from SŚ part 3 587)
1	durjaya	
2	durdhara	
3	kīlanī	krīḍanī
4	bandhanī	bandhanī
5	sṛjanī	yakṣī
6	pakṣī	pakṣī
7	saṃvartī	sadbhavā
8	vivartī	jananī
9	pakṣī	saṃvartā
10	sadbhavā	vivartā

——— rajju ——— vaṃśa

Figure 8a: Vaṃśa, rajju and sirā in an 8x8 vāstu, BK vy 109-110.

vaṃśa ——

rajju ——

sirā ——

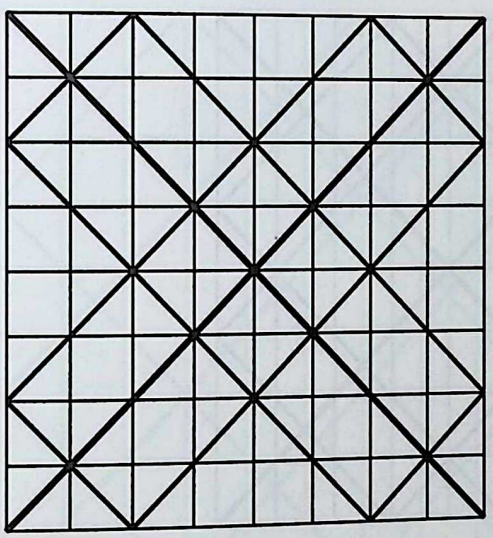


Figure 8b: Vaṃśa, rajju and sirā in an 8x8 vāstu, PI 8.13-18b.

vaṃśa ——

rajju ——

sirā ——

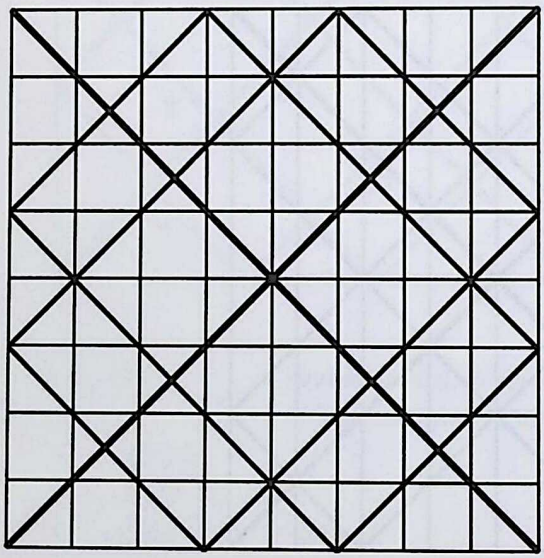


Figure 9: Vaṃśa, rajju and sirā in a 9 by 9 vāstu, BK vy 111ab.

vaṃśa ——

rajju ——

sirā ——

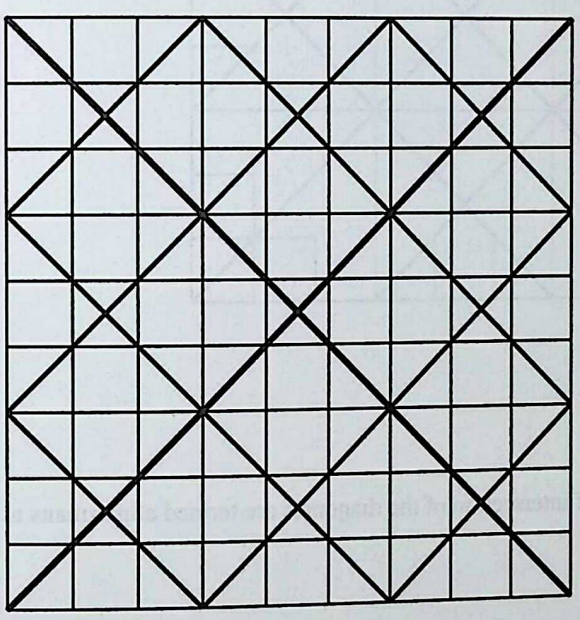
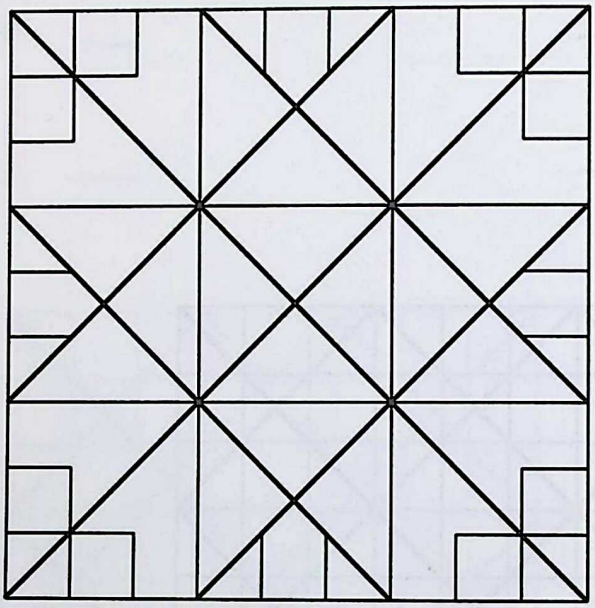
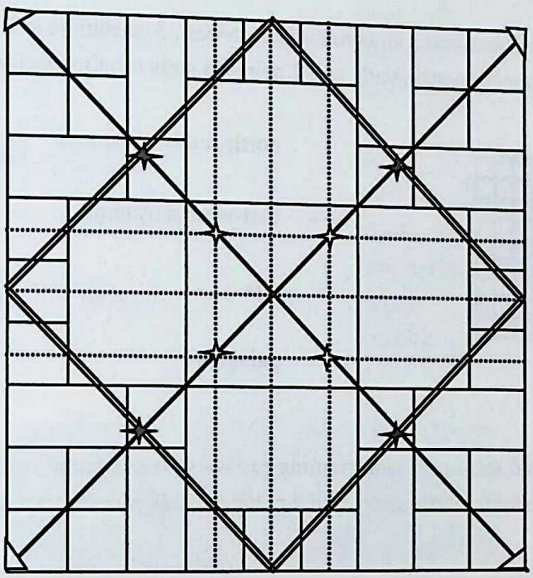


Figure 10: the diagonal lines of the vāstu according to BS 52.61 and KI 54.20-22. The lines are laid over the elements of the 9x9 vāstu that the two texts have in common (see discussion at section 2.1.5 of the general introduction).



The nine points of intersection of the diagonals are termed atimarmans at the BS 52.62.

Figure 11: sirā, vaṃśa, anuvaṃśa, and marman in a 9x9 vāstu, DM 79.1-14.



sirā

anuvaṃśa

vaṃśa

vajra (ṣaṭkoṇa)

triśūla

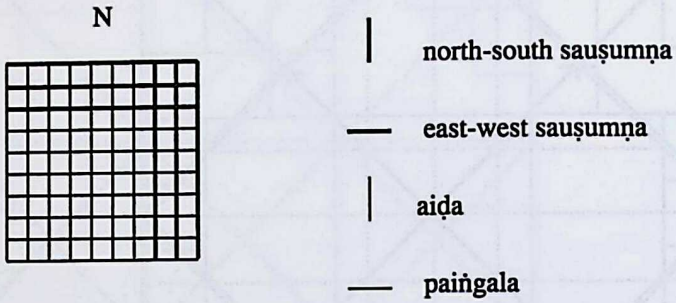
catuṣka

Here, I have laid the sirās, vaṃśas, anuvaṃśas and marmans over the cell design of the 9x9 vāstu as seen at figure 4c, so that the positions of the deities named at 79.1-16 may be discerned.

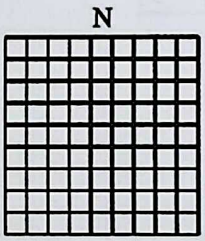
The sandhis are unmarked. I am unsure whether they run along the outside of the deity cells, or through the cell centres, as is the case for the anuvaṃśas.

Figure 12: The 3 categories of sirā: sauṣumṇā, aiḍī and paiṅgalī, MY comm 4 27v line 16-28r line 6.

The 9x9 vāstu with 3 sauṣumṇa sirās running east-west, 3 sauṣumṇa sirās running north-south, 7 aiḍa sirās running north-south, and 7 paiṅgala sirās running east-west.



The 9x9 vāstu with 6 sauṣumṇa sirās running east-west, 6 sauṣumna sirās running north-south, 4 aiḍa sirās running north-south, and 4 paiṅgala sirās running east-west.



The 10x10 vāstu with 3 sauṣumṇa sirās running east-west, 3 sauṣumṇa sirās running north-south, 8 aiḍa sirās running north-south, and 8 paiṅgala sirās running east-west.

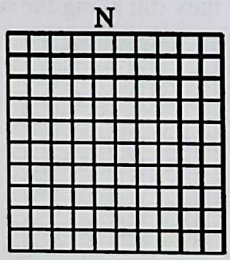


Figure 13: marmans in an 8x8 vāstu, PI 8.18c-28b.

	marman name, symbol	number in this vāstu
vaṃśa —	padma	5
	vajra	28
	sandhi	16
	pada	24
rajju —	lāṅgala	16
	saṃpuṭa	32
	triśūla	4
	maṇibandha	8
sirā —	trikaṭa	20
	svastika	0

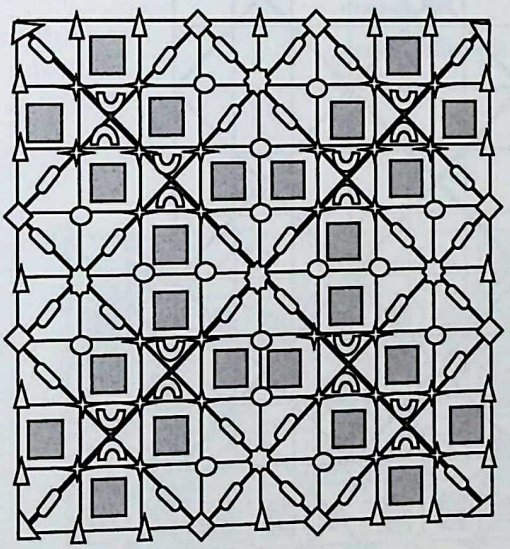


Figure 14: svastika marman in a 9x9 vāstu. Vāstu layout described at PI 9.21. svastika marman described at PI 8.28ab.

vaṃśa ——— svastika ✣

rajju ———

sirā ———

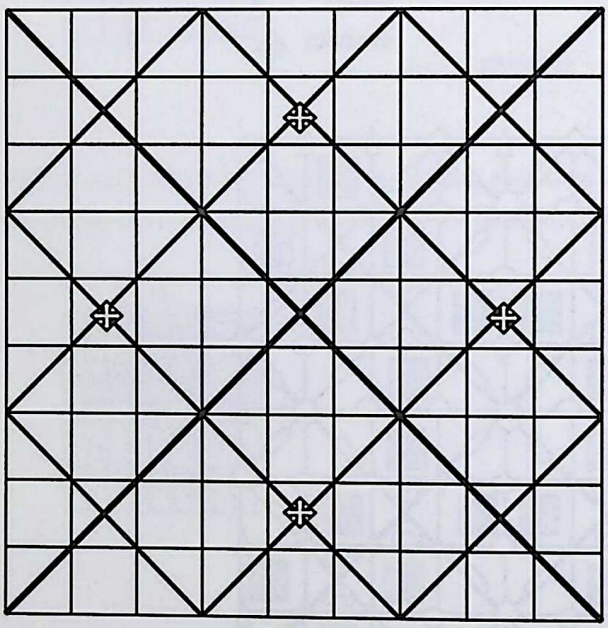


Figure 15: The 12 marmans in a 9x9 vāstu. MY 4, as quoted by Trilocana, commenting on SŚ 65a.

	marman name	symbol
vaṃśa —	sandhi	○
	mahāmarman	◈
	ambuja	✿
rajju —	saṃpuṭa	⬭
	a hala is half a saṃpuṭa	
	svastika	✣
sirā ——	mahāsvastika	✣
	vajra	✦
	a śūla is half a vajra	
	maṇibandha	◇
	trikaṭa	△
	suviśuddhapada	■

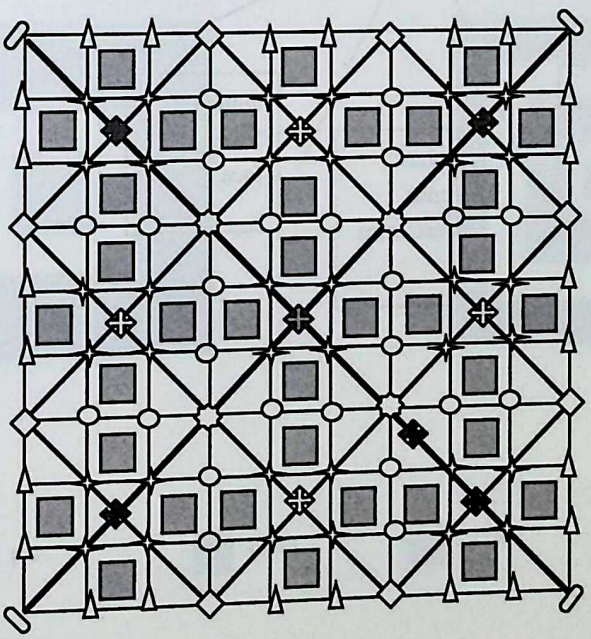


Figure 16: The use of āyas in locating śalyas, MY 4.x+11

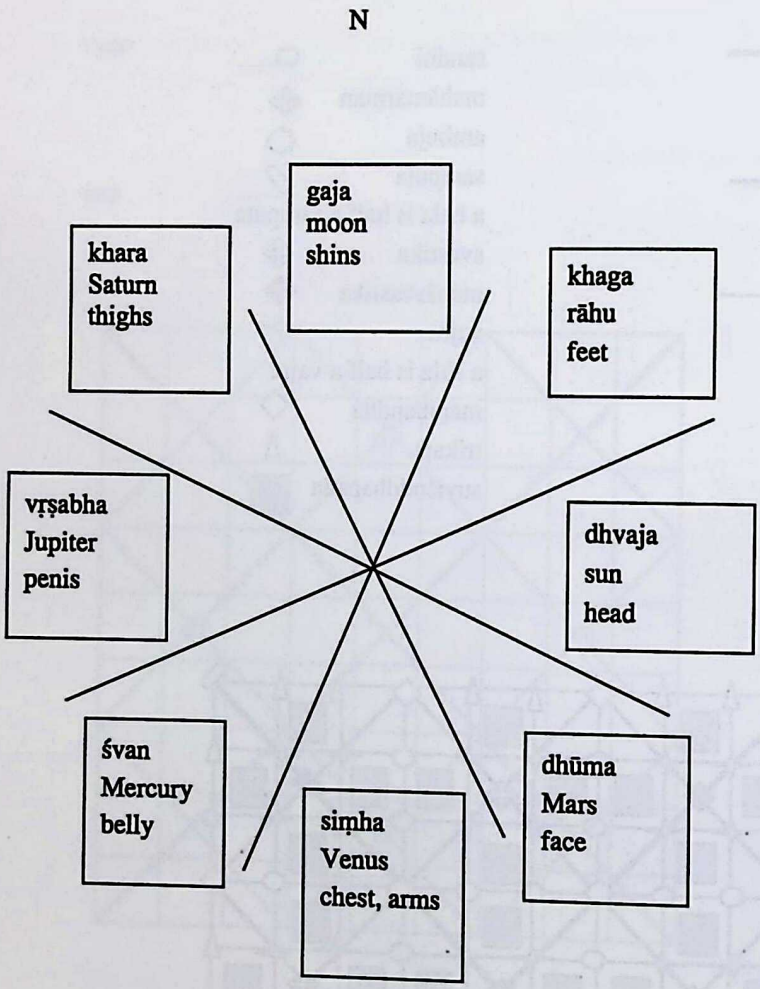


Figure 17a: The talacchanda of a nirandhāra temple on a 9x9-part plan, PI 6.332 plan,

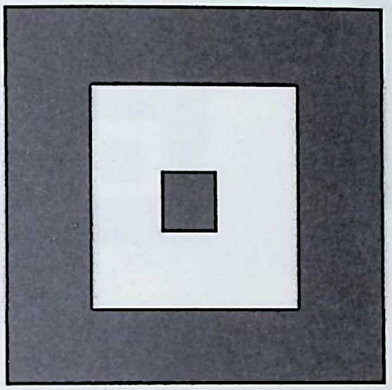


Figure 17b: The talacchanda of a sāndhāra temple on a 9x9-part BK pl 25c-26, MC 4.50-51b, MY 5.41c-42a, and PI 6.143-144

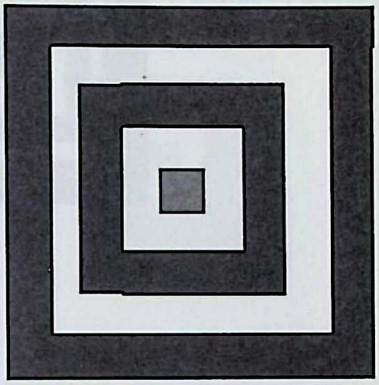


Figure 18a: The talacchanda of a nirandhāra temple on an 8x8-part plan, BK pl 23, MC 4.44c-45c, MY 5.34-35b, and PI 6.108-110c.

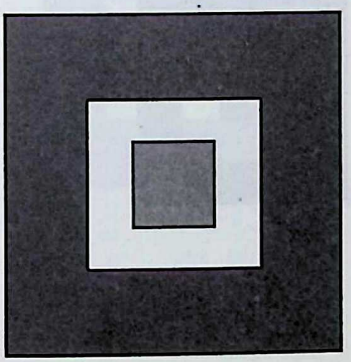
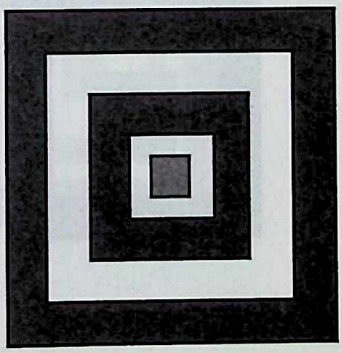


Figure 18b: The talacchanda of a sāndhāra temple on an 8x8-part plan, MY 5.39c-40 and PI 6.140-141.



1 part pīṭha bhitti

Figure 19: The talacchanda of a sāndhāra temple on a 7x7-part plan, MY 5.43-44.

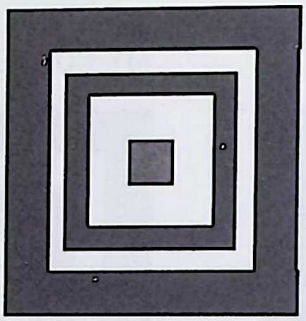


Figure 20: The talacchanda of a nirandhāra temple on a 6x6-part plan, DM 87.32-36.

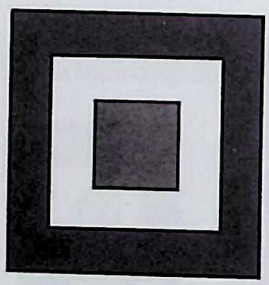
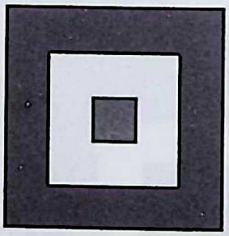


Figure 21: The talacchanda of a nirandhāra temple on a 5x5-part plan, DM 87.24-29 and PI 6.333.



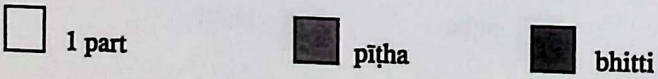


Figure 22: The talacchanda of a nirandhāra temple on a 4x4-part plan, DM 87.11-12, MC 4.48, KI 55.2 and MY 5.37c-39b.

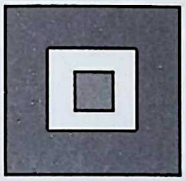


Figure 23a: The talacchanda of a nirandhāra temple, with proportions according to liṅga size, MC 4.46c-47b, DM 87.30-31, MY 5.36, PI 6.114-115a and KI 55.9b-11b.

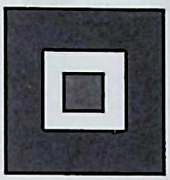


Figure 23b: The talacchanda of a nirandhāra temple, with proportions according to liṅga size, BK pl 29c-30.

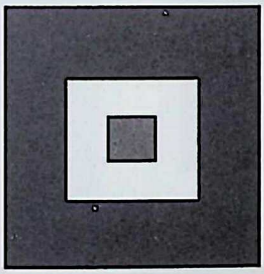


Figure 23c: The talacchanda of a sāndhāra temple, with proportions according to liṅga size, PI 6.145c-147a.

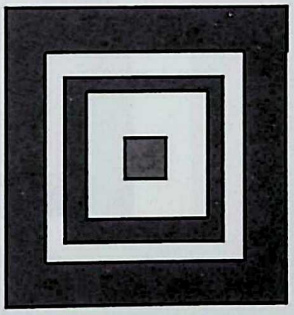


Figure 24a: The talacchanda of a nirandhāra temple, with proportions according to doorway size, PI 6.117b-122.

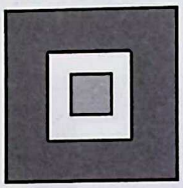


Figure 24b: The talacchanda of a sāndhāra temple, with proportions according to doorway size, PI 6.148b-151.

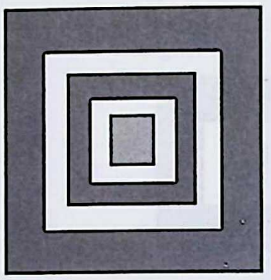


Figure 25: The talacchanda of a nirandhāra temple, with proportions according to garbha size, KI 55.11c-12.

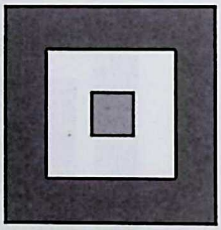


Figure 26a: The talacchanda of a sāndhāra temple, from 10 hastas up, according to breadth in hastas, MY 5.45-46.

The example illustrated is conceived as that of a 10-hasta temple, with a 1-hasta liṅga, but the proportions would be the same for any temple size from the 10-, 15-, 20-, 25-, 30-, 35-, 40-, 45- and 50-hasta temple group.

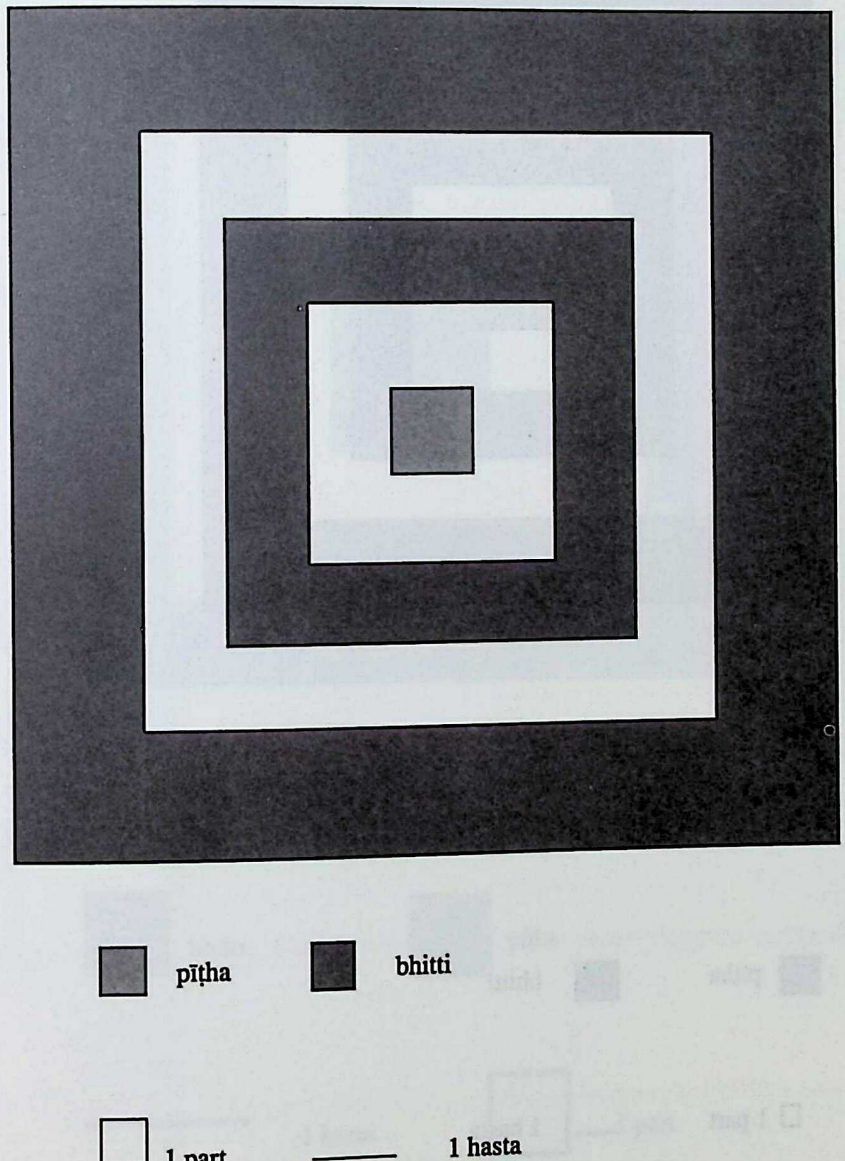
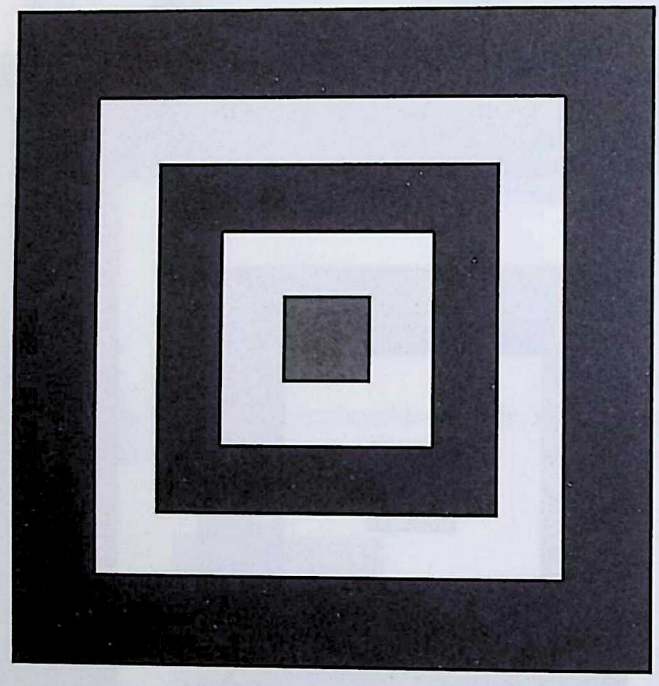


Figure 26b: The talacchanda of a sāndhāra temple, from 10 hastas up, according to breadth in hastas, MY 5.45-46. The example illustrated is conceived as that of a 15-hasta temple, with a 2-hasta liṅga, but, again, the proportions would be the same for any temple size from the 10-,15-, 20-, 25-, 30-, 35-, 40-, 45- and 50-hasta temple group.



pīṭha bhitti

1 part 1 hasta

Figure 26c: The talacchanda of a temple, from 4 hastas up, according to breadth in hastas, MC 4.52-53. The example illustrated is conceived as that of a 4-hasta temple, with a 1-hasta liṅga.

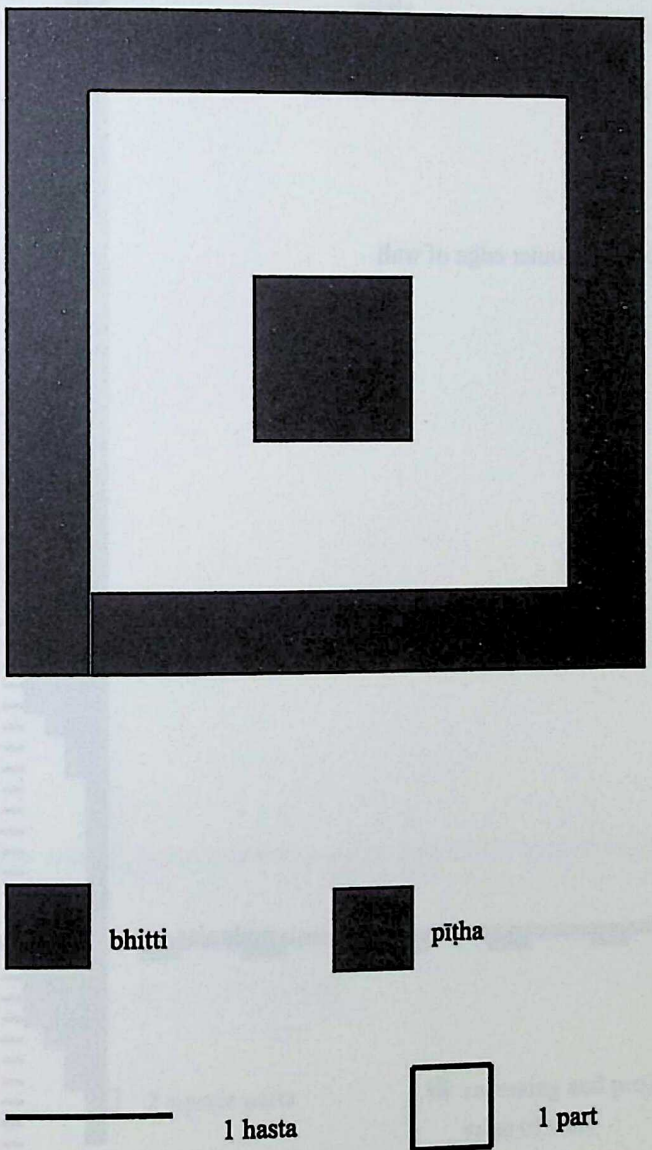


Figure 27: The talacchanda of the Meru temple, MY 5.57-58 and BK pl 65c-69.
(At MC 4.62c-65 the proportions of the recesses and projections are reversed. At PI 6.214-216 the lengths of the recesses and projections are not given.) The temple is 100x100 parts, with an extra 4 parts on 3 sides for the shaping of the recesses and projections in the walls. Due to space constraints, I illustrate just one section of the temple.

one square part

recessing and projection at outer edge of wall

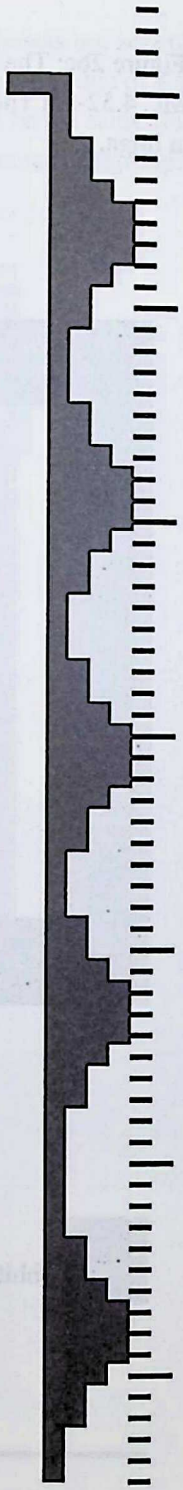
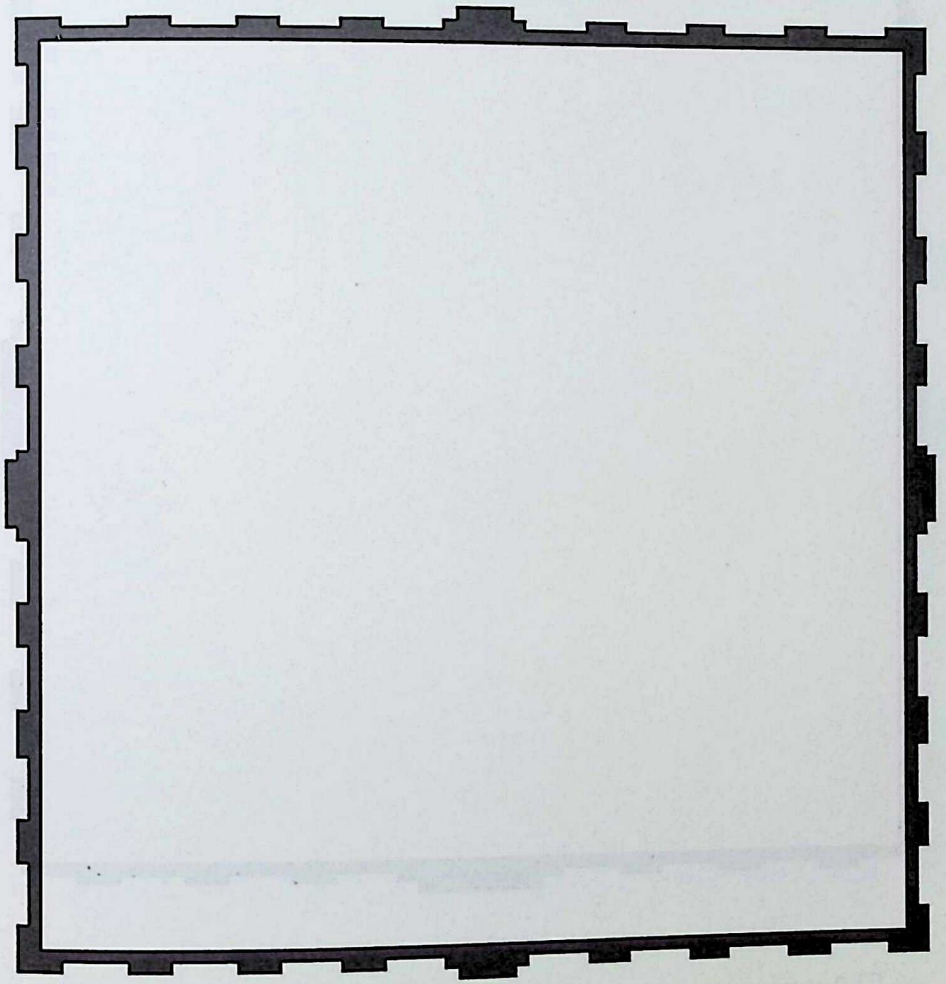


Figure 28a: the talacchanda of the Mandara temple, MY 5.61-62, and BK pl 75-76.

The temple is on 84 by 84 parts, with an extra 3 parts at each side for the shaping of the recesses and projections in the walls.

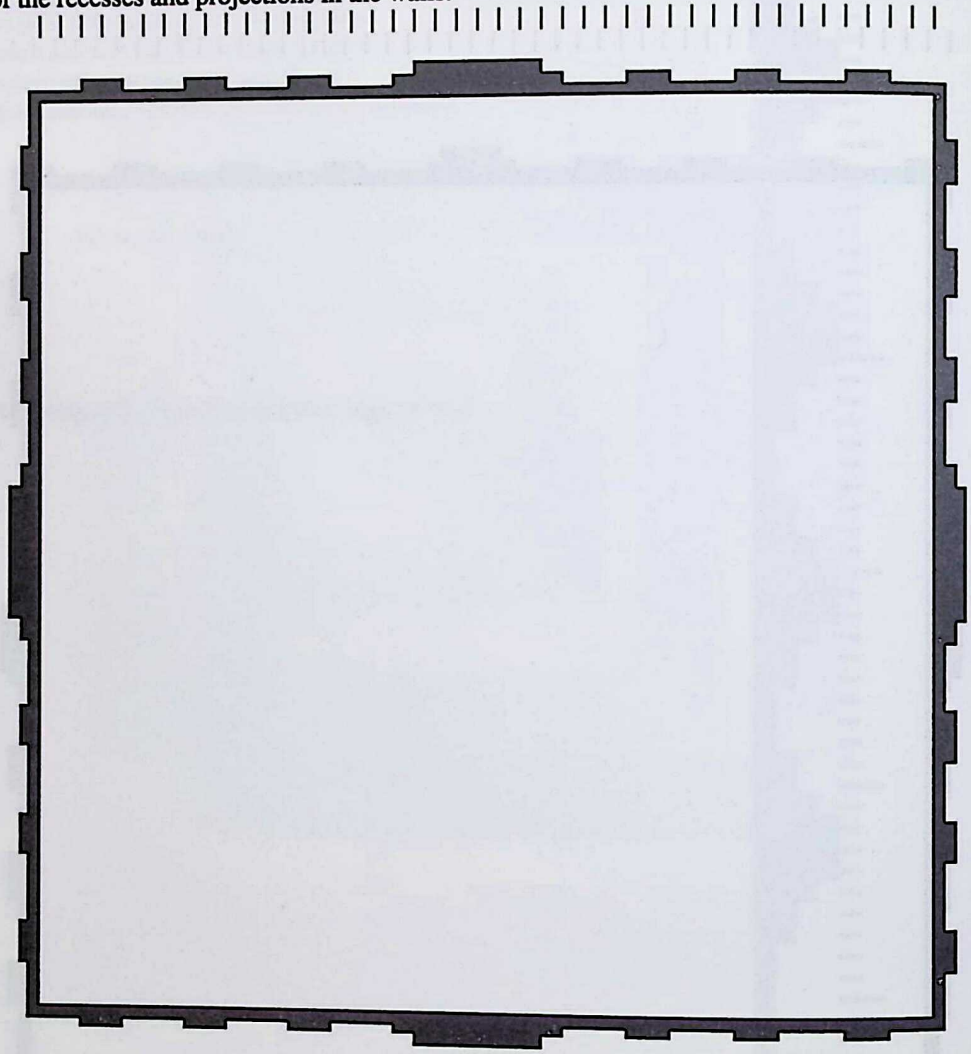


☐ 2 square parts

■ recessing and projection at outer edge of wall

Figure 28b: the talacchanda of the Mandara temple, MC 4.75-76.

The temple is on 84 by 84 parts, with an extra 3 parts at each side for the shaping of the recesses and projections in the walls.

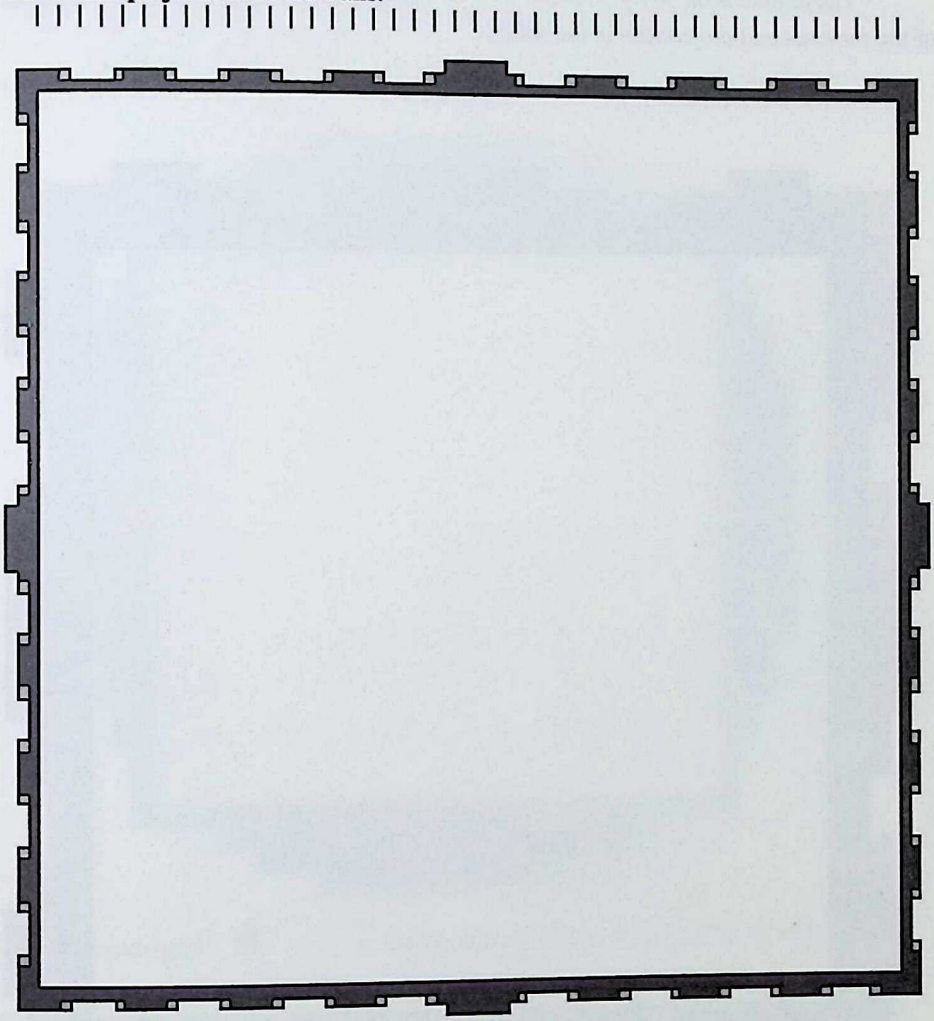


☐ 2 square parts

■ recessing and projection at outer edge of wall

Figure 28c: the talacchanda of the Mandara temple, PI 6.226-230.

The temple is on 84 by 84 parts, with 3 extra parts at each side for the shaping of recesses and projections in the walls.



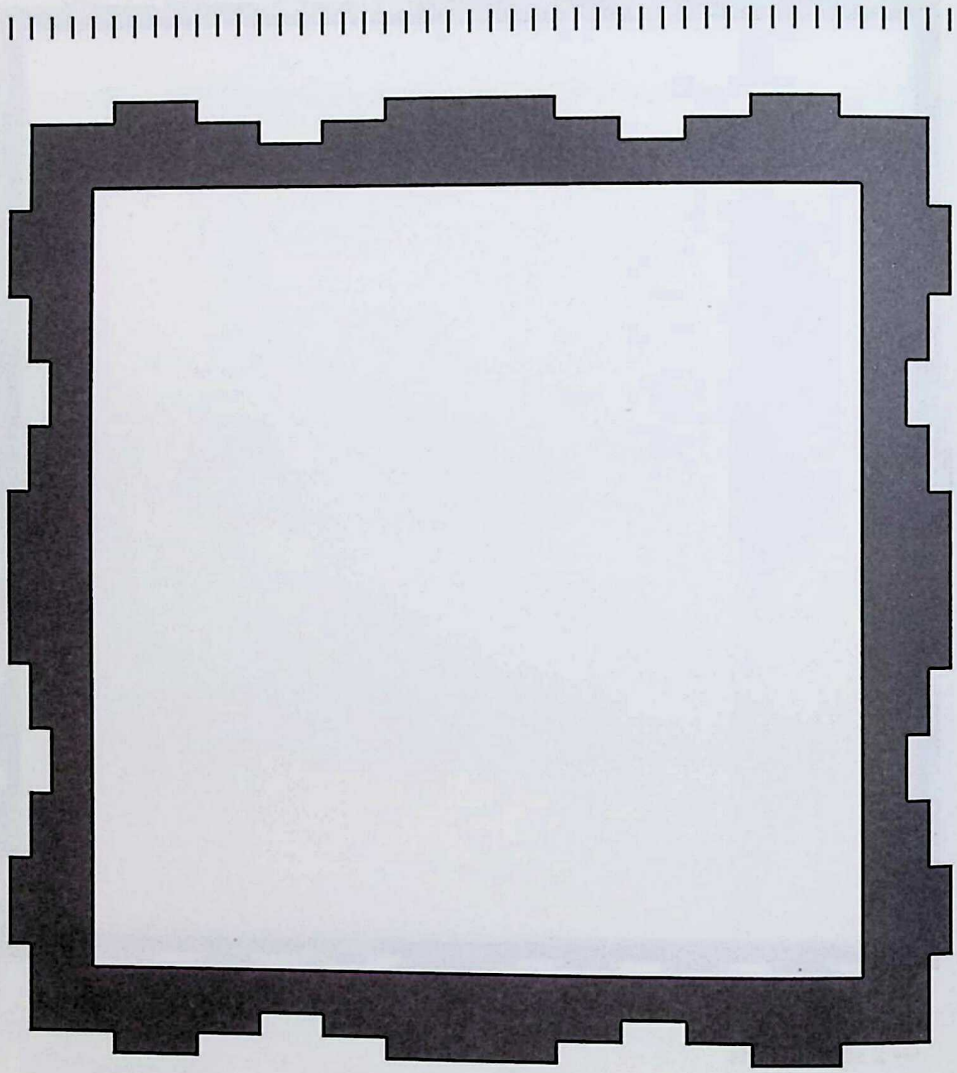
2 square parts

kumbha

recessing and projection at the outer edge of the wall

Figure 29: The talacchanda of the Kailāsa temple, MY 5.64-66, BK pl 80-82, MC 4.82c-88, and PI 6.238c-241.

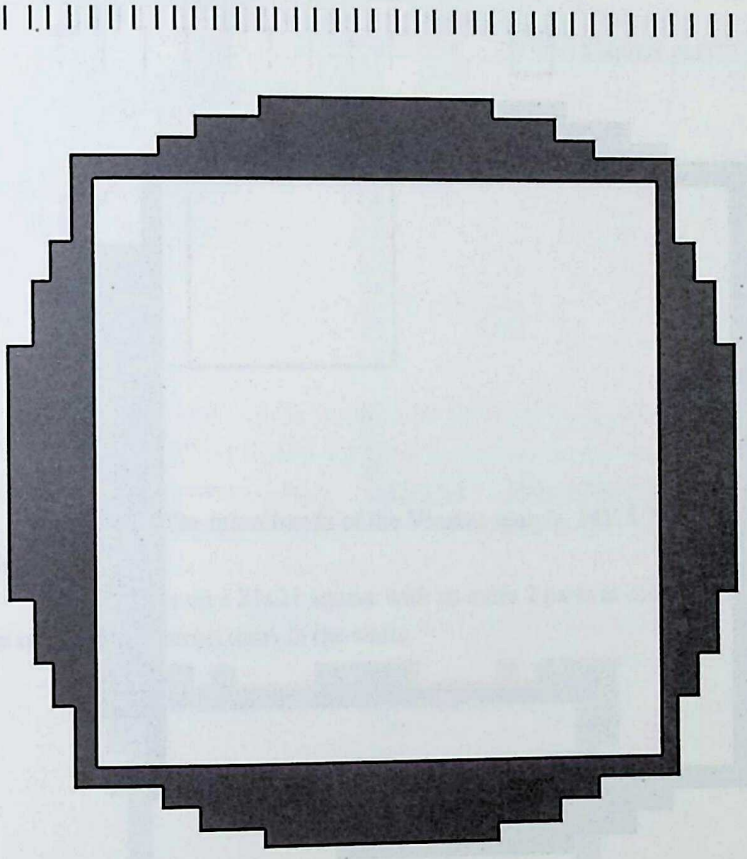
The temple is on 36 by 36 parts, with an extra 4 parts at each side for the shaping of the recesses and projections in the walls.



□ 1 square part ■ recessing and projection at outer edge of wall

Figure 30: The talacchanda of the [Mahā]bhadra temple, MY 5.67c-69, BK pl 94-100, PI 6.246c-248.

The temple is on 28x28 parts, with an extra 4 parts at each side for the shaping of the recesses and projections in the walls.



☐ 1 square part ■ recessing and projection at outer edge of wall

Figure 31: The talacchanda of the Yavīyān Bhadra temple, MY 5.70-71, BK pl 94-100, MC 4.89-93b, and PI 6.300-301.

The temple is on 7x7 parts, with an extra 2 parts at each side for the shaping of the recesses and projections in the walls.

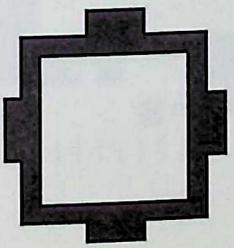
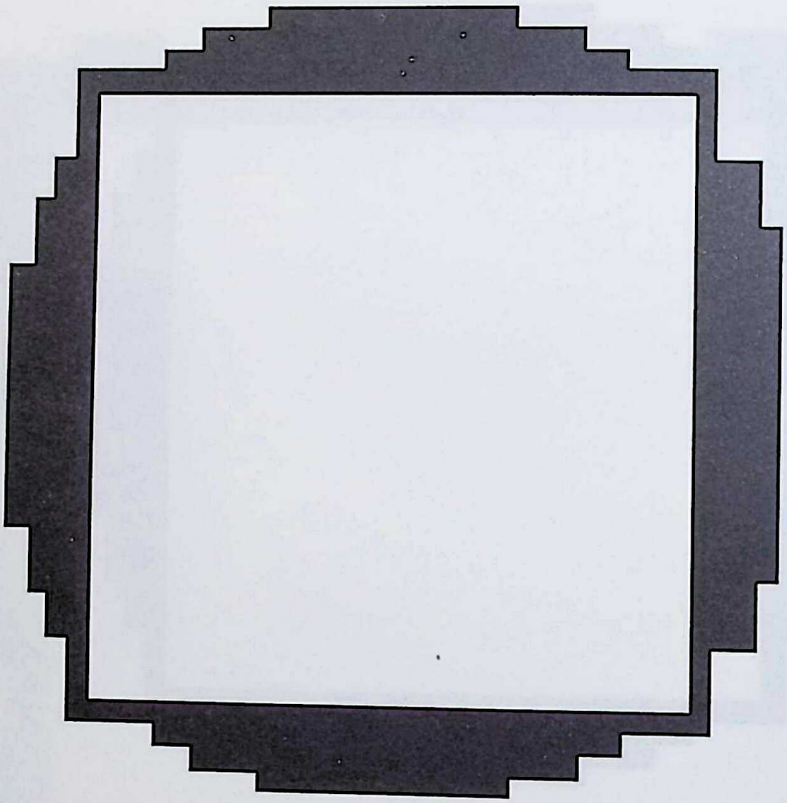


Figure 32: The talacchanda of the [Mahā]bhadra temple, MC 4.89-93b.

The temple is on 28x28 parts, with an extra 4 parts at each side for the shaping of the recesses and projections in the walls.



□ 1 square part ■ recessing and projection at outer edge of wall

Figure 33: The talacchanda of the Gaja temple, MY 5.72, PI 6.279c-281b and MC 4.93c-94b.

The temple is on a square of 5x5 parts with a paribhrama (apsidal form) at the back, on a radius of 2½ parts.

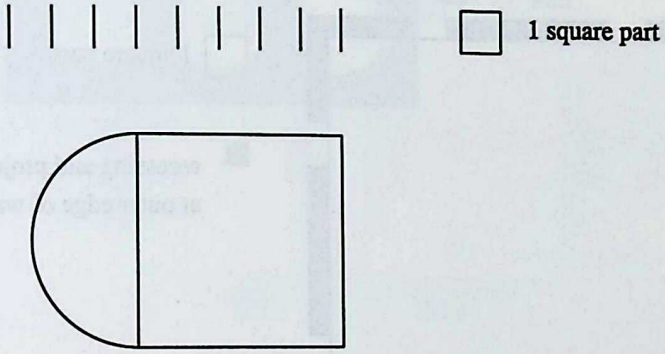


Figure 34a: The talacchanda of the Vimāna temple, MY 5.73-74b, BK pl 87-88, and MC 4.94c-95.

The temple is on a 21x21 square with an extra 2 parts at each side for the shaping of the recesses and projections in the walls.

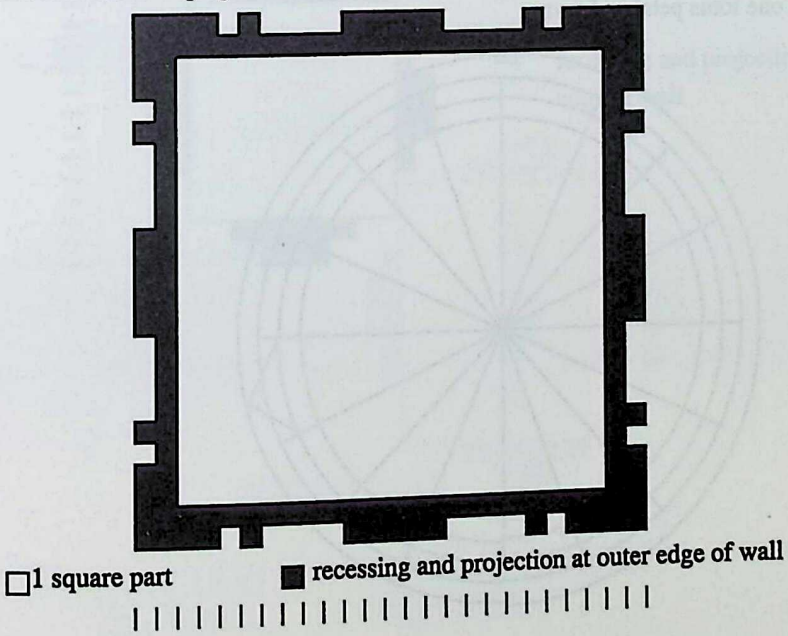


Figure 34b: the Talacchanda of the Vimāna temple, PI 6.252-254b.

The temple is on a 10 by 10 square, with an extra ½ part at each side for the shaping of the recesses and projections of the *talacchanda*.

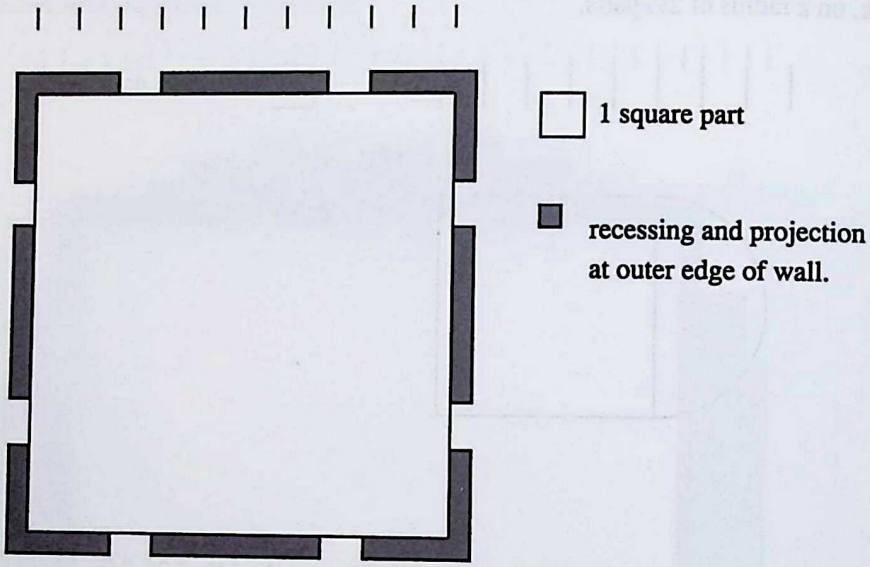


Figure 35: the talacchanda of the Padma temple, PI 6.283-284.
Only one lotus petal is drawn.

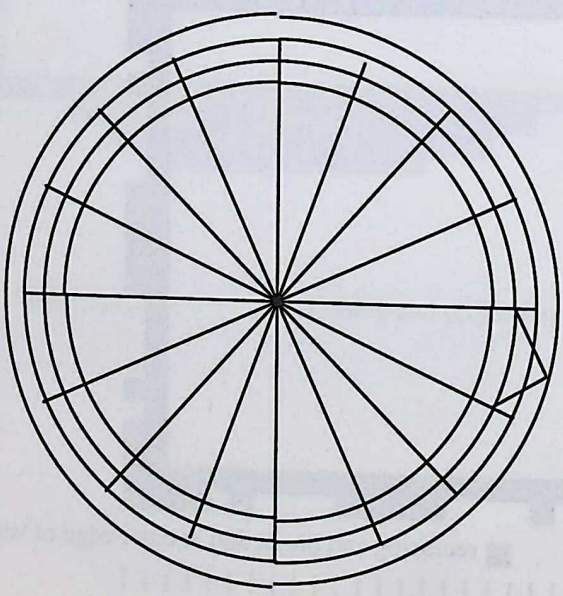


Figure 36: The talacchanda of the Haṃsa temple, MY 5.78-79b and BK pl 113-115 .

The temple is on a 4x10-part plan.

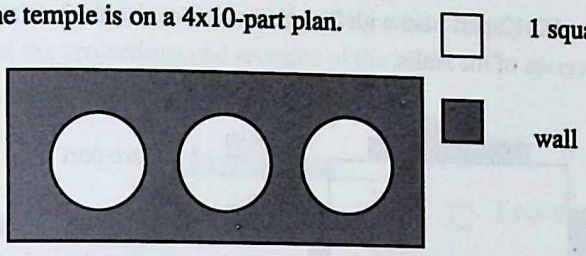


Figure 37: The talacchanda of the Vardhamāna Śrīvatsa temple, MY 5.79c-80, BK pl 102, and MC 4.106. (PI 6.292-293 describes the Vardhamāna in the same terms, but does not include it in the Śrīvatsa group.)

The temple is on a 10 by 10 plan with 2 extra parts at each side for the shaping of the projections and recesses of the walls.

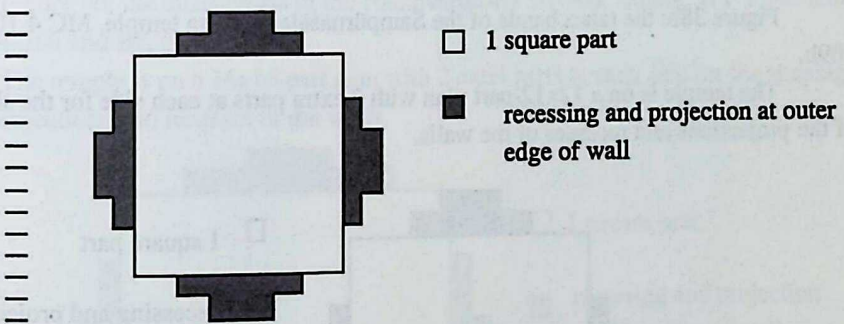


Figure 38a: the talacchanda of the Saṃpūrṇaśāla Śrīvatsa temple, MY 5.81-83b and BK pl 103-104c.

The temple is on a 12x12-part plan with 2 extra parts at each side for the shaping of the projections and recesses of the walls.

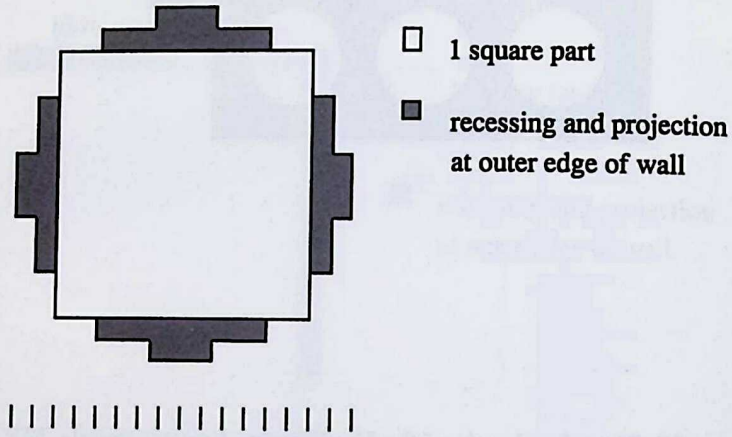


Figure 38b: the talacchanda of the Saṃpūrṇaśāla Śrīvatsa temple, MC 4.108-109b.

The temple is on a 12x12-part plan with 2 extra parts at each side for the shaping of the projections and recesses of the walls.

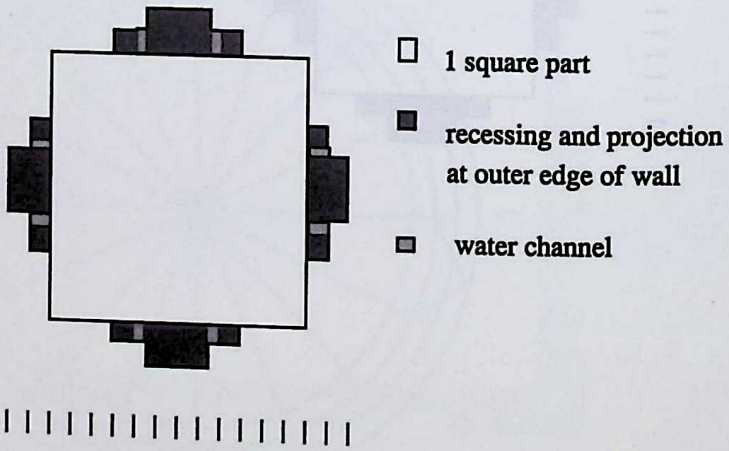


Figure 39: the talacchanda of the Khaṇḍaśāla Śrīvatsa temple, MY 5.83c-84b, BK pl 104d-106, MC 4.112c-113 and PI 6.295c-296.

The temple is on an 11x11-part plan with 2 extra parts at each side for the shaping of the projections and recesses of the walls.

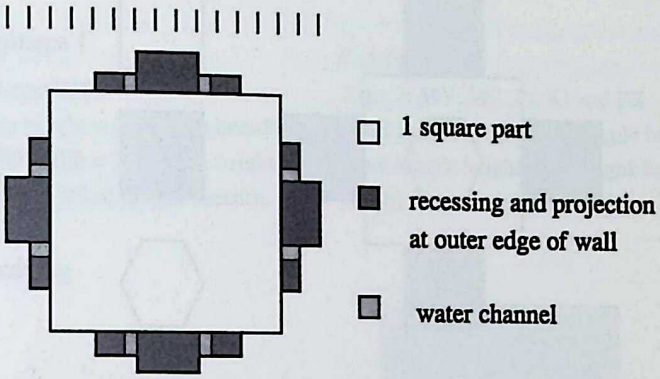


Figure 40: the talacchanda of the Nandivardhana Śrīvatsa temple, MY 5.84c-85b, PI 6.264-266 and BK pl 107-108.

The temple is on a 16x16-part plan with 2 extra parts at each side for the shaping of the projections and recesses of the walls

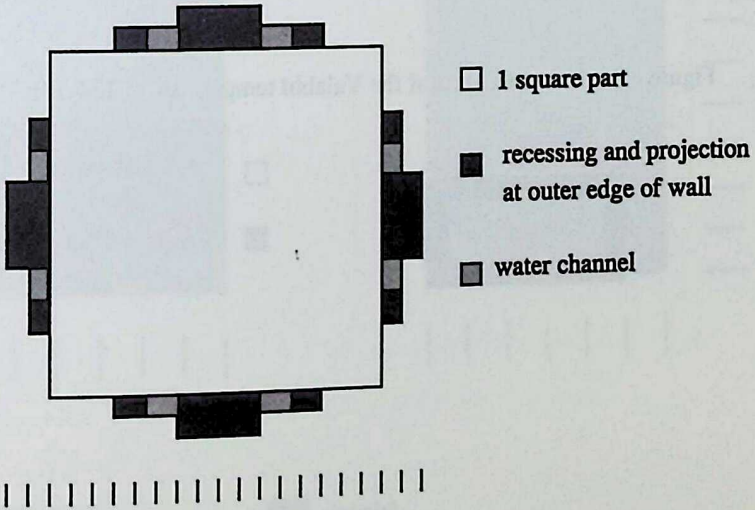


Figure 41: the talacchanda of the Garuḍa temple, MY 5.85c-86b, MC 4.117-118, and PI 6.268c-270.

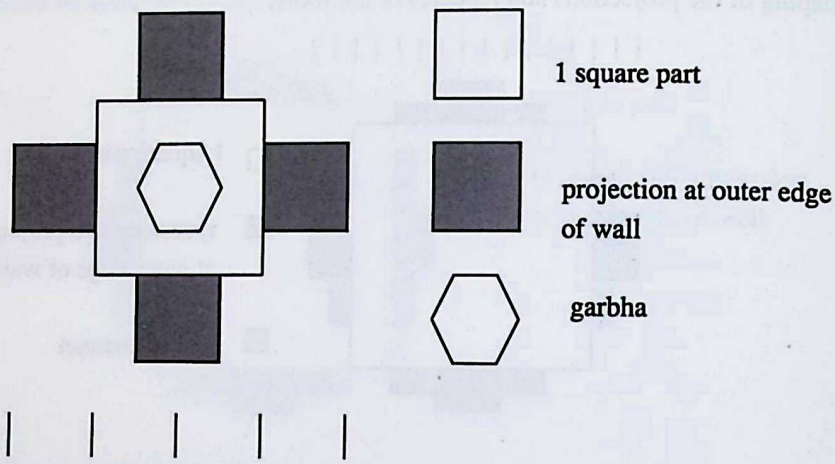


Figure 42a: the talacchanda of the Valabhī temple, MY 5.86c-87, PI 6.311-312 and MC 4.120c-121.

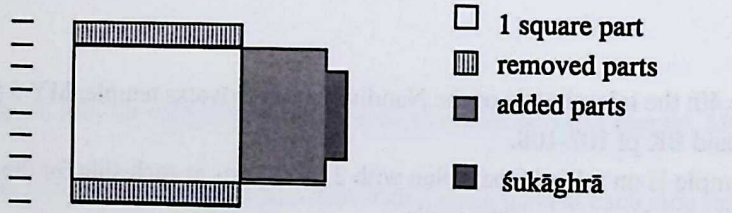
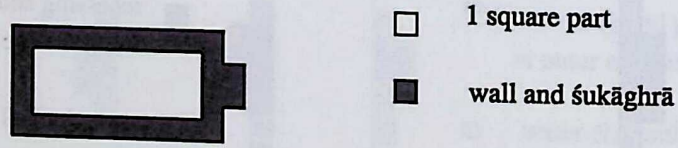


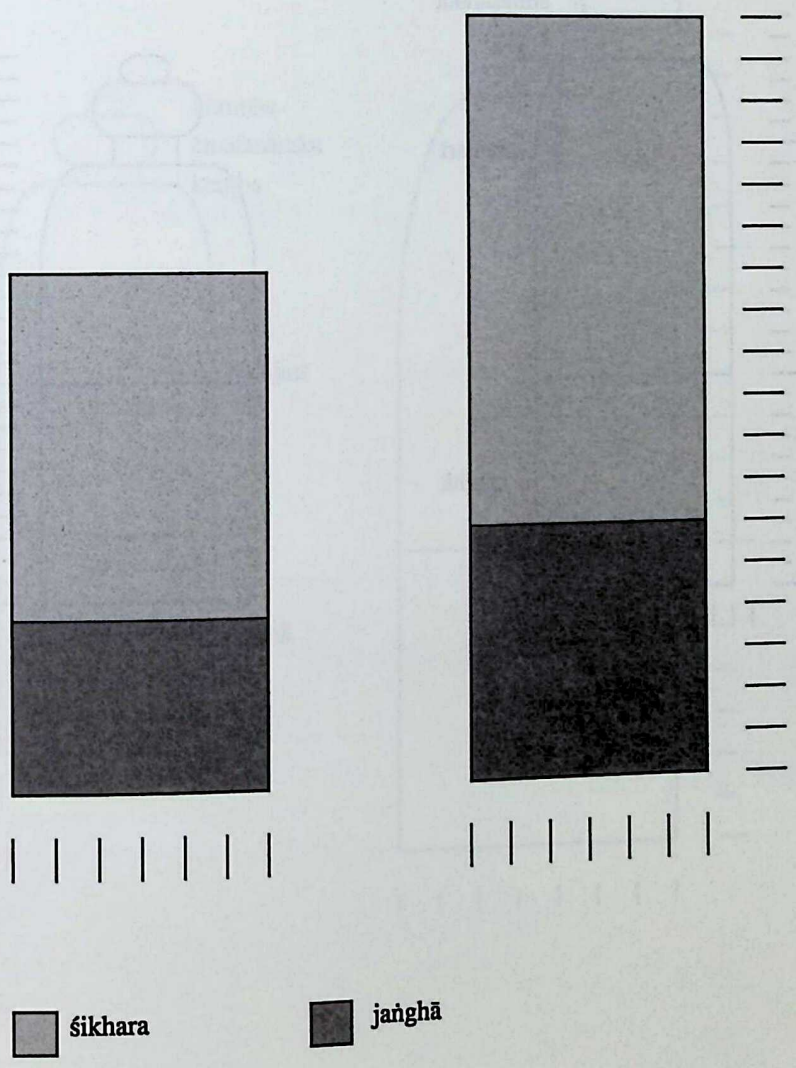
Figure 42b: the talacchanda of the Valabhī temple, BK pl 134-135.



Figures 43a and b: the proportions of the jaṅghā and śikhara, types 1 and 2.

Figure 43a
Type 1: BS and DM
Total temple height = 2x temple breadth.
Total temple height = 3x jaṅghā height.
Jaṅghā height = 2/3 of jaṅghā breadth.

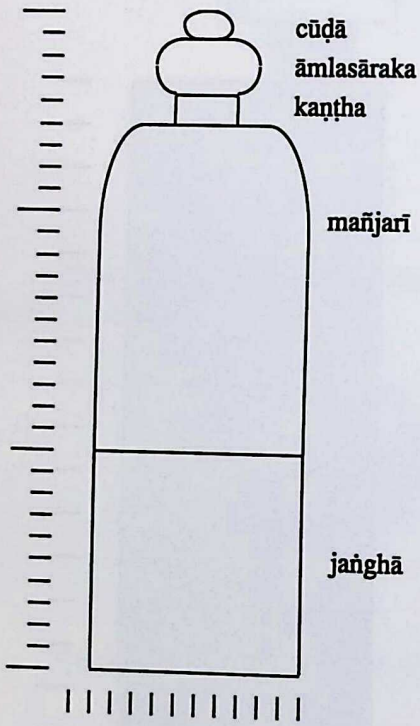
Figure 43b
Type 2: MY, MC, PI, KI and BK
Total temple height = 3x temple breadth.
Total temple height = 3x jaṅghā height.
Jaṅghā height = jaṅghā breadth.

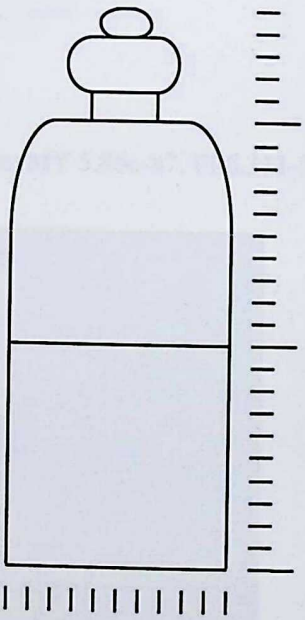


Figures 44 and 45: the proportions of the elements of the śikhara, MY 5.105c-106.
The mañjarī curve is not accurately rendered.

Figure 44:
Temple height = 3 x jaṅghā height
The jaṅghā is divided into 10 parts.
The mañjarī is ¾ of the śikhara height.

Figure 45:
Temple height = 2½ x jaṅghā height
The jaṅghā is divided into 10 parts.
The mañjarī is 2/3 of the śikhara height.





Figures 46 and 47: the proportions of the elements of the śikhara, PI 6.361-374. The mañjarī curve is not accurately rendered.

Figure 46:
Temple with an andhāra. Temple height = 3 x jaṅghā height. The jaṅghā is divided into 10 parts. The mañjarī is 4/5 of the śikhara height.

Figure 47:
Temple with no andhāra, but with a maṇḍapa. Temple height = 3 x jaṅghā height. The jaṅghā is divided into 7 parts. The mañjarī is ¾ of the śikhara height.

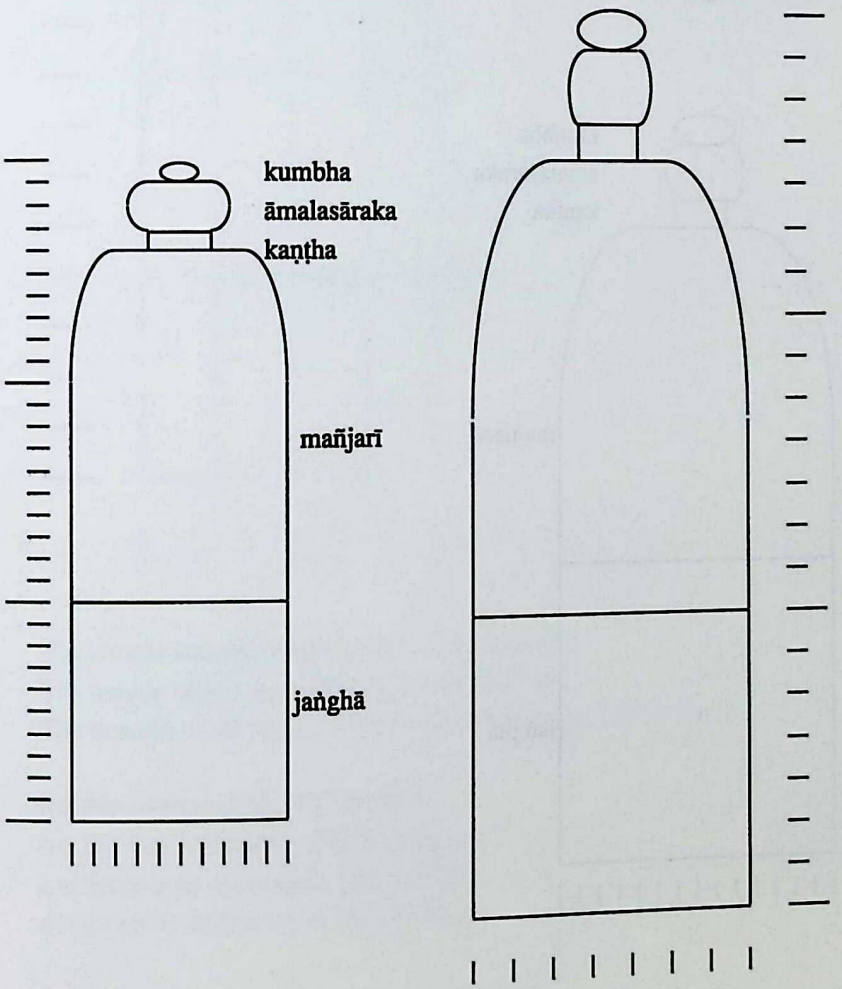


Figure 48: the proportions of the elements of the śikhara, PI 6.375-376. The mañjarī curve is not accurately rendered.

Temple with no andhāra or maṇḍapa. Temple height = 2½ x jaṅghā height.The jaṅghā is divided into 7 parts. The mañjarī is ¾ of the śikhara height.

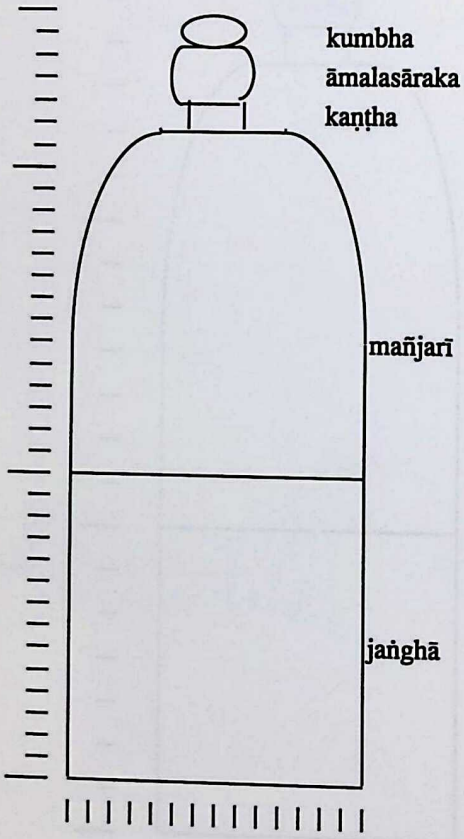
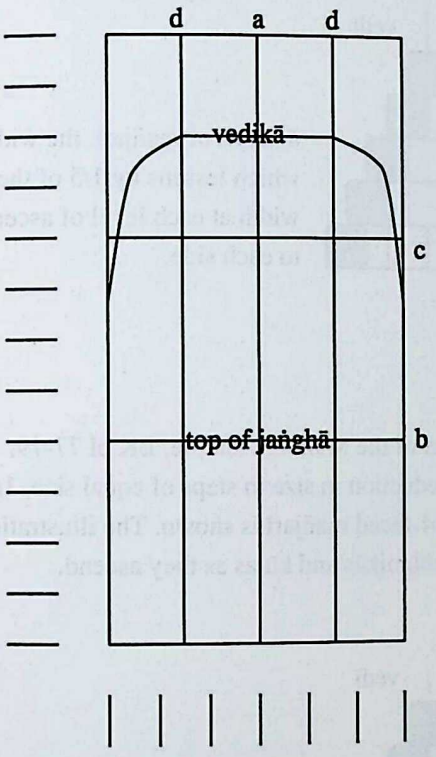


Figure 49: The shaping of the caya at DM 94

The mañjarī curve and height of the vedikā are not accurately rendered

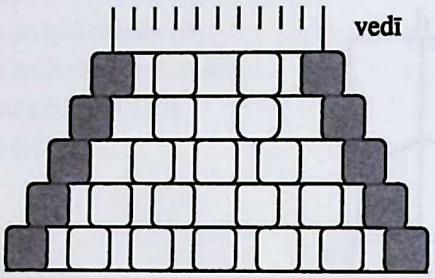


The temple breadth is divided by 4, DM 94.29cd.
The temple height is divided by 3, DM 94.30ab.
The breadth of the vedikā is half that of the temple, DM 94.18ab.

a = the madhyarekhā, DM 94.28cd
b = the first tiryaksūtra, DM 94.30cd
c = the second tiryaksūtra, DM 94.31cd
d = a pair of ūrdhvasūtras, DM 94.32cd

Figure 50: the āghāṭas of the mañjarī of the Meru temple, BK pl 70-73.

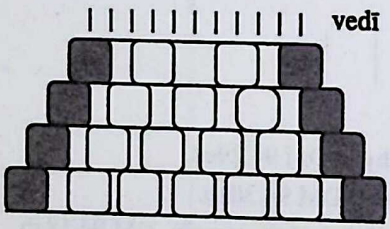
The mañjarī has been shaped by a reduction in size in steps of equal size, 1/5 of the vedī, 1/10 to each side. One face of the 4-faced mañjarī is shown. The illustration fails to show the diminution in size of the bhūmikās and kūṭas as they ascend.



āghāṭas of mañjarī, the width of which lessens by 1/5 of the vedī width at each level of ascent, 1/10 to each side.

Figure 51: the āghāṭas of the mañjarī of the Mandara temple, BK pl 77-79.

The mañjarī has been shaped by a reduction in size in steps of equal size, 1/5 of the vedī, 1/10 to each side. One face of the 4-faced mañjarī is shown. The illustration fails to show the diminution in size of the bhūmikās and kūṭas as they ascend.



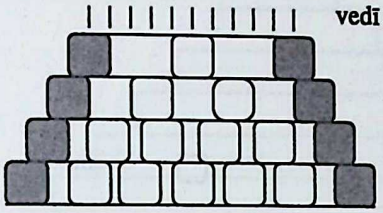
āghāṭas of mañjarī, the width of which lessens by 1/5 of the vedī width at each level of ascent, 1/10 to each side.

bhūmikā

kūṭa

Figure 52: the āghāṭas of the mañjarī of the Kailāsa temple, BK pl 82-85.

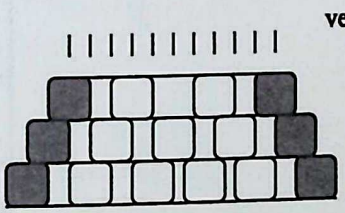
The mañjarī has been shaped by a reduction in size in steps of equal size, 1/5 of the vedī, 1/10 to each side. One face of the 4-faced mañjarī is shown. The illustration fails to show the diminution in size of the bhūmikās and kūṭas as they ascend.



āghāṭas of mañjarī, the width of which lessens by 1/5 of the vedī width at each level of ascent, 1/10 to each side.

Figure 53: the āghāṭas of the mañjarī of the Vimāna temple, BK pl 91-93.

The mañjarī has been shaped by a reduction in size in steps of equal size, 1/5 of the vedī, 1/10 to each side. One face of the 4-faced mañjarī is shown. The illustration fails to show the diminution in size of the bhūmikās and kūṭas as they ascend.



āghāṭas of mañjarī, the width of which lessens by 1/5 of the vedī width at each level of ascent, 1/10 to each side.

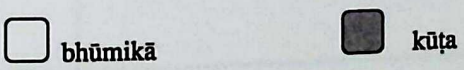


Figure 54: in this illustration, I have applied the placement of bhūmikās and kūṭas, as described for a Meru temple at BK pl 70-73, to the śikhara shape described at MY 5.105c-106 for a temple the height of which is 3 x the height of the jaṅghā, with the mañjarī in ¾ of the height of the śikhara. The illustration fails to show the diminution in size of the bhūmikās and kūṭas as they ascend.

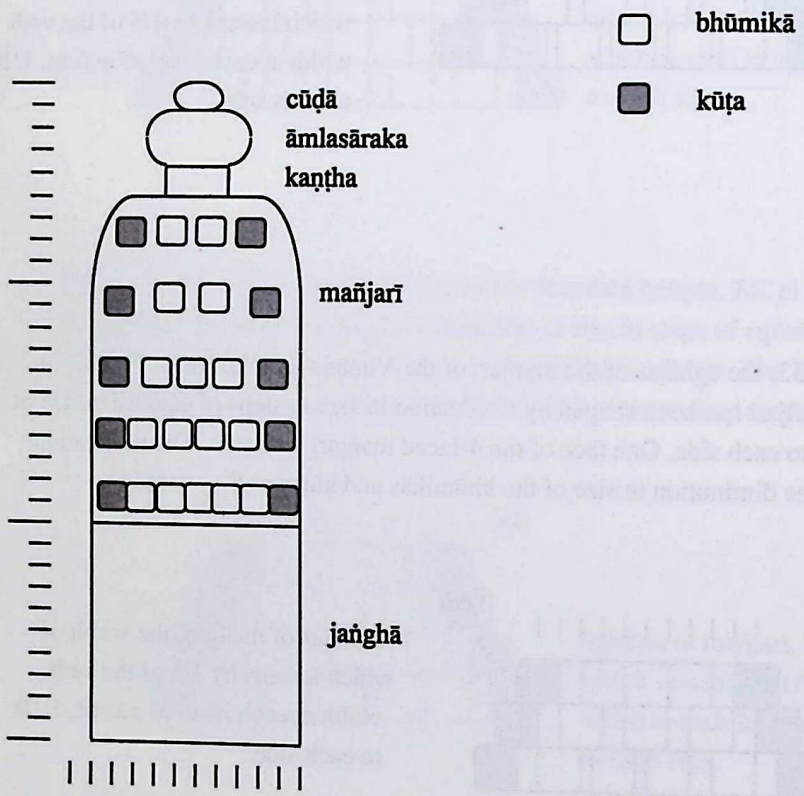


Figure 55a: an illustration of a roof made from 8 phaṃsa layers, PI 6.370ab and PI 6.380c-381. The steepness of the roof may be adjusted by adjusting the rise of each step.

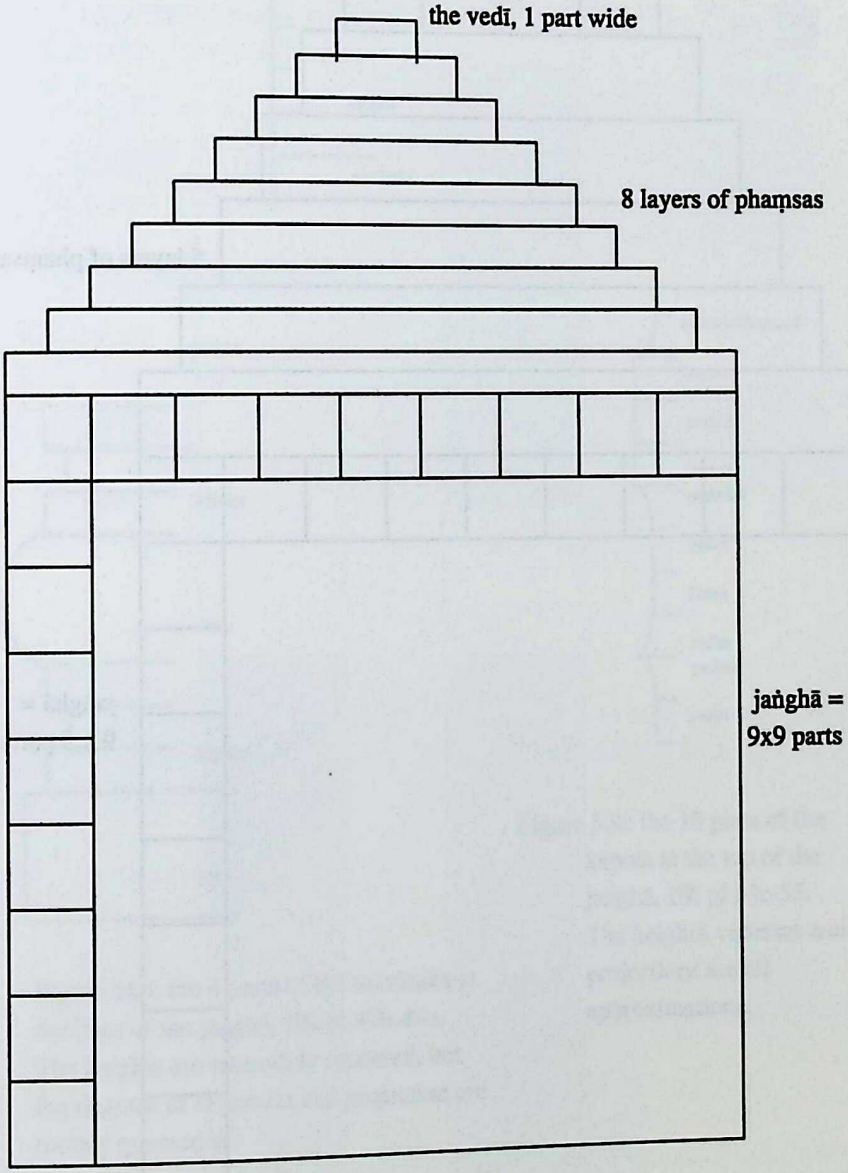


Figure 55b: an illustration of a roof made from 4 phaṃsa layers, MY 5.112-113. The steepness of the roof may be adjusted by adjusting the rise of each step. The number phaṃsas may be varied by adjusting the tread of each step.

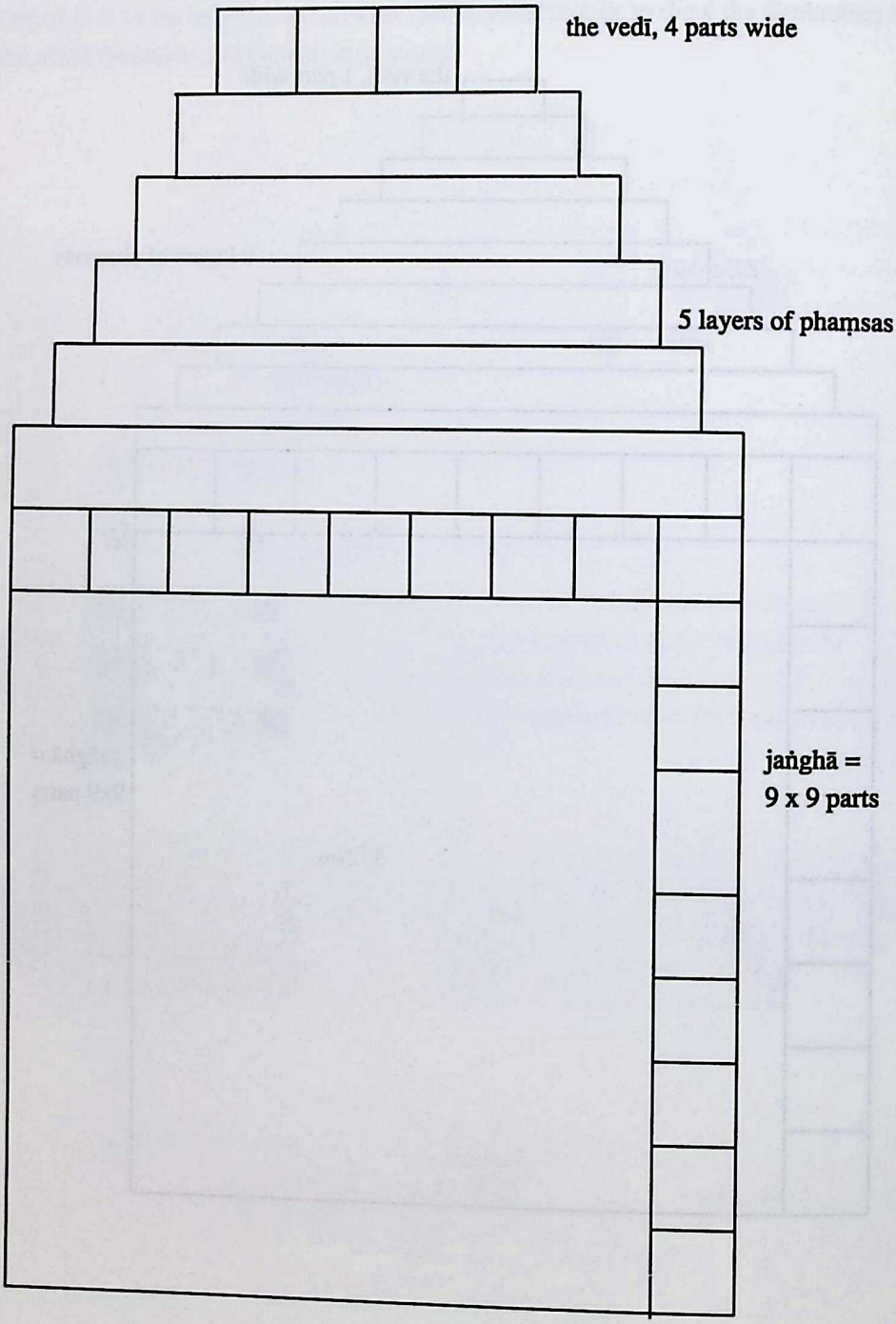
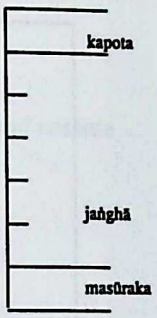


Figure 56a: the parts of the jaṅghā, BK pl 46-47a.



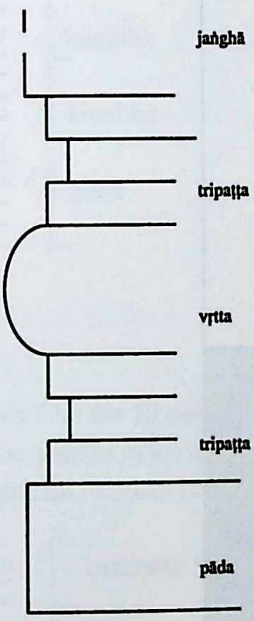


Figure 56b: the 4 parts of the masūraka at the base of the jaṅghā, BK pl 47b-49c. The heights are accurately rendered, but the degrees of recession and projection are merely guessed at.

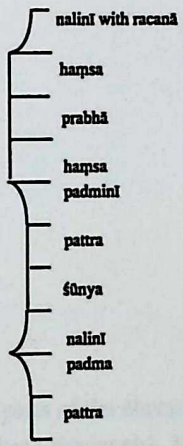


Figure 56c: the 10 parts of the kapota at the top of the jaṅghā, BK pl 53c-55. The heights, recesses and projections are all approximations.

Figure 57a: column at DM 93.41-49

Figure 57b: column at KI 19.11c-12b

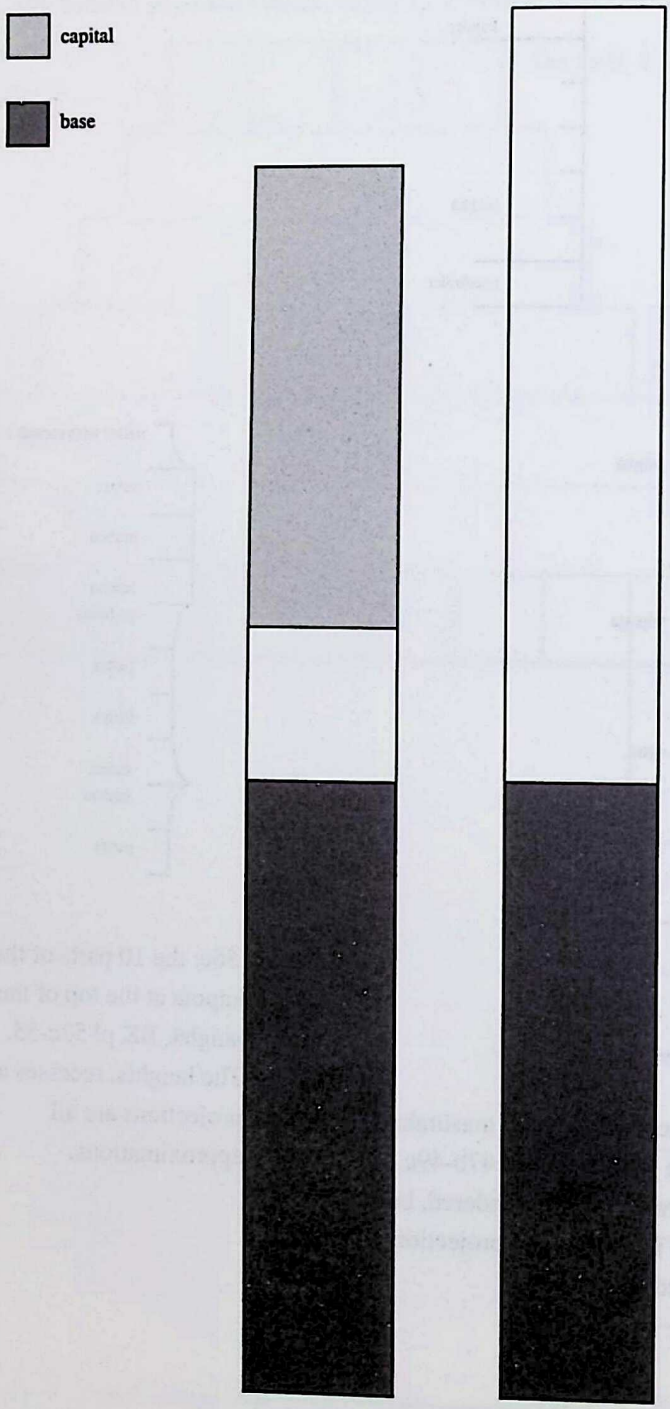


Figure 57c: the 31 parts of the elevation of the base of the jaṅghā (ādya), MC 4.187c-194b.

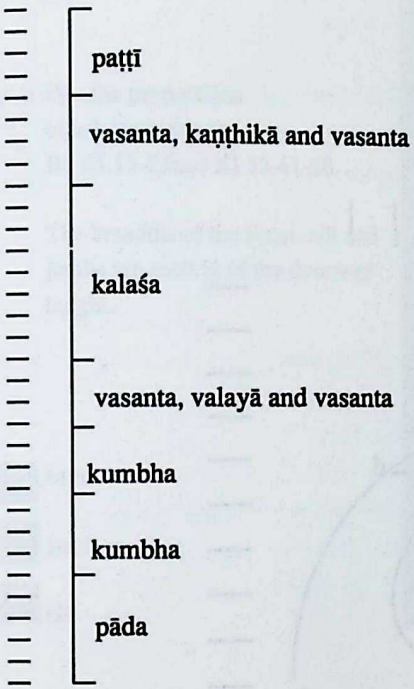


Figure 57d: the 10 parts of the elevation of the niṣkāsa in the middle of the jaṅghā, MC 4.194c-196.

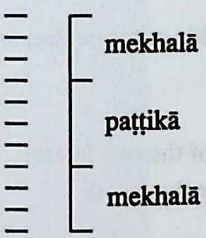


Figure 57e: the 16 parts of the elevation of the varaṇḍaka above the jaṅghā, MC, 4.197-202.

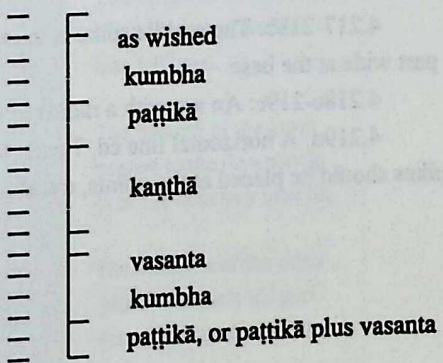
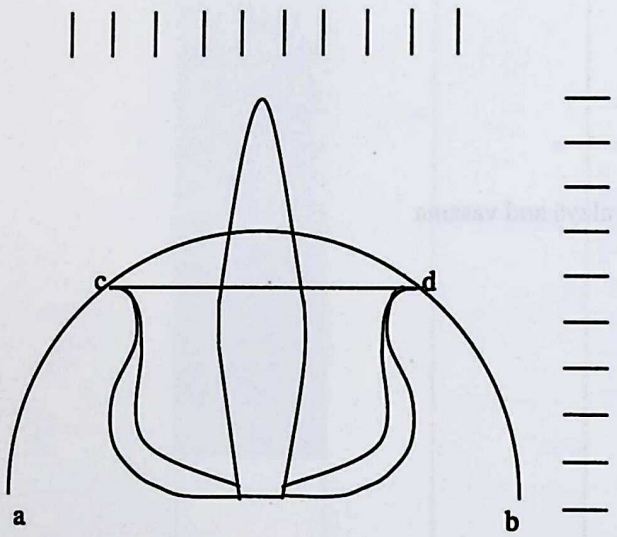


Figure 57f: the trident (triśūla), MC 4.215c-225b.



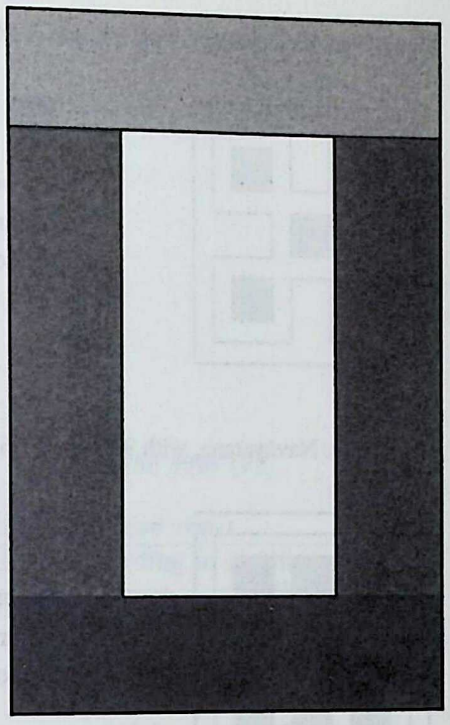
4.217-218b: The middle spike is made 9 parts long, 2 parts wide at the centre, and 1 part wide at the base.

4.218c-219c: An arc with a radius of 6 parts, ab, is drawn.

4.219d: A horizontal line cd, 7 parts long, is drawn. The tips of the two lateral spikes should be placed at the points, c and d, where the line cd meets the arc ab.

Figure 58a: the proportions of a 1-jamb doorway, BS 55.13-15and KI 55.41-48.

The breadths of the lintel, sill and jambs are each ¼ of the doorway height.

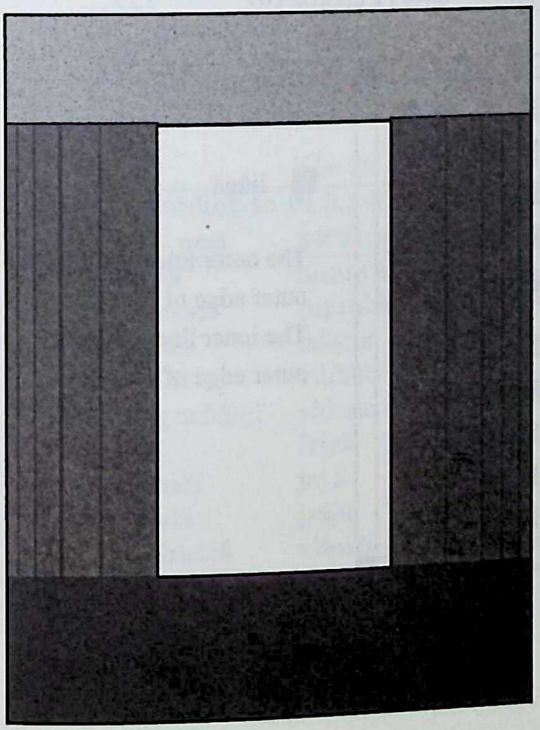


lintel

jamb

sill

Figure 58b: the proportions of a 5-jamb doorway, PI 7.1-29, MC 4.150c-161 and MY 5.124-134.



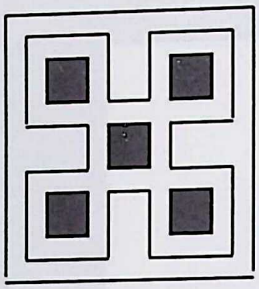
The height of the sill is ½ of the doorway breadth.

The height of the lintel is ½ of the doorway breadth less 1/8th part.

The breadth of the jamb nearest to the doorway is ¼ of the doorway breadth.

The breadths of the other jambs are each 1/3 part less than that of the one before.

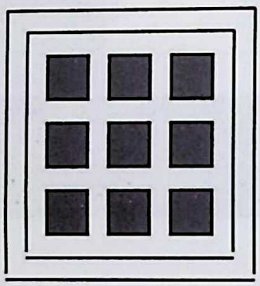
Figure 59a: Pañcāyatana, with 5 liṅgas, PI 6.173-176c



liṅga

The outer line marks the outer edge of the prākāra. The inner line marks the outer edge of the jagatī.

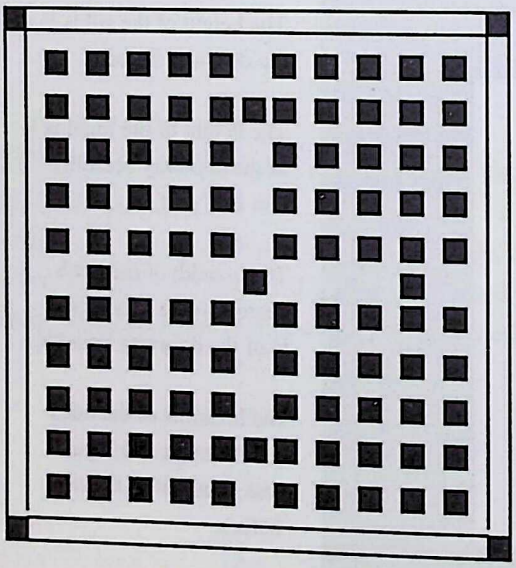
Figure 59b: Navāyatana, with 9 liṅgas, PI 6.176d-177b



liṅga

The outer line marks the outer edge of the prākāra. The inner line marks the outer edge of the jagatī.

Figure 59c: Varāyatana, with 108+1 liṅgas, PI 6.177c-189



liṅga

The outer line marks the outer edge of the prākāra. The inner line marks the outer edge of the jagatī.

Tables

Table 1: The names of the *sirās* (PI)

The 18 sirās of the 8x8 vāstu

According to PI 8.10-12		According to Anantaśambhu*	
east-west	north-south	east-west	north-south
śriyā	dhanyā	lakṣmī	dhanyā
yaśovatī	dhanā	yaśovatī	prāṇā
kāntā	viśālā	kāntā	viśālā
supriyā	sthirā	svapriyā	sthirā
vimalā	bhadrā	vimalā	bhadrā
śivā	gadā	śivā	jayā
suśobhā	niśā	subhagā	niśā
bhā	virajā	sumatī	virajā
nunī	vibhavā	sārā	vibhavā

*In his commentary to the Siddhāntasārāvalī, 150 (taken from SŚ part 3 587)

The 20 sirās of the 9x9 vāstu

According to PI 9.3-6		According to Utpala†	
east-west	north-south	east-west	north-south
śāntā	hiraṇyā	śānta	hiraṇyā
yaśovatī	suprabhā	yaśovatī	suvratā
kāntā	lakṣmī	kāntā	lakṣmī
viśālā	vibhūti	viśālā	vibhūti
prāṇavāhiṇī	vimalā	prāṇavāhiṇī	vimalā
satī	śriyā	satī	priyā
sumatī	jayā	sumanā	jayā
nandā	jvalā	nandā	kālā
subhadrā	viśokā	subhadrā	viśokā
manoramā	śubhā	surathā	indrā

†In his commentary on BS 52.65

Table 2: Lists of *marman* names (BK, MY comm, PI)

BK vy 142-3	MY as quoted by Trilocana*	PI 8.18-19
(list of 12)	(list of 12)	(list of 13)
vajra	sandhi	padma
lāṅgala	mahāmarman	vajra
śūla, etc.	ambuja	sandhi
maṇibandha, etc.	saṃpuṭa	pada
padma	hala	lāṅgala
svastika	svastika	saṃpuṭa
śuddha	mahāsvastika	triśūla
mahāmarman, etc.	vajra	maṇibandha
	śūla	trikaṭa
	maṇibandha	svastika
	trikaṭa	vaṃśa
	suviśuddhapada	rajju
		nāḍī

*At SŚ vol. 4, p.49

Table 3: *Śalyas* as indicated by scratching (PI, MY, KI, DM)

place scratched		śalya type	depth
head	PI 9.76	head	tatpramāṇataḥ
	MY 4 x+14cd	bone	at ½ a man
	KI 54.40ab	elephant śalya	at ½ a man
	DM 80.68c-69b	bone	at ½ a man
face	PI 9.77	wood	2 hasta
	MY 4 x+15	wood	2 hasta
	KI 54.40	wood	2 hasta
	DM 80.69c-70b	wood / hair of head	2 hasta
neck	PI 9.78	chain	3 hasta
	MY 4 x+15	chain	3 hasta
		or cat skeleton	½ a man
	KI 54.41	chain	3 hasta
		or animal	4 hasta
	DM 80.71c-72b	chain	3 hasta
hand	PI 9.79-80	bed	32 aṅgula
	MY 4 x+19	bed post	1 hasta
	KI 54.42	bed	knee deep
	DM 80.75c-77b	bed post	knee deep
		or skull	hip deep
		or something made of clay	
arm	KI 54.42	long bone	3 hasta
	MY 4 x+18	human arm bone	hip depth
	DM 80.74c-75b	bone	3 ½ hasta
left upper arm	PI 9.80-82	arm	arm depth
		or something made of clay	
right upper arm	PI 9.80-82	bowl	hip depth
		or something made of clay	
hip	PI 9.82-83	iron spike	2 hasta
	MY 4 x+20	iron spike	2 hasta
	KI 54.44	iron ring	2 hasta
	DM 80.80c-81b	iron spike	2 hasta
		or hip	

Table 3, continued: Śalyas as indicated by scratching

place scratched		śalya type	depth
thigh	PI 9.83-84	hard wood	1 ½ hasta
	MY comm 4*	hard wood	1 ½ hasta
	KI 54.45	wood	12 aṅgula
knee	MY comm 4*	wood	1 hasta
		or barber's blade	1 hasta
	PI 9.84-85	wood	1 hasta
		or barber's blade	1 hasta
	KI 54.45	barber's equipment	1 hasta
	DM 80.82c-83b	post	knee deep
		or barber's equipment	1 hasta
shin	DM 80.83c-84b	shin	11 aṅgula
ankle	PI 9.85-86	horse hoof	18 aṅgula
	MY comm 4*	horse hoof	3 parts less than a hasta
	KI 54.46	horse hoof	12 aṅgula
foot	MY comm 4*	tusk	1 hasta
	PI 9.86-87	tusk	1 tāla
	KI 54.46	elephant bone	12 aṅgula
	DM 80.84c-85b	elephant śalya	12 aṅgula
big toe	PI 9.87-88	chalk	16 aṅgula
	DM 80.85c-86b	chalk, brass or figured iron	?
	KI 54.43	shield	3 hasta
	MY comm 4*	brass	?
middle toe	MY comm 4*	brass	?
	DM 80.86c-87b	horse hoof	13 ½ aṅgula
little toe	PI 9.88-89	brass	8 aṅgula
	MY comm 4*	brass	?
	KI 54.44	brass	½ hasta
	DM 80.87c-88b	brass	8 aṅgula
sole of foot	PI 9.89-90	leather	8 aṅgula
	KI 54.43	leather	1 thumb breadth
	MY comm 4*	leather	?
	DM 80.88c-89b	leather	8 aṅgula

*After x+21

Table 3, continued: Śalyas as indicated by scratching

place scratched		śalya type	depth
chest	PI 9.78-79 (belly)	animal	2 ½ hasta
	MY 4 x+18	bone of a domestic animal	1 ½ hasta
	DM 80.77c-78b	śalya from same	2 ½ hasta
heart	DM 80.78cd (chest)	heart	heart deep
	PI 9.90-91	heart	11 aṅgula
	MY 4 x+19	heart	½ hasta
flank	PI 9.91-92	rib	½ a man
	MY 4 x+19	rib	2 hasta
	DM 80.79c-80b	sand	flank deep
breast	PI 9.92-93	cat rib cage	chest deep
back	PI 9.93-94	pig knee	navel deep
	MY 4 x+17	pig knee	½ a man or 3 hastas?
	DM 80.79ab	something from the back	back deep
eye	PI 9.94	pearl	eye deep
	MY 4 x+16	pearl	½ a man
ear	PI 9.95	coral, gold	ear deep
	MY 4 x+16	coral, gold, silver	½ a man
nose	MY 4 x+17	perfumed goods	3 hastas?
buttock	PI 9.97	tin	hip deep
	MY comm 4*	tin	½ a man
teeth	PI 9.98	mica bowl	3 hasta
	MY 4 x+17	talcum	3 hasta
	DM 80.70cd	jaw	2 hasta
eye brows	PI 9.99	glass	3 hasta
	My 4 x+17	glass	3 hasta
armpit	PI 9.99	iron	3 hasta
	MY 4 x+20	iron	3 hasta
penis	PI 9.100	triloha	3 hasta
	MY 4 x+21	triloha	1 hasta
entire body	PI 9.101	various	all over vāstu

*After x+21

Table 4: Offerings to *vāstu* deities (KI, MY)

deity	KI 54.48-57	MY 4 y+14-y+35	Agnipurāṇa 40.2-20
Īśa	ghee, barley	ghee, barley	ghee, barley
Parjanya	lotus and water	lotus and water	lotus and water
Jaya	yellow banner	yellow banner	banner
Mahendra	jewels	jewel water	jewels
Sūrya	dark canopy	dark canopy	canopy
Satya	rice cakes, ghee	wheat gruel, ghee	?
Bhṛśa	meat	fish	ghee
Antarikṣa	bird	groats	bird meat
Agni	ladle	ladle of meat/milk/ghee	ladle
Pūṣan	grain	grain	grain
Vitatha	?	gold water	gold
Gṛhakṣata	honey	honey	mixed beverage
Yama	meat, rice	meat, rice	meat, rice
Gandharva	perfume	fragrant powders	perfume
Bhṛṅga	bird's tongue	bird's tongue	bird's tongue
Mṛga	sesame seeds, barley	barley sprouts	dark cloth
Pitṛ	sesame seeds, barley	sesame dish, kedgeree	sesame dish
Dauvārika	tooth-stick	tooth-stick	tooth-stick
Sugrīva	barley	cake	barley
Puṣpadanta	kuśa grass	darbha grass	kuśa gra
Pracetas	lotus	lotus	lotu
Asura	rice beer	rice beer	rice beer
Śoṣa	food with ghee	food with ghee	ghee and water
Roga	rice gruel	cakes with ghee	cake
Vāyu	rice gruel, ghee	yellow banner	- (missing)
Nāga	various flowers	nāgakeśara pollen	flower
Mukhya	cake	masticable food	masticable food
Bhallāṭa	food, mung beans	mung bean soup	mung beans, rice
Soma	curd	rice pudding, ghee	honey and milk
Ṛgi	lotus root	lotus root	lotus root
Aditi	lopikā cake	cake	lopikā cake
Diti	apūpikā cake	cake	pūrikā cake
Āpa	milk	curd	milk
Āpavatsa	curd	milk	curd
Savitṛ	kuśa,water	red flowers	red flower
Sāvitri	molasses, rice	kuśa and water	kuśa and rice
Indra	rice, turmeric	food with turmeric	water, turmeric
Indrajaya	rice, turmeric	mixed food	ghee and water
Rudra	flesh	food with ghee	cooked meat
Rudrajaya	flesh	food with meat	meat
Marīci	sweets	sweets	sweet
Vivasvat	red sandal	red sandal	red sandal
Mitra	food with ghee	sweetened rice	molasses, milk
Pṛthivīdhara	red beans	beans, meat	meat, rice, bean
Brahmā	sesame, ghee, barley, 5 cow products, kuśa	caru oblation, ghee, 5 products of the cow	sesame, rice

Table 5: The consequences of the four sets of *āyas* in the *Bṛhatkālottara* and *Mayasaṃgraha* (BK, MY)

The consequences of the 8 dhvaja āyas

dhvajas	BK pl 184c-185b	MY 5.139
dhvaja	sthairyaṃ	sthairyaṃ
dhūma	dāhaṃ	ploṣaḥ
siṃha	mahādhairyaṃ	paraṃ vīryaṃ
śvan	dainyaṃ	paraṃ dainyaṃ
vṛṣabha	dhanasaṃcayaṃ	dhanāni
khara	kleśaḥ	kleśaḥ
gaja	sarvārthasaṃprāptiḥ	saṃpūrṇatā
khaga	vyādhiḥ	vyādhiḥ

The consequences of the 7 svara āyas

svaras	BK pl 187	MY 5.138
ṣaḍja	striyaḥ	śuddhiḥ
ṛṣabha	dhanaṃ	dhanaṃ
gāndhāra	samṛddhiḥ	paśucayaḥ
madhyama	yatitvam ahitaṃ	pravrajyaṃ
pañcama	viṣa	kāmikā
dhaivata	daṇḍa	cyutiḥ
niṣāda	mahābhūti	viṣāda

The consequences of the 5 bhūta āyas

bhūtas	BK pl 185c-186a	MY 5.137a-c
pṛthivī	dhruvaṃ	sthairyaṃ
jala	āpyāyanaṃ	āpyāyanaṃ
agni	dāha	dīptiḥ
vāyu	uccāṭanaṃ	gamaḥ
vyoma	pañcatā	mādhyastham

The consequences of the 3 agni āyas

agnis	BK pl 186b-d	MY 5.137cd
gārhapatya	jñānaṃ	jñānaṃ
āhavanīya	vāsaṃ	vāsaḥ
dakṣiṇa	kṣayaṃ	kṣayaḥ

Table 6: Temple types (BS, KI, PI, MC, MY, BK, DM). Boldface entries show the introduction of the Valabhī, Gvāvṛkṣa, Śrīvatsa and Śrīkaṇṭha types. Subtypes are given in the footnotes.

BS	KI	PI	MC
20 types	20 types (21 with Valabhī)	25 types	16 types
BS 55.18-19	KI 55.13c-15, 26-31	PI 6.206-210	MC 5.4.59-132
Meru	Meru	Meru	Meru
Mandara	Mandara	Mandara	Mandara
Kailāsa	Kailāsa	Kailāsa	Kailāsa
Vimānacchanda	Kumbha	Sarvabhadra	Bhadra[1]
Nandana	Mṛgarāj (Gṛharāj)	Vimāna	Gaja
Samudga	Gaja	Nandana	Vimāna
Padma	Vimāna	Nandivṛddhi	Siṃha
Garuḍa	Caturaśra	Garutman	Haṃsa
Nandivardhana	Aṣṭāśra	Siṃha	**Śrīvatsa**[2]
Kuñjara (Gaja)	Ṣoḍaśāśra	Kumbha	Garuḍa
Guharāja	Vṛtta	Gaja	**Vaḍabhī**
Vṛṣa	Sarvatobhadra	Vṛṣabha	Caturaśra
Haṃsa	Siṃha	Padma	Aṣṭāśra
Sarvatobhadra	Nandana	Caturaśra	Ṣoḍaśāśra
Ghaṭa	Nandivardhana	Aṣṭāśra	Gṛharāja[3]
Siṃha	Haṃsa	Ṣoḍaśāśra	Vṛtta[4]
Vṛtta	Vṛṣa	**Gvāvṛkṣa**	
Catuṣkoṇa	Garuḍa	Vardhamāna	
Ṣoḍaśāśra	Padma	**Śrīvatsa**[5]	
Aṣṭāśri	Samudga	Bhadra	
	Valabhī	Haṃsa	
		Nalina	
		Śrīnagara	
		Gṛharāja[6]	
		Valabhī	

[1]Bhadra, Śikharākulabhadra, Kṣudrabhadra, Nalinabhadra, and Nandanabhadra.
[2]Vardhamānaśrīvatsa, Saṃpūrṇaśālaśrīvatsa, Khaṇḍaśālaśrīvatsa, and Nandivardhaśrīvatsa.
[3]Gṛharāja, Ardhagṛharāja, and Sarvadevālaya.
[4]Vṛtta, Kumbha, Vṛṣa, and **Gvāvṛkṣa**.
[5]Pūrṇaśrīvatsa, Khaṇḍaśrīvatsa, and Khaṇḍārdhakaśrīvatsa.
[6]Gṛharāja, and Gṛhārdha.

Table 6, continued: temple types.

MY	BK	DM	
16 types	17 types	28 types in 5 yoni	
MY 5.51-103b	BK pl 34-39, 70-143	DM 89.1-32b	
Meru[1]	Meru	square:	Meru
Mandara[2]	Mandara		Mandara
Kailāsa	Kailāsa		Nandivardhana
Bhadra[3]	Sarvatobhadra[4]		Vimāna
Gaja	Vimāna[5]		Sarvatobhadra
Vimāna[6]	**Śrīvatsa**[7]		Śrītaru
Siṃha	Garuḍa		Gaja
Haṃsa	**Gvāvṛkṣa**		Siṃha
Śrīvatsa[8]	Kumbha		Vṛṣa
Garuḍa	Haṃsa		Nandyāvarta
Vaḍabhī	Gaja	round:	Kailāsa
Caturaśra	Padma		Valaya
Aṣṭāśra	Aṣṭāśra		Padma
Ṣoḍaśāśra	Ṣoḍaśāśra		Kumbhaka
Gṛheśvara[9]	Gṛharāja		Samudga
Vṛtta[9]	**Valabhī**		Dundubhi
	Śrīkaṇṭha	8-cornered	Mahāpadma
			Haṃsa
			Garuḍa
			Nandana
			Ṣoḍaśāśra
			Vajra
		oblong	Bhava
			Viśāla
			Sāmukhya
			Gṛharāja
			Vilāsa
		oval	Niṣadha

[1]Saṃpūrṇameru, Pādameru, and Khaṇḍameru.
[2]Pādamandara, and Khaṇḍamandara.
[3]Sarvatobhadra, Yavīyān Bhadra, Nandana, Nalina/Kamala, and Mahābhadra.
[4]Mahābhadra, Yavīyān Bhadra, and Nalina.
[5]Vimāna, and Mahāvimāna.
[6]Vimāna, and Mahāvimāna.
[7]Śrīvatsavardhamāna, Saṃpūrṇaśāla, Khaṇḍaśāla, and Nandivardhana.
[8]Saṃpūrṇa, Khaṇḍaśāla, Nandivardhana, and Vardhamāna.
[9]Gṛharāṭ, Ardhagṛharāṭ, and Kuṭīra.
[10]Vṛtta, Vṛṣa, Kumbha, and **Gvāvṛkṣa**.

Table 7: The list of 45 temples at AP 104.10-21

Vairāja square	Puṣpaka oblong	Kailāsa round	Maṇika oval	Triviṣṭapa 8-cornered
Meru	Valabhī	Valaya	Gaja	Vajra
Mandara	Gṛharāja	Dundubhi	Vṛṣabha	Cakra
Vimāna	Śālāgṛha	Padma	Haṃsa	Svastika
Bhadra	Mandira	Mahāpadmaka	Garutman	Vajrasvastika
Sarvabhadra	Viśāla	Vardhanī	Ṛkṣanāyaka	Citra
Caruka	Brahmamandira	Uṣṇīṣa	Bhūṣaṇa	Svastikakhaḍga
Nandaka	Bhuvana	Śaṅkha	Bhūdhara	Gadā
Nandivardhamāna	Prabhava	Kalaśa	Śrījaya	Śrīkaṇṭha
Śrīvatsa	Śibikāveśman	Khavṛkṣa	Pṛthivīdhara	Vijaya

Table 8: The list of 64 temples at SSD 49.1-20

Vairāja Brahman square	Kailāsa Śiva round	Puṣpaka Kubera oblong	Maṇika Varuṇa oval	Triviṣṭapa Indra 8-cornered
Rūcaka	Valaya	Bhava	Āmoda	Vajraka
Citrakūṭa	Dundubhi	Viśāla	Raitika	Nandana
Siṃhapañjara	Prānta	Sāṃmukhya	Tuṅga	Śaṅku
Bhadra	Padma	Prabhava	Cāru	Mekhala
Śrīkūṭa	Kānta	Śibirāgṛha	Bhūti	Vāmana
Uṣṇīṣa	Caturmukha	Mukhaśāla	Niṣevaka	Laya
Śālākṣa	Māṇḍūka	Dviśāla	Sadānişedha	Mahāpadma
Gajayūthapa	Kūrma	Gṛharāja	Siṃha	Haṃsa
Nandyāvarta	Tālīgṛha	Amala	Suprabha	Vyoma
Avataṃsāhva	Ulūpika	Vibhu	Locanotsava	Candrodaya
Svastika				
Kṣitibhūṣaṇa				
Bhūjaya				
Vijaya				
Nandī				
Śrītaru				
Pramadāpriya				
Vyāmiśra				
Hastijātīya				
Kubera				
Vasudhādhara				
Sarvabhadra				
Vimāna				
Muktakoṇa				

Table 9: *Śikhara* description by temple type (BS, KI, PI, MC, MY, BK, DM)

Temple type	BS	KI	PI	MC	MY	BK	DM
Meru			4 + 1 ā	5 ā	5 ā	5 ā	
	12bh	16 bh	16 bh	16 bh	16 bh	16 bh	16 bh
		100 ś	100 ś	108 ś	100 ś	104 ś	100 ś
Mandara			4 ā	4 ā	4 ā	4 ā	
	10 bh	12 bh	14 bh	14 bh	14 bh	14 bh	12 bh
			96 + 1 ś	97 ś	90 ś	90 ś	many ś
Kailāsa			4 ā	4 ā	4 ā	4 ā	
	8 bh	9 bh	12 bh	12 bh	12 bh	12 bh	9 bh
			84 ś	77 ś	80 ś	80 ś	8 ś
Vimāna		? bh	3 ā,12bh	11bh		3 ā,9bh	
		many ś	24 ś	64 ś		73 ś	
"other temples"						as Vimāna	
Valabhī			3 bh/sama phaṃsas	phaṃsas	phaṃsas	like drum	
Kumbha		9 bh	4 levels				9 bh
Gṛharāja		6 bh	3 bh	1 / 2 bh	1 / 2 bh		6 bh
Caturaśra	5 ś	3 bh,5 ś					
Vṛtta		1 ś					
Sarvatobhadra	5 bh	5 bh					5 bh
Siṃha		7 bh		2 bh			7 bh
Nandana		6 bh	12 bh,4 ā				6 bh
		16 ś	64 ś				16 ś
Nandivardhana	7 bh	5 bh	12 bh,4 ā				8 bh
	20 ś	20 ś	40 ś				many ś
Haṃsa'		11 bh					3 bh
		1 ś			ś like Bhadra		5 ś
Vṛṣa	1 bh	3 bh,5 ś					3 bh,5 ś
Padma	1 bh	2 bh					1 ś
Samudga	1 bh	6 bh					5 ś,6 bh
Śrīvatsa				5 bh, 4 ś			
Bhadra					many ś		
Gaja					phaṃsas		7 bh
Śrītaru							3 bh,1 ś
Nandyāvarta							7 bh,5 ś
Valaya							3 bh, 1 ś
Dundubhi							7 bh, 5 ś
Aṣṭāśramahāpadma							5 bh, 5 ś
Garuḍa							10 bh
Vajraka							3 / 5 bh, 5 ś
Bhava							5 bh
Viśāla							7 bh
Sāmukhya							5 / 6 bh
Niṣadha							5 bh

ā: number of āghāṭas; bh: number of bhūmikās; ś: number of śṛṅgas/chadas/aṇḍas

Table 10: Column types (BS, DM, KI, MY, PI)

DM 93.33c-41 (4 types)	BS 52.28 (5 types)	KI 19.10c-11b (5 types)
padmaka (4 sides)	rucaka (4 sides)	rucaka (4 sides
ghaṭṭapallava (8)	vajra (8)	vajraka (8)
kubera (16)	dvivajraka (16)	dvivajraka (16)
śrīdhara (16 or round?)	pralīna (32)	pralīnaka (32)
	vṛtta (round)	vṛtta (round)

MY 5.169-171 (6 types)	PI 7.157-159 (7 types)
rucaka (4 sides)	rucaka (4 sides)
vajraka (8)	vajraka (6)
dvivajraka (16)	supralīna (8)
pralīna (32)	dvivajra (12)
vṛtta (round)	kalāsāra (16)
hīramaṇḍala (diamonds)	maṇḍala (round)
	hīramaṇḍala (diamonds)

Table 11: Maṇḍapas by column number (BK; KI; MY; PI with associated temple in parentheses).

#	BK pl 201-5	KI 55.35-38	MY 5.218-23	PI 7.125c-156
12	hara	susūtra	satsūtra	susūtra (vedāśra)
14	śiva	śyāmabhadra	śyāmabhadra	śyāmabhadra (khvāvṛkṣa)
16	ananta	?	mṛgarāja	siṃha (śrīnaga)
18	dharma	?	paṭaṅga	paṭaṅgika (nalina)
20	deva	karṇadhāra	karṇikāra	karṇikāra (haṃsa)
22	śikhī	harṣaṇa	harṣa	harṣa (siṃha)
24	śaśī	sugrīva	sugrīva	sugrīva (vṛṣabha)
26	priya	maṇibhadraka	maṇibhadraka	māṇibhadra (valabhī)
28	mahāpriya	mānava	vṛddhi	vṛddhi (kumbha)
30	sunanda	nandana	nandana	nandana (vardhamāna)
32	nandana	nāga	bhāvya	bhāvya
34	variṣṭha	mardana	śatrumardana	śatrumardhana
36	varada	suśliṣṭa	suśīla	suśīla
38	viśāla	viśālaka	viśāla	viśāla (gṛhārdha)
40	suśīla	yajñaka	yajñabhadra	yajñabhadra (gṛharāja)
42	śrutīśa	śrūtidhṛk	śrutiṃdhara	śrutiṃdhara (aṣṭāśra)
44	hari	vāstu	vāstusaṃvardhana	saṃkīrṇa (ṣoḍaśāśra)
46	bhadraka	vijaya	vijaya	vāstu (padma)
48	jaya	śrīvatsa	śrīvatsa	vijaya (dvijarāja)
50	jayabhadra	jayāvaha	jayāvaha	śrīvatsa (nandivṛddhi)
52	buddhi	jayabhadra	jayabhadra	jayāvaha
54	buddhivara	susaṃkīrṇa	mahābuddhivardhana	jayabhadra (vimāna)
56	ānanda	kauśalya	kulya	buddhisaṃkīrṇa (sarvatobhadra)
58	nandana	nandana	ānanda	kuśalya (gaja)
60	puṣpabhadra	suvṛtta	Amṛta	puṣpānanda (kailāsa)
62	puṣpaka	puṣabhadra	puṣpabhadra	puṣpabhadra (mandara)
64	rudra	puṣpaka	puṣpaka	puṣpaka (meru)

MC 4.149-150b: [maṇḍapas] are named according to their number of columns, starting from 64, decreasing by 2 columns at a time. From śrīvatsa to satsūtra, there are 27 maṇḍapas.

Plates

Plate 1: Old temple, Gōp, Gujarat. View from northwest. The śikhara has two pent-roof (MD NIF classification) tiers with gavākṣa bhūmikās. No kūṭas. MD NIF: late 6th century CE

Plate 2: Śaṅkhā temple, or Old temple, Visāvāḍā, Gujarat. East view. The śikhara has four kapōta (MD NIF classiification) tiers and gavākṣa bhūmikās. No kūṭas. MD NIF: 625 CE.

Plate 3: Sūrya temple, Jhamrā, Gujarat. South view. The śikhara has four kapōtapāli (MD NIF classification) tiers and gavākṣa bhūmikās. No kūṭas.

Plate 4: Sūrya temple, Śrīnagar, Gujarat. North side. The śikhara has four kapōtapāli (MD NIF classification) tiers, with gavākṣa bhūmikās and kūṭas.

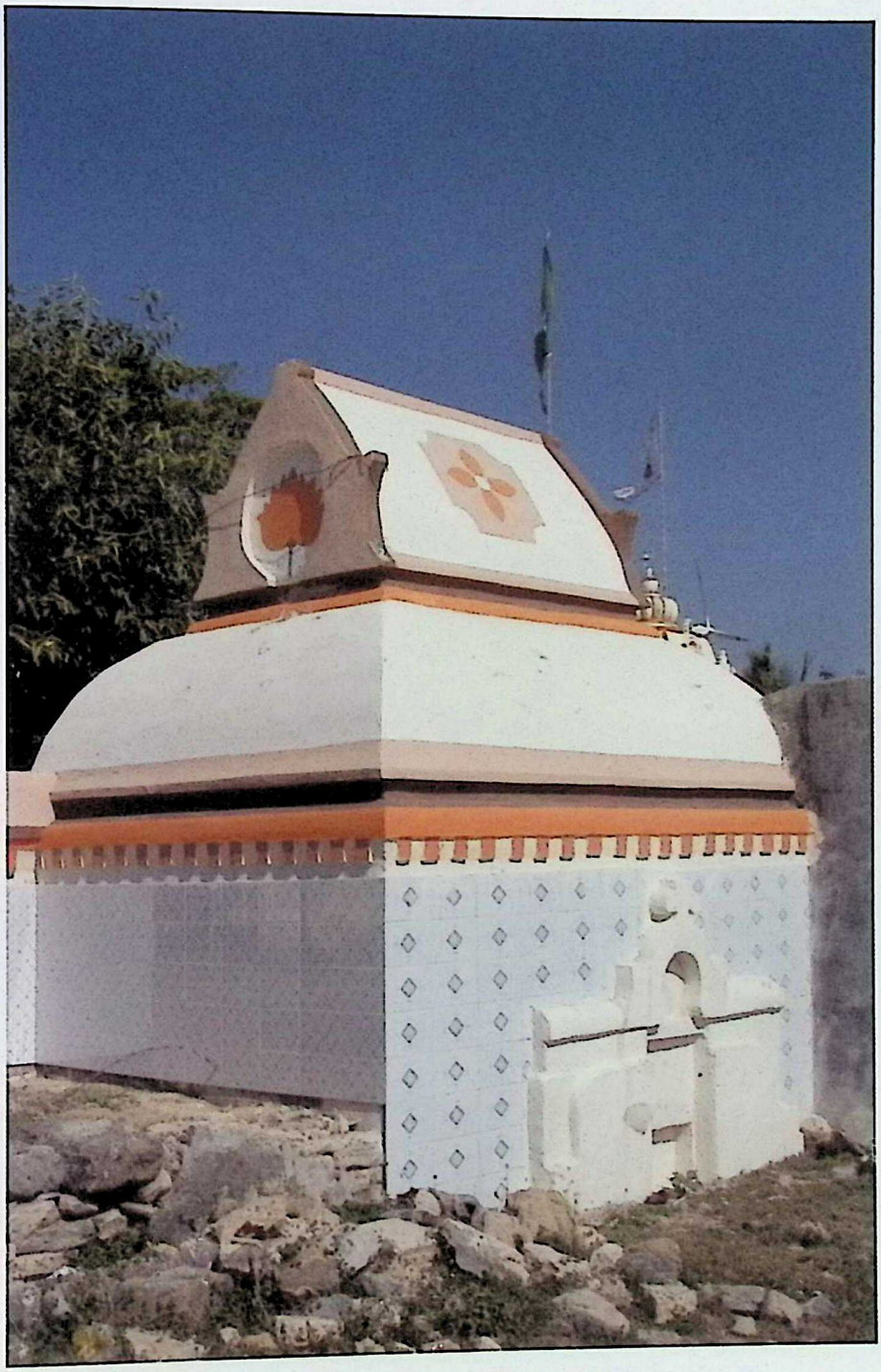


Plate 5: Khimeśvara temple number 6, Gujarat. Southwest view. A valabhī śikhara with a single phaṃsa. No bhūmikās or kūṭas. MD NIF: c.625 CE.

Plate 6: Sūrya temple, Pātā, Gujarat. North view. The śikhara has ten phaṃsa tiers, with no bhūmikās or kūṭas. MD NIF: c. mid seventh century CE.

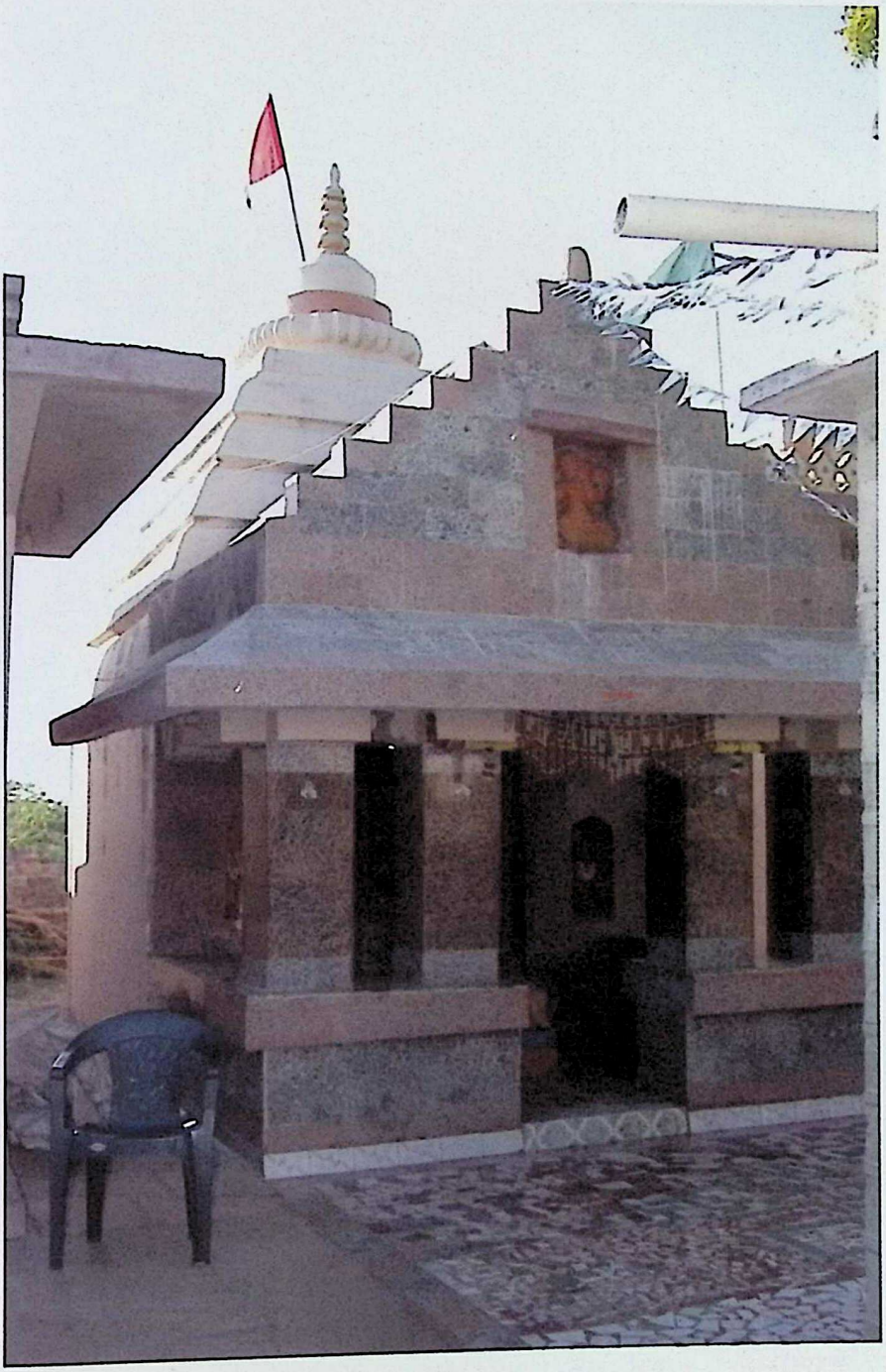


Plate 7: Cāmuṇḍāmātā temple, Kindarkheḍā, Gujarat. Southeast view. The śikhara has four kapōta (MD NIF classification) shaped phaṃsa tiers. No bhūmikās or kūṭas. MD NIF: late seventh century CE.

Plate 8: Śiva temple, Bōricā, Gujarat. North view. The śikhara has four kapōtapāli (MD NIF classification) tiers, a single gavākṣa bhūmikā, and no kūṭas. MD NIF: mid seventh century CE.

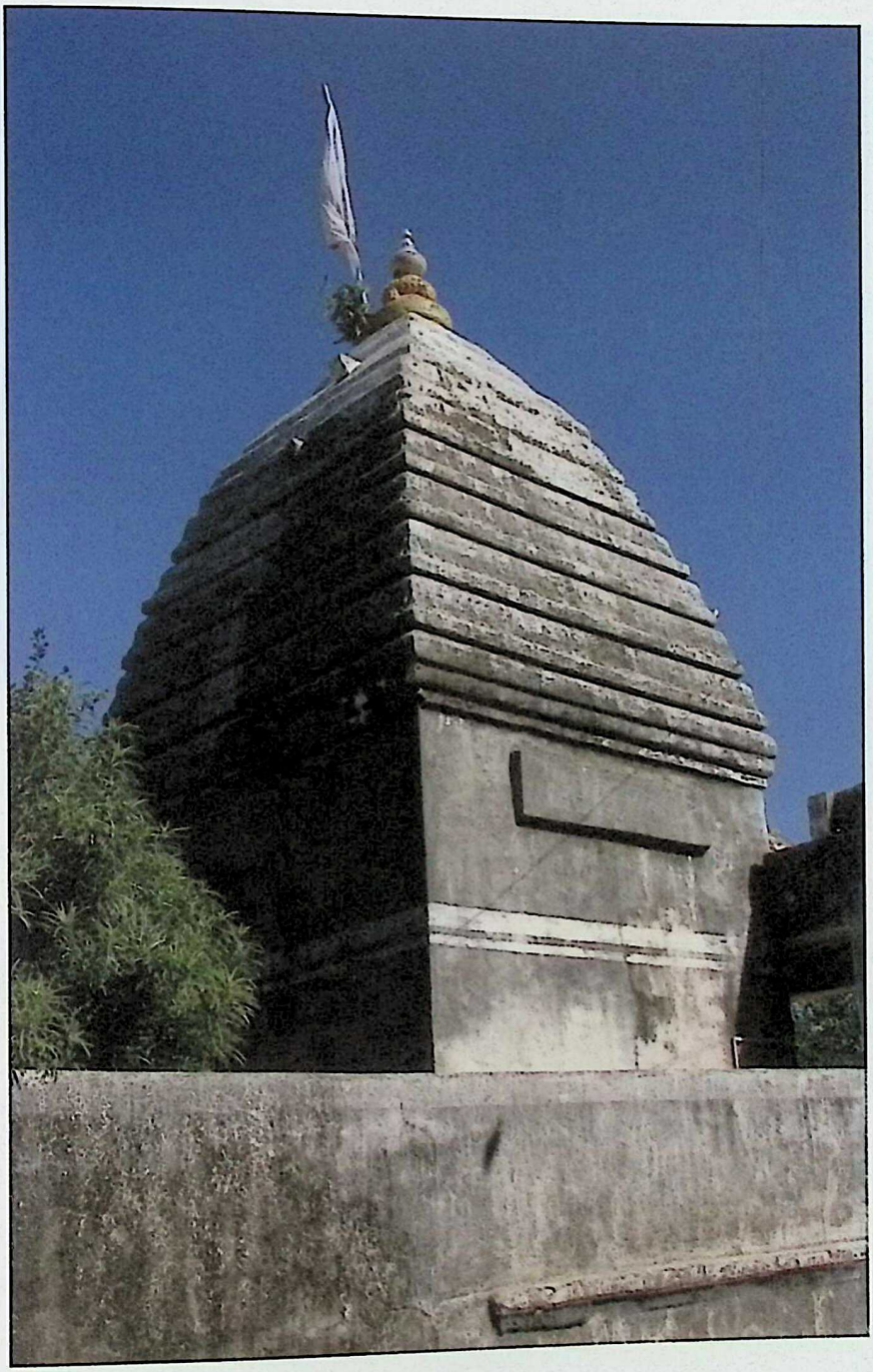


Plate 9: Old temple, Pāchtar, Gujarat. Southwest view. The śikhara has seven kapōtapāli (MD NIF classification) phaṃsa tiers, with no bhūmikās or kūṭas. The rekhā curvature is Latinate (MD NIF classification). MD NIF: c. 700 CE.

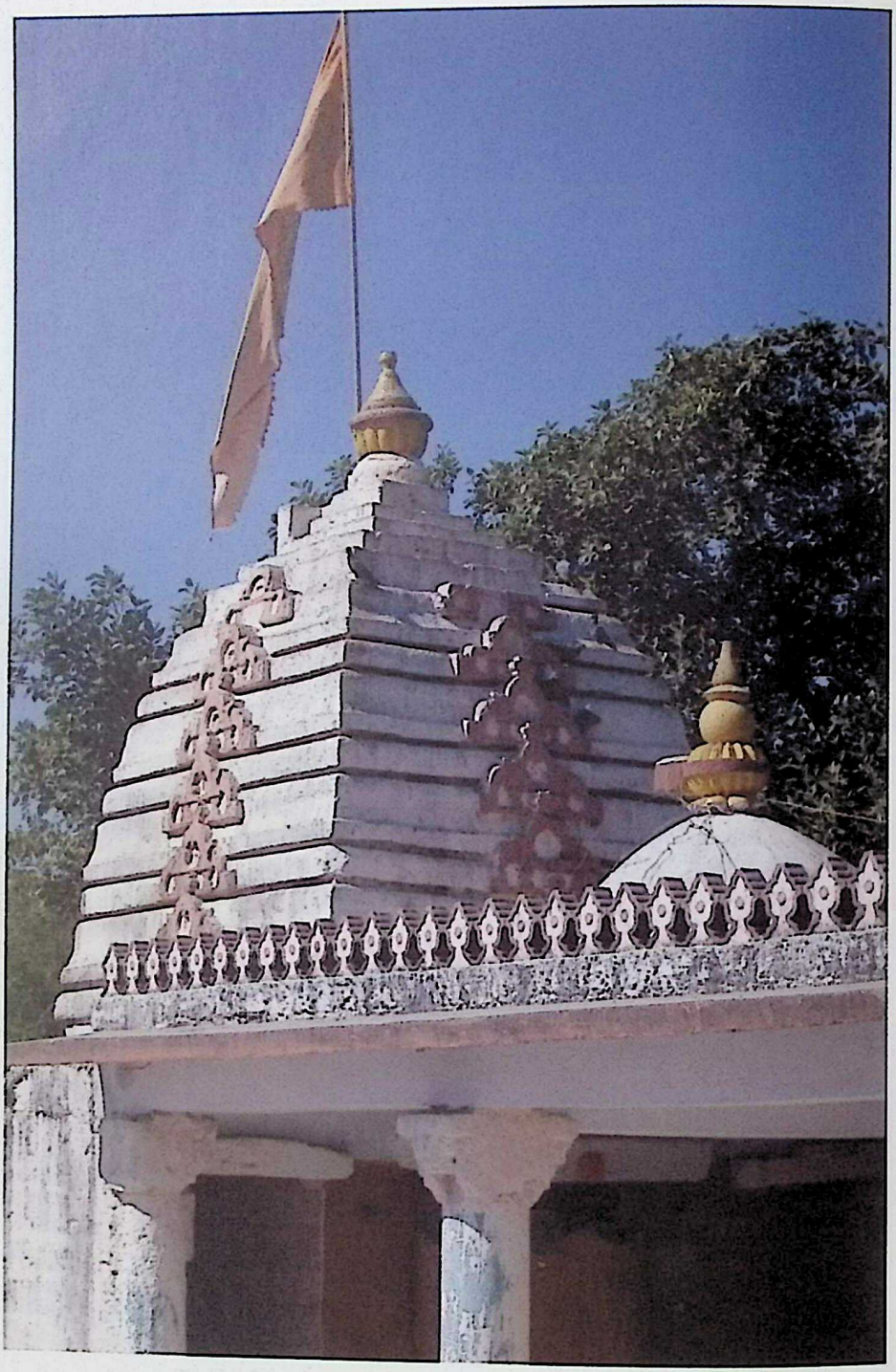


Plate 10: Jaḍeśvara temple, Rāṇāvāv, Gujarat. Southeast view. The śikhara has phaṃsa tiers, a Latina madhyalatā (central band of ornament), and latinate curvature (MD NIF classification). MD NIF: last quarter of the seventh century CE.

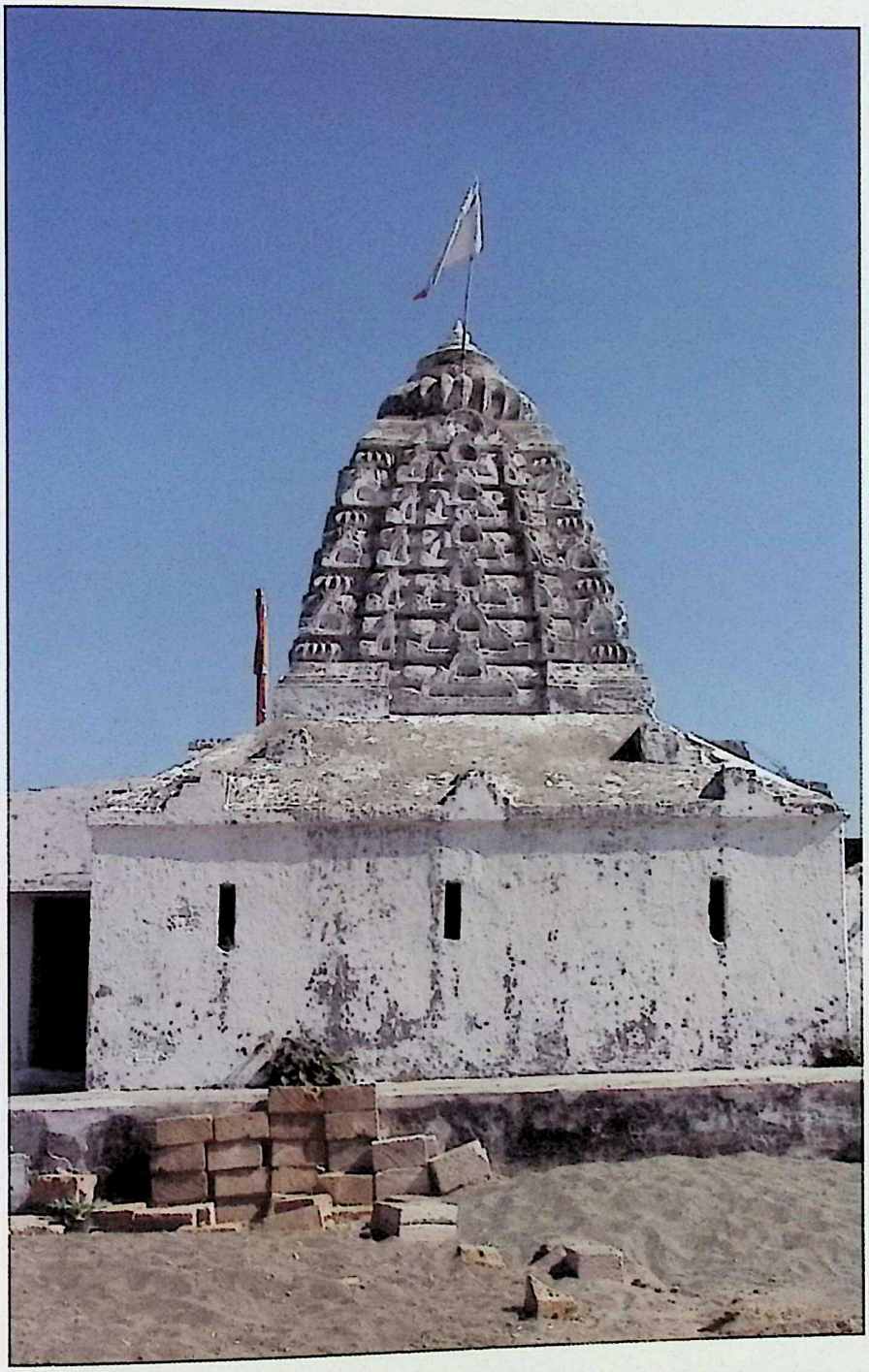


Plate 11: Sūrya temple, Sūtrāpāḍā, Gujarat. Southeast view. The śikhara has a Latina mañjarī and latinate curvature (MD NIF classification). MD NIF: last quarter of the seventh century CE.

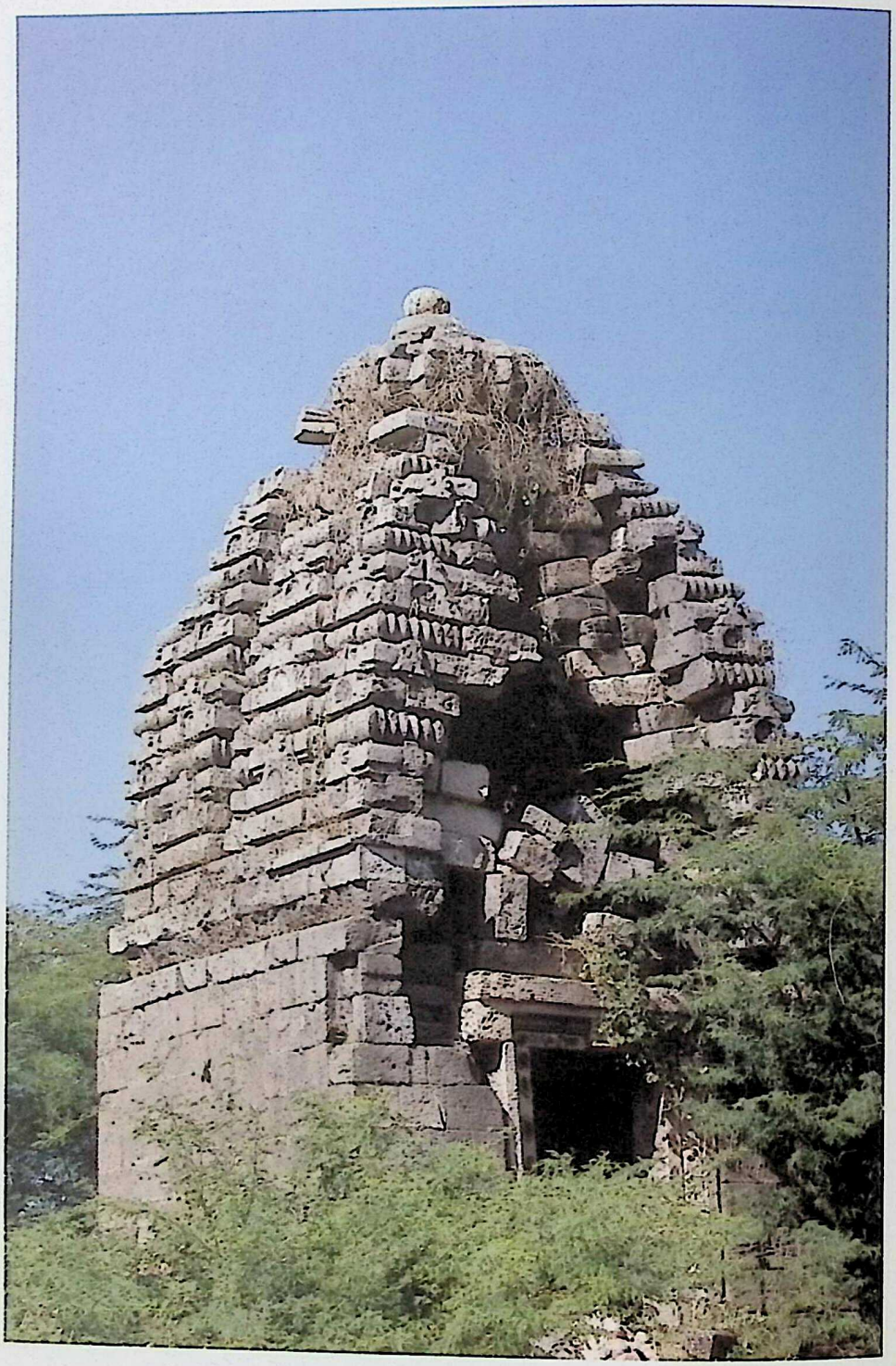


Plate 12: Sūrya temple, Pāchtar, Gujarat. Southeast view. Nāgara śikhara[4] with latinate mañjarī and rekhā (MD NIF classification). MD NIF: c. 700-725 CE.

Plate 13: Bilvanātha Mahādeva temple, Bileśvar, Gujarat. East view. The śikhara has five tiers, with gavākṣa bhūmikās and kūṭas. MD NIF: early seventh century CE.

Plate 14: Sūrya temple, Śrīnagar, Gujarat. The portion painted yellow shows an ardhacandra (see MC 4.160, MY 5.134 and BK pl 181) and conches (see MC 4.160).

Plate 15: Daśāvatāra temple, now known as Varāha temple, Kadvār, Gujarat. West side, showing the mouldings at the base of the jaṅghā.

Plate 16: Śaṅkhā temple, or Old temple, Visāvāḍā, Gujarat. Southeast view, showing mouldings on the jaṅghā and jagatī base.

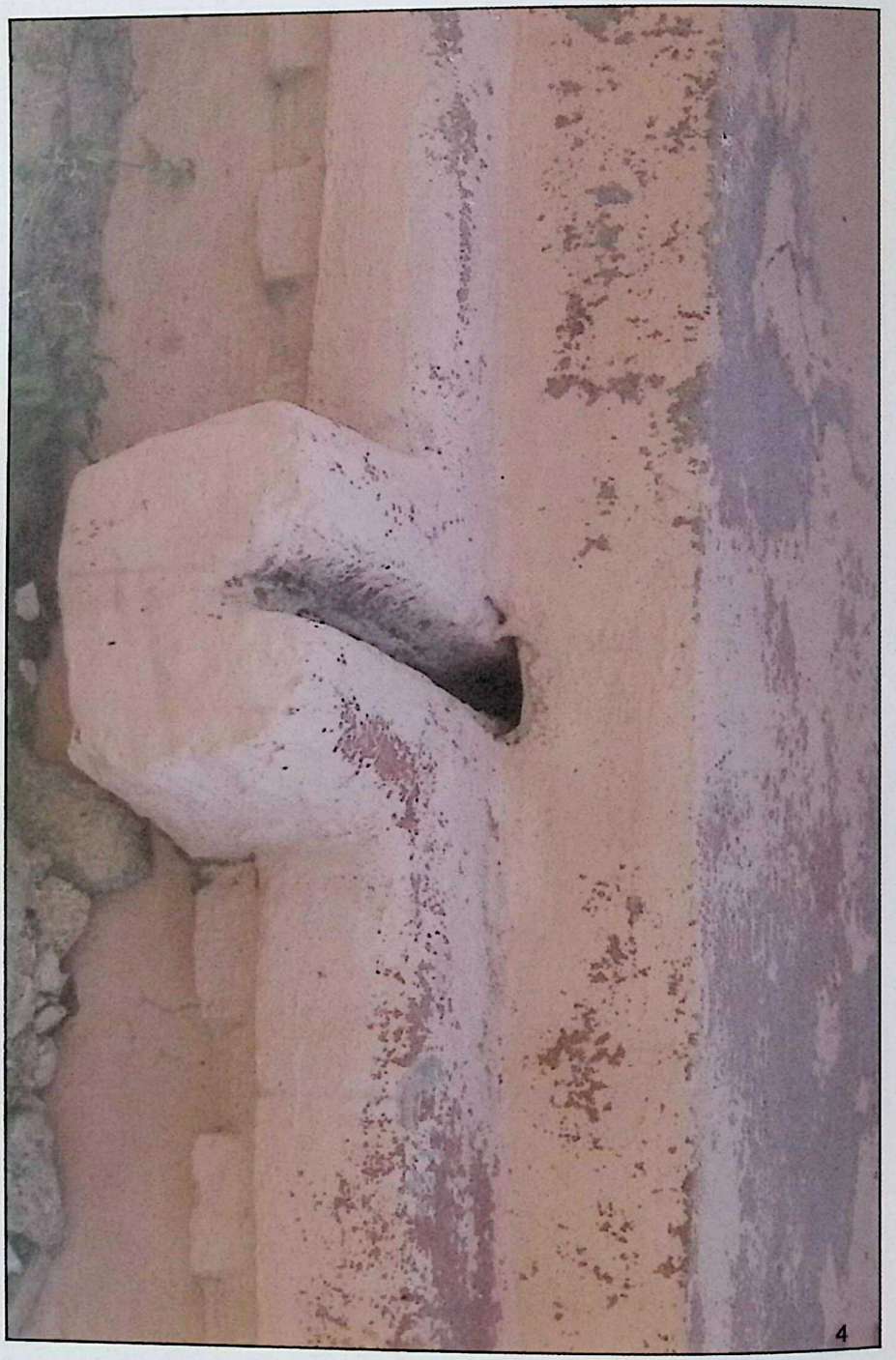


Plate 17: Temple number 6, Khimeśvar, Gujarat. Water spout at base of jaṅghā.

Glossary of technical terms

Many technical terms are employed in the material treated here: terms for precise procedures, terms for closely defined architectural elements, and so forth. In my translation I have left a number of technical terms untranslated. When I could not find a close English equivalent for a term; when the term covered more than a simple English word or phrase could cover; or when I was unsure of the meaning of a term, I thought it best to leave it untranslated and refer the reader to the following glossary, where the term is listed and its meaning discussed.

The glossary gives references to the places in the texts where the terms are used. The referencing is not comprehensive, as some entries would be unwieldy. I will try, though, to point the reader toward entries that demonstrate the range of usage for each term.

aṅgula 'finger', a small unit of measure, the finger breadth of the patron. 24 of them make a hasta. BK pl 178; DM 87.37 and 38, DM 92.5-24, DM 94.16; KI 55.6 and 55.43-44; MC 4.154, 4.186, 4.215-216; MY 5.7; PI 6.370, PI 7.7, 7.9, 7.23, 7.183. See kṛtāṅgula.

aṇḍa a pinnacle on any element of the superstructure: DM 91.7-30 and 54; KI 55.19-23; PI 6.224, 6.262, 6.268. See śṛṅga, kālikā, gama, sāra, chada and śikhara/ śikhā, and the discussion in section 2.2.1 of the general introduction.

adhodumbara see umbara.

antarāla a space in front of the sanctum door; vestibule: BK pl 139.

antargama a water channel: PI 6.265. See toyavāha, toyāntara, udakāntara and pānīyāntara.

andhāra an ambulatory passage: BK pl 20, 97, 177; MC 4.110, 4.127, 4.141; MY 5.69; PI 6.123-4, 6.137, 6.139, 6.141, 6.143, 6.145, 6.149, 6.153, 6.324-6, 6.345-7, 6.352, 6.360, 6.370, 7.173, 7.175. See āvaraṇa, āvṛti, gama, bhrama, bhramaṇa, paribhrama, suṣira(ka), randhra and suśira.

apāśraya a pavilion: MC 4.77, PI 6.218, 6.236, 6.245, 6.249, 6.262, 6.267. See maṇḍapa.

amala(ka) a rounded, grooved myrobalan fruit element on the roof, between the kaṇṭha and sāra(ka). See āmala(ka).

amalasāra(ka) a combination of amala(ka) / āmala(ka) and sāra(ka). See āmalasāra(ka).

amalāsthika a combination of āmala(ka) / āmala(ka) and sāra(ka). See āmalāsthika.

argala a bolt, bar: BK pl 182; MY 5.135; PI 6.160, 7.25-26. See kīlaka.

arcā an image, idol: BK pl 188; MY 5.44, 5.140. See pratimā and liṅga.

ardhacandra a half-moon decorative element in front of door BK pl 177, 181ab; MC 4.160; PI 6.262, PI 7.27. See padapaṭṭa.

ardhamaṇḍapa half maṇḍapa pavilion: PI 6.127. See maṇḍapa, pādamaṇḍapa and mukhamaṇḍapa.

aśri/a corner. BK pl 37, 39, 73, 82, 95, 111-113, 137-8, 142, 144; DM 87.11, 87.13, 87.24, 87.42, 88.2, 88.4, 88.7-9, 88.14-15, 88.20, 88.22, 88.25-26, 89.2, 89.5, 89.7, 89.9, 89.24, 89.27-8, 89.31, 91.23, 91.25, 91.27-8, 91.30, 94.43, 94.72, 94.75-6, 94.85; KI 55.14, 55.19-20, 55.24-5, 55.27-8, 55.40; MC 4.48, 4.56, 4.60, 4.89, 4.93-4, 4.99, 4.102, 4.108, 4.118. 4.123-7, 4.131, 4.141; MY 5.3, 5.7, 5.12, 5.52, 5.67, 5.73, 5.76, 5.78, 5.86, 5.89-91, 5.94-5, 5.99, 5.101, 5.111; PI 6.108, 6.117, 6.128, 6.130-131, 6.134, 6.143, 6.152, 6.154, 6.173, 6.178, 6.208, 6.214, 6.226, 6.238, 6.252, 6.254, 6.268, 6.270, 6.277, 6.279, 6.281, 6.286-290, 6.302, 6.308, 6.421, 6.326, 6.329, 6.333, 7.134, 7.140-141, 7.146, 7.153, 7.158-9, 7.164-5. See koṇa and karṇa.

ākāśaliṅga a 'sky' liṅga placed at the top of temple. BK pl 156c-158.

āghāṭa(ka) a level on a śikhara: BK pl 63, 64, 70, 71, 77, 78, 82, 85, 91, 94, 98, 100, 101, 110; MC 4.66, 4.78, 4.86-87, 4.95-96; MY 5.59, 5.63, 5.67; PI 6.219-223, 6.232-234, 6.243, 6.254-255, 6.261, 6.267, 6.368.

āghra [parrot] beak, a projection from the śikhara, supported by a projection at the wall termed the prāggrīva. MC 4.94; MY 5.72, 5.95; PI 6.276, 6.282, 6.286, 6.290. See śukanāsā, nāsā, nāsikā, śukāghrā, and ghrāṇa.

ācārya the chief officiant. See guru, deśika, mantrin and sthāpaka

āmala(ka) a rounded, grooved myrobalan fruit element on the roof, between the kaṇṭha and sāra(ka). BK pl 144; DM 94.85.

āmalasāra(ka) a combination of āmala and sāra(ka).

āmalāsthika a combination of āmala and sāra(ka).

āmalasāraka: BK pl 60; PI 6.362-3, 6.373; M 94.75-76, 94.86; KI 55.6; MY 5.106.

āmalāsthika: DM 91.42, 94.11, 94.13, 94.66, 94.71-72.

āya / āyu 1 In vāstuvidyā passages, the term āya is used for a system whereby śalyas are discovered in the vāstu body according to the diurnal passage of the sun.

2 In prāsādalakṣaṇa passages, a different set of āyas or āyus is used to determine suitable measurements: BK pl 166, 182-9; MC 4.161, 4.186, 4.236; MY 5.135-140; PI 6.140.

3 The term is also used to mean an expansion outward, a projection: MC 4.194b, 4.194d, 4.197a.

4 The term is also used to indicate a height: BK pl 32a.

ārgala see argala.

ālinda a raised terrace. The ālinda is mentioned at the Devyāmata only: DM 91.6, 91.8, 91.10, 91.15, 91.18, 91.24, 91.26-7, 91.36-7, 91.39, 91.54. See varaṇḍa.

āvaraṇa an ambulatory passage: BK pl 29; MC 4.52. See andhāra, āvṛti, gama, bhrama, bhramaṇa, paribhrama, randhra, suṣira(ka), and suśira.

āvṛti an ambulatory passage: MY 5.41; MC4.54. See andhāra, āvaraṇa, gama, bhrama, bhramaṇa, paribhrama, randhra, suṣira(ka), and suśira.

āsana any base element
column base: DM 93.8, 93.42, 93.45-47. See udvaha.

uttha [umbara] see umbara.

udakāntara water channel: DM 94.21. See antargama, toyāntara, toyavāha and pānīyāntara.

udumbara 1 a type of wood: MY 5.12
2 lintel and sill of the doorway: See umbara.

upakapola minor kapola moulding: MY 5.82. See kapola(ka).

upakumbha an element in the column base: PI 7.160-166.

upatulā a beam over the tulā: DM 93.9, 93.51.

uparatha a mid-level projection of the elevation horizontally, away from the centre of the building - mid-level between that of veśa and gama: BK pl 108; MC 4.90, 4.106, 4.108, 4.113-4; PI 6.239-241, 6.265, 6.293-4, 6.296-7. See upabhadra and pratipraveśa.

upabhadra a mid-level projection of the elevation horizontally, away from the centre of the building - mid-level between that of veśa and gama: PI 6.247-8. See uparatha, and pratipraveśa.

umbara lintel, sill; lintel and sill, usually distinguished as follows: uttha / ūrdhvodumbara = lintel, umbara / udumbara / adhodumbara = sill. DM 93.7, 93.14-15, 93.17, 93.29 ; MY 5.124; PI 7.11-12, 7.19-20, 7.27; KI 55.42; BK pl 169, 179-180. See dehalī.

udvaha column base: PI 7.160c-169. See āsana.

ūrdhvacchanda elevation: BK pl 43, 44, 69, 77, 143. See ūrdhvatala and talacchanda.

ūrdhvatala elevation: DM 94.45.

ūrdhvodumbara see umbara.

kaṭi 'hip', the portion of the temple between the base of the doorway and the base of the spire: DM 91.43, 94.10-13, 94.19, 94.54, 94.69. See jaṅghā.

kaṇṭha 'neck'
1 a narrowing of the śikhara below the āmala: BK pl 145, 154-5; DM 91.42, 94.11, 94.66, 94.71-74; MC 4.11, 4.118, 4.138-9, 4.145-6, 4.181; MY 5.106, 114, 122; PI 6.273, 6.362, 6.364, 6.373, 6.384. See grīvā/a and gala.
2 a narrowing in the column: DM 93.35.
3 a narrowing in the varaṇḍa(ka): MC 4.199, 4.201

kaṇṭhikā "neck", a narrowing in the jaṇghā base: MC 4.191, 4.193

kapāṭa / kavāṭa the leaf of a door: BK pl 190-191; MY 5.141-; PI 7.21c-26.

kapittha(ka) the fruit of the Feronia Elephantum plant. A term for sārakas to each side of the ardhacandra in the doorway, presumably with a shape resembling this fruit. BK pl 181; MY 5.134; PI 7.28.

kapitthakari the fruit of the Feronia Elephantum plant. A term for sārakas to each side of the ardhacandra in the doorway, presumably with a shape resembling this fruit. BK pl 181; MY 5.134; PI 7.28.

kapota 'dove' cornice: BK pl 47, 55, 60, 150. See discussion at section 2.1.16 of the general introduction.

kapotapālī 'row of doves' cornice: BK pl 53-54. See discussion at section 2.1.16 of the general introduction.

kapola(ka) "cheek", a moulding with a convex curve: BK pl 104. PI 6.369; KI 55.6; MC 4.212; PI 6.369. See upakapola. See discussion at section 2.1.16 of the general introduction.

kara 1 "hand", a unit of linear measure (from elbow to tip of middle finger) = 24 aṅgulas: multiple entries across all the texts. See hasta.
2 "hand", a bhūtasaṃkhyā for the number 2. MC 4.54.
3 "ray", a diagonal line. MC 4.126c.

karoṭaka a roof element over the kroḍa. Given the translation choices: basins, cups, skulls, I imagine that these karoṭakas are, perhaps, curved mouldings framing the phaṃsa steps. MC 4.147.

karṇa ear; corner: BK pl 62, 96; DM 8.9-10, 15; hypotenuse / diagonal: DM 88.2, 88.4; diameter; bhūtasaṃkhyā for the number two. For corner, see aśri/a and koṇa.

kartṛ the patron. See yajamāna and kāraka.

kalaśa a pot (see also kumbha). The term may stand for an actual pot, the name of a pot-shaped temple, or a pot-shaped moulding. It is also used for a pot finial at the top of the śikhara (see cūḍā / cūlā / cūlaka / kumbha).: DM 91.43; MC 4.122, 4.189, 4.190, 4.192, 4.201, 4.205, 4.206, 4.215, 4.224; MY 5.94; PI 6.374.

kalikā flower, bud; MD NIF glossary: bud, conical decorative motif. A pinnacle on any element of the superstructure: BK pl 92. See śṛṅga, gama, aṇḍa, sāra, chada and śikhara/ śikhā, and the discussion in section 2.2.1 of the general introduction.

kavāṭa see kapāṭa

kāraka the patron. See yajamāna and kartṛ

kīla(ka) door bolt, peg, pin: PI 7.22-25, 7.179. See argala.

kuñcikā key: PI 7.26.

kuṭī hut: MC 4.241.

kumbha a pot. The term may stand for an actual pot, the name of a pot-shaped temple, or a pot-shaped moulding. It is also used for a pot finial at the top of the śikhara (see cūḍā / cūlā / cūlaka / kalaśa): BK pl 45; MC 4.138, 4.145, 4.182 (khurakumbha), 4.184 (khurakumbha), 4.190, 4.199, 4.200, 4.209 (kumbhikā), 4.213-214; PI 6.362, 7.28, 7.160, 7.164-167. See kalaśa.

kurparī 'elbow' moulding: MC 4.205, 4.209, 4.210.

kūṭa the bone of the forehead, horn, any prominence or projection, summit, peak. Used in these texts to denote prominent miniature buildings that are generally situated at the corners of the spire, and sometimes at the śukanāsā. BK pl 72, 78, 84, 85, 92, 93; MC 4.118.

kṛtāṅgula a small unit of measure, the finger breadth of an image. PI 7.9.

koṇa 1 a corner: BK pl 67, 75, 88, 90, 96, 99, 103, 105, 108-9, 137; KI 55.39; MC 4.49, 4.55, 4.63, 4.75, 4.77, 4.84, 4.89, 4.95, 4.99, 4.106, 4.109, 4.115, 4.142, 4.184; MY 5.57, 5.62, 5.68, 5.74, 5.79, 5.81, 5.84, 5.142; PI 6.180, 6.182, 6.216, 6.218, 6.229-30, 6.236, 6.241, 6.248, 6.254, 6.266, 6.275, 6.280,

6.289, 6.293, 6.296, 6.301, 7.165-6. See aśri/a and karṇa.
2 a bhūtasaṃkhyā for the number 4: MC 4.43, 4.53, 4.76.

koṣṭha a cell in the vāstu grid. See pāda and yoni.

kroḍa the cella, the innermost chamber, in the Haṃsa and Garuḍa temple: BK pl 113; MC 4.117, 4.147; MY 5.40, 78, BK pl 113; MY 5.40, 5.43, 5.78, 5.86, 5.104, 5.145. See garbha.

kṣetra the area of ground marked out by sūtra lines as the site for the construction: BK pl 23, 25, 56, 65, 75, 87, 95, 99, 102, 137; DM 87.11, 87.24, 87.32, 88.2, 88.15, 88.17; KI 55.2; MC 4.62, 4.75, 4.82, 4.89, 4.99, 4.112, 4.114, 4.117, 4.124, 4.186, 4.206; MY 5.57, 5.61, 5.64, 5.67, 5.70; PI 6.110, 6.125, 6.140, 6.152, 6.173, 6.178, 6.214, 6.238, 6.253, 6.264-5, 6.268, 6.283, 6.292, 6.295, 6.300-301, 6.311, 6.332, 6.360, 6.371.

gati / nirgati a projection of the elevation horizontally, away from the centre of the building: MC 4.64, 4.84, 4.115; MY 5.57; PI 7.169. See gama, ratha and bhadra.

gama 1 an ambulatory passage: MY 5.34. See andhāra, āvaraṇa, āvṛti, bhrama, bhramaṇa, paribhrama, randhra suṣira(ka), and suśira.
2 roofed structure on the superstructure: PI 6.219-224, 6.234, 6.243-244, 6.254- 256. See aṇḍa, kālikā, chada, sāra, śṛṅga and śikhara / śikhā, and the discussion in section 2.2.1 of the general introduction.
3 a projection of the elevation horizontally, away from the centre of the building: BK pl 67-8, 76, 87, 96, 103, 107; DM 87.28, 87.36, 87.41, 94.6, 94.23, 94.39, 94.52, 94.68, 94.74-5, 94.78, 94.80; MC 4.46, 4.63, 4.76; MY 5.34, 5.38, 5.61-62, 5.64-65, 5.68, 5.73-75, 5.80, 5.83-84; PI 6.113, 6.116, 6.120, 6.142, 6.147, 6.150-151, 6.211, 6.215, 6.219-222, 6.227-229, 6.233-4, 6.236, 6.243, 6.255, 6.268, 6.274, 6.295, 6.308, 6.384, 7.168, 7.171. See vinirgama, gati, bhadra, and ratha.

garbha the cella, the innermost chamber, of a temple, in which the image is housed, centred over the Brahmā position in the vāstu. BK pl 22-23, 26, 31-32, 114, 163, 197-8; DM 87.2, 87.11, 87.13, 87.19, 87.25, 87.30-32, 90.1, 90.7, 90.12, 90.17, 90.24, 90.25, 90.35, 90.36, 93.21; KI 55.2, 55.7-11; MC 4.44, 4.46, 4.48-50, 4.55, 4.73, 4.99, 4.102, 4.118, 4.135, 4.142; MY 5.35, 5.37-39, 5.41, 5.43, 5.46, 5.79, 5.85, 5.113, 5.124, 5.144, 5.146; PI 6.110-112, 6.114, 6.116, 6.121, 6.124, 6.126-9, 6.141-144, 6.146, 6.148, 6.154-5, 6.269, 6.278, 6.281, 6.302-3, 6.332-4, 7.2-3; PI 7.2, 7.3, 7.42. See kroḍa.

gala a neck, a narrowing of the śikhara below the āmala: MY 5.114. See grīvā/a and kaṇṭha.

gavākṣa 'ray-wheel' (Kramrisch 1946, p.320), 'cow's-eye' (MD NIF, p.400), a decoratively framed, round window-like device on a temple: DM 90.9, 90.32, 91.9, 91.16, 91.34, 91.36, 91.38; MY 5.122; PI 6.256-7, 6.382-3.

guṇagṛha subsidiary shrine: BK pl 195. See guṇāyatana.

guṇāyatana subsidiary shrine: BK pl 131. See guṇagṛha.

guru chief officiant. See ācārya, deśika, mantrin and sthāpaka.

graha 'seizer'
1 a term for the demons at the outer edges of the vāstu: for example at PI 8.110.
2 a term for the planets: for example at PI 8.236.

grīvā/a 'neck'
1 a narrowing of the śikhara below the āmala: BK pl, 45, 48, 144; KI 55.6.See kaṇṭha and gala.
2 a narrowing in the pot above the śikhara: MC 4.211.

ghrāṇa/ ā [parrot] beak, a projection from the śikhara, supported by a projection at the wall termed the prāggrīva. MC 4.65; MY 5.62. See śukanāsā, nāsā, nāsikā, śukāghrā, and āghra.

catuṣkikā the pedestal for the vṛṣabha: PI 6.129-130, 6.157.

candraśālā an open pavilion on the upper story, contributing to stability of building: BK pl 62, 161-162b, DM 91.6, 91.11-12, 91.26, 91.29, 91.36, 91.85; KI 55.18, 55.24; MC 4.96, 4.111, 4.202; PI 6.258, 6.262, 6.294. See śālā.

caya the shaping of the superstructure. DM 90.41, 93.9, 93.61, 94.5, 94.12, 94.44, 94.50, 94.56, 94.66, 94.86.

cūḍā a crest finial at the top of the śikhara (see also kumbha / kalaśa): MY 5.106-107, 5.114, 5.117, 5.121; BK pl 25, 60, 145-6, 155.

cūlā see cūḍā.

cūlaka see cūḍā.

chada a roof on a bhūmikā: BK pl 71, 73, 78, 83, 85, 92-94, 98, 110; MY 5.59, 5.100. See aṇḍa, kālikā, gama, śṛṅga, sāra and śikhara / śikhā, and the discussion in section 2.2.1 of the general introduction.

chanda 1 in combination with tala and ūrdhva to describe plan and elevation. Talacchanda is the standard word for a plan and ūrdhvacchanda is the standard word for an elevation.
2 to describe a building design or style. Here a word usually thought of in terms of the rhythm of verse is being used instead to denote the rhythm, as it were, of the building. BK pl 69; DM 87.3, 91.30, 91.33, 91.35; MC 4.133, 4.181, 4.202; PI 6.323, 6.328, 6.335, 7.131, 7.176.

chandaka see chanda.

chandas see chanda.

chādya a capping element over the column: DM 93.9, 93.55-56.

gatī/i(bandhaka) the base on which temple is built. DM 87.2; 87.12, 87.21-22, 87.35; MY 5.149; PI 6.135, 6.157, 6.175. MC 4.102, 4.225-228, 4.235. See piṇḍikā / piṇḍī, pīṭha and pradakṣiṇā.

jaṅgama [liṅga] a moving image, an ascetic: MC 4.243

jaṅghā 'shank', that portion of the temple between the base of the doorway and the base of the spire: BK pl 24, 31, 46-53, 60, 66, 139; MC 4.45, 4.47, 4.100, 4.103, 4.110, 4.144, 4.183, 4.187-197; MY 5.35; PI 6.110, 6.115, 6.119, 6.219, 6.223, 6.232, 6.276, 6.285, 6,287, 6.290-291, 6.297, 6.303, 6.307, 6.318, 6.361, 6.366, 6.371, 6.375, 6.378, 6.380. See kaṭi.

jayanti/ī elements above the column: DM 93.9, 93.52-55.

jāla(ka) grille window: BK pl 139; DM 90.9, 90.32, 91.9-10, 91.31, 91.36, 91.38.

tala 1 any level of a temple elevation: DM 94.7-8, 94.51, 93.21-22, 93.25, 93.47. 2 more specifically, the level of the temple elevation that holds the doorway and columns: DM 93.7, 93.21-22, 93.25, 93.47.

talacchanda plan: BK pl 43, 66, 69, 77, 95; PI 6.211, 6.250 . See ūrdhvacchanda.

talombara a sill at the base of the tala level: DM 7.

tula / tulā a beam over the doorway lintel or column: DM 93.3, 93.9, 93.42, 93.49, 93.51-2, 93.54. See bhāratulā and upatulā.

toyavāha water channel BK pl 106. See antargama, toyāntara, udakāntara and pānīyāntara.

toyāntara water channel DM 94.21. See antargama, toyavāha, udakāntara and pānīyāntara.

toraṇa gateway: KI 55.33; DM 91.31, 91.35; MC 4.167; PI 7.186

triśūla trident: MC 4.205, 4.215-225.

(ko)daṇḍa 'bow-length', a unit of linear measurement (4 hastas = 1 daṇḍa): BK pl 117

dalāyāma a pointed extension at very top of the spire MY 5.115-116ab.

deśika the chief officiant. See ācārya, guru, mantrin and sthāpaka.

dehalī doorway sill: MC 4.155. See umbara.

dravya elements of the construction: DM 92.28, 93.1-3, 93.10, 93.41, 93.58-59, 93.61-62, 93.64; PI 6.170.

dvāra door, doorway, gate, entrance: multiple entries in each text.

dhruvakarman decorative band around the jagatī: DM 87.38-40.

dhruvakārttika decorative band around the jagatī: DM 87.38-40.

dhvajadhāraṇa flag staff: BK pl 162, 192; MY 5.148; PI 6.130-133, 6.158. 6.384-5.

dhvaja(yaṣṭi) see dhvajadhāraṇa.

dhvajādhāra see dhvajadhāraṇa.

nāsā [parrot] beak, a projection from the śikhara, supported by a projection at the wall termed the prāggrīva. BK pl 31-33, 70, 78, 93, 135, 154, 159, 183; DM 94.80; MC 4.49, 4.65, 4.85, 4.101, 4.120, 4.147; MY 5.37,5.58, 5.66, 5.69, 5.76, 5.146; PI 6.242, 6.262, 6.267. See śukanāsā, śukāghrā, āghra, and ghrāṇa.

nāsikā see nāsā.

nirgama see gama and gati.

nirgati see gama and gati.

niṣkāsa an expansive design at mid jaṅghā: MC 4.194-196.

nemī a boundary wall, the outer wall of the temple complex: DM 87.21-22, 87.35. See prākāra.

paṭṭa a horizontal moulding in the form of a shallow fillet: BK pl 48-9, 54, 75, 111; DM 94.7, MC 4.110-111, 4.123, 4.131, 4.188, 4.191-4, 4.198, 4.200, 4.201, 4.204, 4.207; MY 5.89, 5.95; PI 7.171, 7.178, 7.180.

paṭṭaka see paṭṭa.

paṭṭikā see paṭṭa.

paṭṭaśālā cloth awning, terrace: MC 4.128-9, 4.240; MY 5.92; PI 6.310

pattra a moulding in the design of a petal or leaf: BK pl 51, 54, 139, 176; MY 5.129; PI 6.225. 7.177-8.

pattrika a door plate: PI 7.25.

padapaṭṭa a half-moon decorative element in front of door: PI 7.27. See ardhacandra.

paribhrama 1 an ambulatory passage MY 5.36, 5.44, 5.92; MC 4.46. See andhāra, āvaraṇa, āvṛti, gama, bhrama, bhramaṇa, randhra, suṣira(ka), and suśira.
2 apsidal form MY 5.72

pāda 1 a cell in the vāstu grid. See koṣṭha and yoni.
2 a moulding in the jaṅghā base: MC 4.188

pādamaṇḍapa quarter maṇḍapa pavilion: PI 6.128. See maṇḍapa, ardhamaṇḍapa and mukhamaṇḍapa.

pānīyāntara water channel BK pl 108-109. See toyavāha, udakāntara, toyāntara and antargama.

piṇḍikā/ piṇḍī 1 a pedestal for an image: BK pl 167; DM 87.12, 87.25, 87.30-32, 90.13, 94.6.
2 the temple base: MC 4.63, 4.75, 4.89; PI 6.216, 6.229, 6.293.
See pīṭha, pradakṣiṇā and jagatī.

pīṭha 1 a pedestal for an image: BK pl 23-29, 164-165, 6.182, 6.188, 6.192; DM 94.81; KI 55.9, 55.12; MC 4.45-54, 4.105, 4.134, 4.136; MY 5.34, 5.36-45, 5.78, 5.105, 5.131, 5.140, 5.149; PI 6.109, 6.114, 6.116, 6.118, 6.133, 6.143, 6.146-8, 6.230, 6.241, 6.312, 6.331-333, 7.179.
2 the temple base: DM 87.39, 94.30, 94.42, 94.67.
See pīṭha, pradakṣiṇā and jagatī.

pūrṇakośā a citron fruit moulding on the cūḍā MY 5.106. MY comm glosses pūrṇakośā as mātulaṅga, citron. See mātulaṅga.

pratipraveśa a mid-level of projection, between that of veśa and gama: MY 5.65. See uparatha, and upabhadra.

pratimā an image: DM 88.23, 88.27; PI 6.138-139, 6.352, 7.9. See arcā and liṅga.

pratihāra doorway guardian MC 4.157, 4.164; MY 5.125; PI 6.164, 7.14, 7.17.

pratīhāra see pratihāra.

pradakṣiṇā circumambulatory area around the outside of the temple: BK pl 193; DM 87.22 and 27; KI 55.4; MY 5.150; PI 6.135, 6.156, 6.159. See piṇḍikā / piṇḍī, pīṭha and jagatī/i.

praveśa recess of the elevation horizontally, towards the centre of the building: BK pl 48, 68, 76; DM 94.6, 94.23, 94.39, 94.52; MY 5.61, 5.65, 6.75; PI 6.214. 6.216, 6.227-9, 6.239-40, 6.247. See pratipraveśa, veśa and saṃveśa.

prākāra a boundary wall, the outer wall of the temple complex: BK pl 133; PI 6.136, 6.159, 6.169, 6.173, 6.178-81; MC 4.235.

prā(g)grīvā a projection of the wall at the śukāghrā: DM 87.2, 87.13, 87.15, 87.17, 87.19, 87.26, 87.33, 88.20, 91.8, 91.16, 91.18, 91.21-25, 91.27, 91.31, 91.33, 91.35, 91.37, 91.39, 91.54, 91.78, 91.80, 91.82; PI 6.112-113; KI 55.7, 55.33; PI 6.112-3.

phaṃsa a tier in a stepped roof: MY 5.88b, 112, 113; PI 6.315; MC 4.122, 4.147.

bhadra(ka) 1 name of a temple type: BK pl 95c-97d; MC 4.59-60, 4.89-93; MY 5.51-53, 5.67-70, 5.79, 5.97, 5.101; PI 6.207-9, 6.212, 6.251, 6.301, 6.308.
2 a projection of the elevation horizontally, away from the centre of the building: BK pl 115, 141; MC 4.128; MY 5.92; PI 6.247, 6.299. See gama, gati and ratha.

bhāratulā a beam supporting the tulā: DM 93.9, 93.50.

bhitti wall: multiple entries across all texts.

bhūmi miniature-building-shaped structures arrayed along the āghāṭas (levels) of the śikhara: BK pl 56-59, 61, 63, 70, 72, 77, 82-83, 91, 94, 98, 100, 110; DM 91.2-3, 91.19-26, 91.37, 91.40, 93.10, 93.57, 94.14-15, 94.19, 94.39-40; KI 55.16-25; MC 4.66, 4.68, 4.86, 4.100, 4.104, 4.127, 4.169; MY 5.59, 5.66, 5.92-93; PI 6.161, 6.219-223, 6.234, 6.243, 6.256, 6.261, 6.267, 6.315. BK pl 61-62 gives 8 types: mallaka, kośala, pañcaśṛṅkhalaka, ṣaḍbindu, auṣadhalekhya, puṣkara, candraśālaka and ardhapuṣkari.

bhūmikā see bhūmi.

bhrama 1 an ambulatory passage: See andhāra, āvaraṇa, āvṛti, gama, bhramaṇa, paribhrama, randhra, suṣira(ka), and suśira. MY 5.42; PI 6.109 on, 6.249.
2 the curvature of the śikhara: DM 94.38.

bhramaṇa an ambulatory passage: PI 6.109. See andhāra, āvaraṇa, āvṛti, gama, bhrama, paribhrama, randhra, suṣira(ka), and suśira.

mañjarī 'a cluster of flowers', a description for a pattern of complex ornament on a jaṅghā or śikhara: BK pl 45, 51,115, 144, 161-2 .

mañjūṣā 'receptacle', an element of the door frame: PI 7.21.

maṭha a residence for ascetics: BK pl 132; MC 4.234-243.

maṇḍapa an open hall or pavilion: BK pl 32-33, 196-206; DM 87.2 , 87.13, 87.18-19, 87.26, 87.33, 88.19-20, 91.54; DM 91.54, 93.21-22; KI 55.1, 55.33, 55.38, 55.41; MC 4.49, 4.85, 4.141, 4.143, 4.147, 4.150; MY 5.39, 5.47, 5.144, 5.147-149; PI 6.113, 6.120-131, 6.135, 6.137, 6.151-161, 6.370, 6.375, 6.380, 7.1, 7.125-6, 7.141, 7.149-151, 7.187. See ardhamaṇḍapa, pādamaṇḍapa, mukhamaṇḍapa and apāśraya.

mantrin the chief officiant. See ācārya, guru, deśika and sthāpaka.

masūraka 1 'pillow', 'lentil', the composite moulding at the base of the shank (jaṅghā): BK
BK pl 46-49.
2 'pillow', 'lentil', the composite moulding at the base of the column shaft: DM 93.35.

mastika capital of a column: DM 93.8, 93.42, 93.48-49.

mātulaṅga a citron fruit moulding: BK pl 146. See pūrṇakośā.

mukhamaṇḍapa shallow maṇḍapa: BK pl 198; DM 87.27, 87.34; KI 55.8; MY 5.147; PI 6.129, 6.155, 6.157, 6.161. See maṇḍapa, ardhamaṇḍapa and pādamaṇḍapa.

yajamāna the patron. See kartṛ and kāraka.

yoni 1 a cell in the vāstu grid. See koṣṭha and pāda.

ratha(ka) a projection of the elevation horizontally, away from the centre of the building: BK pl 81-2, 89, 102, 105, 107; DM 87.28, 87.36, 94.21, 94.68; MC 4.64, 4.90, 4.94, 4.106-8, 4.114, 4.184 (ratha and anuratha); MY 5.70, 5.80; PI 6.215, 6.226-8, 6.230, 6.239-241, 6.253, 6.265, 6.292, 6.296, 6.309-310, 6.318, 6.385. See gama, gati and bhadra.

randhra 1 an ambulatory passage: DM 90.8, 90.11, 90.13, 90.33, 90.37, 90.38. See suṣira / śuṣira, andhāra, āvaraṇa, āvṛti, gama, bhrama, bhramaṇa, and paribhrama.
2 a number word (bhūtasaṃkhyā) for 9. See bhūtasaṃkhyā list.

liṅga an image: multiple entries in each text. See arcā and pratimā.

liṅgin an ascetic: MC 4.234, 242. See jaṅgama and sthāvara.

varaṇḍa(ka) a raised terrace: MC 4.183, 4.197-203.

valayā a moulding type: MC 4.110, 4.189-196.

vasanta a moulding in the jaṅghā base: MC 4.111, 4.188-189, 4.191, 4.193, 4.198-199, 4.201.

vāstu the kṣetra construction area is termed the vāstu when it is treated as a domain ritually inhabited by a vāstupuruṣa and the deities of the vāstu. Multiple entries.

vinirgama see gama.

viṣkambha an element in the column base: PI 7.160-169.

vedi 1 the altar for offerings to the deities of the site: MY 5.9.
2 the 'altar'-like flat lower platform at the base of the doorway: DM 93.4, 93.6, 93.7, 93.10, 93.13, 93.16-18, 93.29, 93.61.
3 the 'altar'-like flat upper platform of the mañjarī section of the śikhara: BK pl 44, 69, 149-150, 154, 162; DM 91.31, 91.42, 94.11, 94.14, 94.18-19, 94.34, 94.36-37, 94.56, 94.65-6, 94.68, 94.70, 94.73, 94.75, 94.82-4; KI 55.5; MC 4.67, 4.70, 4.72, 4.78, 4.85, 4.139, 4.145-6, 4.168-169, 4.181, 4.168, 4.169, 4.181, 4.188; MY 5.114-5; PI 6.133, 6.222-224, 6.234, 6.260, 6.279, 6.287, 6.298, 6.364-6, 6.372, 6.379, 6.385. See skandha.

vedikā see vedi.

vedī see vedi.

vedya see vedi.

veśa recess of the elevation horizontally, towards the centre of the building: BK pl 87, 89; MY 5.58, 5.73; MC 4.64, 4.95. See pratipraveśa, praveśa and saṃveśa.

śaṅku gnomon: PI 7.41.

śākhā 'branch', door jamb: BK pl 169-180; DM 93.7, 93.12, 93.14, 93.19-20, 93.26, 93.28, 93.30, 93.32; KI 55.42; MC 4.154-8; MY 5.124-135; PI 7.10-18, 7.21, 7.28-29, 7.31.

śālā 1 a hall: MC 4.239.
2 an equivalent to candraśālā, describing an open pavilion on the upper story, contributing to stability of building: DM 91.15, 91.17, 91.21. See candraśālā.

śikhara/ śikhā 1 the superstructure over the temple cella: multiple entries across all texts.
2 the term śikhara / sikhā is also used for the lesser pinnacle designs that ornament the superstructure. Examples of this usage may be observed at MY 5.63 (śikhā) and 5.69cd (śikhara). See śṛṅga, sāra, gama, aṇḍa and chada for other terms used for the same type of element, and the discussion in section 2.2.1 of the general introduction.

śiras 'head', the capital of a column: PI 7.170-178.

śilpin artisan

śukanāsā [parrot] beak, a projection from the śikhara, supported by a projection at the wall termed the prāggrīva. BK pl 206; DM 87.14, 91.42, 94.11, 94.70, 94.77, 94.79, 94.85; KI 55.5; MC 4.79, 4.88, 4.142, 4.169; MY 5.38, 5.42, 4.144; PI 6.152, 6.272, 6.274, 6.234, 7.155. See nāsā, nāsikā, śukāghrā, āghra, and ghrāṇa.

śukāghrā [parrot] beak, a projection from the śikhara, supported by a projection at the wall termed the prā(g)grīva. BK pl 153; MC 4.45, 4.47, 4.50, 4.52, 4.55, 4.69, 4.81, 4.96, 4.103, 4.121, 4.131, 4.142; MY 5.35, 5.41, 5.46, 5.87, 5.112, 5.145; PI 6.110, 6.112, 6.116, 6.120-4, 6.128, 6.142, 6.144, 6.147, 6.150, 6.154, 6.217-8,
6.376, 6.379. See śukanāsā, nāsā, nāsikā, āghra, and ghrāṇa.

śuṣira see suṣira.

śūnya a layer in kapota at top of jaṅghā: BK pl 54.

śūla spike: MC 4.215-225, See triśūla.

śūlāgra the point of a pike or stake. BK pl 153.

śṛṅkhalā chain: PI 7.26.

śṛṅga a pinnacle on any element of the superstructure: DM 91.2; KI 55.16; MC 4.65, 4.66, 4.81, 4.88, 4.104, 4.107, 4.111; MY 5.59, 5.66; PI 6.217, 6.224, 6.232, 6.235, 6.242, 6.258, 6.260, 6.294. See aṇḍa, kālikā, gama, chada, sāra and śikhara / śikhā, and the discussion in section 2.2.1 of the general introduction.

śobhā a moulding type: MY 5.42; PI 6.225, 7.18.

ṣaḍdāruka a set of 6 timbers?: DM 91.34, 91.38.

saṃveśa the recess of the elevation horizontally, towards the centre of the building: BK pl 81; MY 5.65; MC 4.63. See pratipraveśa, praveśa and veśa.

sandhipāla 'juncture protector', an element above the column: DM 93.9, 93.56.

sāra(ka) extension, pinnacle
1 a pinnacle directly above the āmalaka: BK pl 145, 154, 156, 159; MC 4.138, 4.181, 4.2-3-205 (sāra and sārīsāraka); MY 5.114.
2 a pinnacle on the mañjarī of the superstructure: MY 5.114. See śṛṅga, śikhara / śikhā, gama, kālikā, aṇḍa and chada for other terms used for the same type of element.
3 a decorative 'extension' to each side of the ardhacandra in front of the doorway: BK pl 181.

siṃhakarṇa siṃhakarṇas appear to be candraśālās with lion head figuring. They are mentioned at the Devyāmata only: DM 91.20, 91.32.

sudhā plaster: PI 7.185.

suṣira / śuṣira 1 an ambulatory passage: BK pl 26; KI 55.12; MY 5.41, 5.43, 5.46; PI 6.118, 6.149, 6.313. See andhāra, āvaraṇa, āvṛti, gama, bhrama, bhramaṇa, randhra and paribhrama.
2 ventilation shaft: BK pl 168; MY 5.123; PI 6.386.

skandha 'shoulder' 1 flat upper platform of the mañjarī section of the śikhara: BK pl 148-9, 153; MY 5.109. See vedī.
2 the shoulder-shaped recessing of a pot design: MC 4.210-211.

stambha column: multiple entries across all the texts. Specific accounts of columns: DM 93.34-57; KI 19.10-11; MY 5.169-171; PI 7.156-181.

sthapati the architect

sthāpaka the chief officiant. See ācārya, guru, deśika and mantrin.

sthāvara [liṅga] fixed image: MC 4.243.

sthira an element in the column base: PI 7.160-169.

svakāyudha distinctive weapon: BK pl 159-160; MY 5.120; PI 6.131-132.

svāyudha see svakāyudha.

haṃsapṛṣṭha "goose back", an element of the jagatī base, with a curved profile and water channels: DM 87.20-22, DM 87.37-41.

hasta 'hand', a unit of linear measure (from elbow to tip of middle finger) = 24 aṅgulas: multiple entries across all the texts.

Bhūtasaṃkhyās

A complete record of the bhūtasaṃkhyās (object words) used in the text portions covered in this study.

In each case, the list entry begins with the standard number word for that number, for example eka is the standard number word, 'one'.

0 śūnya

ākāśa MC 4.67

kha MC 4.44 (twice), MC 4.67, MC 4.153 (twice), MY 5.132

viyat BK pl 17, BK pl 35, BK pl 85, BK pl 178, MC 4.106, MC 4.153

1 eka

indu BK pl 77, BK pl 83, MC 4.62, MC 4.85, MC 4.87, MC 4.138, MC 4.153, MY 5.106

candra MC 4.216, MY 5.106

rūpa MC 4.44, MC 4.94, MC 4.96, MC 4.106, 4.187

śaśin MC 4.156, PI 7.13

2 dvi

īkṣaṇa BK pl 83

kara MC.4.54

karṇa MC 4.93, 4.211?, MY 5.72

dṛś MC 4.143, MY 5.82, MY 5.106, MY 5.107, MY 5.114

dvandva MC 4.85, MC 4.215

nayana BK pl 72

netra BK pl 91, BK pl 95, BK pl 202, MC 4.90, MC 4.212

pakṣa MC 4.217, MC 4.221

yama MC 4.138, MY 5.109

yugma MC 4.94, MC 4.95, MC 4.215, PI 7.141

locana MC 4.78, MC 4.89, MC 4.92, MY 5.70

3 tri

agni BK pl 16, BK pl 72, BK pl 80, BK pl 91, MC 4.78, MY 5.58, MY 5.62, PI 6.181

anala MC 4.64, MC 4.66, MC 4.75, MC 4.188, MC 4.215

guṇa BK pl 75, MC 4.64, MC 4.75, MC 4.89 (twice), MC 4.90, MC 4.213, MY 5.57, MY 5.59, MY 5.105, PI 6.214

dahana BK pl 67, BK pl 68, MY 5.57

rāma MC 4.43, MC 4.53, MC 4.96, MC 4.144, MC 4.156, MC 4.187, MC 4.209, PI 6.372, PI 7.13

vahni BK pl 81, MC 4.209, MY 5.65

4 catur

aṅghri MC 4.207

abdhi BK pl 17

ambhodhi MC 4.66, MY 5.59

koṇa MC 4.43 (twice), MC 4.53, MC 4.76, MC 4.217

jalāśraya MY 5.62

turya MC 4.56, MC 4.60, MC 4.102, MC 4.117, MY 5.3, MY 5.33, MY 5.59, PI 6.117, PI 6.130, PI 6.160, PI 6.172, PI 6.235, PI 6.244, PI 6.302, PI 6.314, PI 6.327, PI 6,328, PI 6.361, PI 6.371, PI 7.140, PI 7.158

brahmānana MC 4.75, MC 4.212

brahmāsya MC 4.84

yuga BK pl 77, MC 4.44, MC 4.93, MC 4.121, MY 5.65

vāridhi MY 5.105

veda BK pl 16, BK pl 33, BK pl 35, BK pl 72, BK pl 73, BK pl 76, BK pl 81, BK pl 82, BK pl 83 (twice), BK pl 87, BK pl 89, BK pl 91, BK pl 113, BK pl 144 (thrice), MC 4.45, MC 4.48, MC 4.49, MC 4.53, MC 4.62, MC 4.66, MC 4.75, MC 4.78, MC 4.82, MC 4.84, MC 4.94, MC 4.96, MC 4.102, MC 4.123, MC 4.153, MC 4.188, MC 4.191-2, MC 4.197, MC 4.199, MC 4.208, MC 4.215, MY 5.12, MY 5.33, MY 5.39, MY 5.61, MY 5.85, PI 6.117, PI 6.121, PI 6.131, PI 6.141, PI 6.143, PI 6.181, PI 6.226, PI 6.228, PI 6.246, PI 6.252, PI 6.265, PI 6.277, PI 6.279, PI 6.287, PI 6.302, PI 6.333, PI 6.371, PI 6.378, PI 7.155 (twice), 7.169

samudra BK pl 75

5 pañca

bāṇa MC 4.51, MC 4.64, MC 4.66

bhūta BK pl 17, BK pl 29, BK pl 33, BK pl 39, BK pl 83, BK pl 87, BK pl 161, MC 4.44 (twice), MC 4.78, MC 4.93, MC 4.97, MC 4.135, MC 4.139, MC 4.153, MY 5.57 (mahābhūta), MY 5.59, MY 5.132, PI 6.121, PI 6.379, PI 7.16, PI 7.155

viparyaya MC 4.63, MC 4.94, MC 4.190

śara BK pl 96, BK pl 163, MC 4.49, MC 4.156, MC 4.188, MC 4.237, MY 5.39, MY 5.73, PI 6.216

6 ṣaṣ

ṛtu MC 4.43, MC 4.76, MC 4.85, PI 6.109, PI 6.217, PI 6.247, PI 6.261, PI 7.155

darśana MC 4.90

rasa BK pl 16, BK pl 33, BK pl 68, BK pl 76 (twice), MC 4.53, MC 4.63, MC 4.65, MC 4.152, MC 4.187, MC 4.207, MC 4.216, MC 4.218, MY 5.58, MY 5.68

7 sapta

adri BK pl 68, BK pl 161, MY 5.43, MY 5.70

aśva MC 4.156

ahna MC 4.97

ṛṣi PI 6.372, PI 7.8, PI 7.13, PI 7.155

turaga MC 4.144

muni MC 4.100, MC 4.153, MY 5.219

vāra MC 4.64

svara MC 4.92

8 aṣṭa

diś BK pl 88, MY 5.22

nāga MC 4.44, MC 4.120, PI 6.108, PI 6.112

vasu BK pl 42, BK pl 66, BK pl 71 (twice), BK pl 75, BK pl 76, BK pl 81, BK pl 83, BK pl 85, BK pl 92, BK pl 95, BK pl 168, BK pl 202, MC 4.45, MC 4.60, MC 4.87, MC 4.89, MC 4.135, MC 4.151, MC 4.155, MC 4.189, MY 5.34, MY 5.40, MY 5.61, MY 5.86, PI 6.108, PI 6.112, PI 6.140, PI 7.6

9 nava

graha MC 4.43, MC 4.153, MC 4.217, PI 6.331 (graharakṣa)

caṇḍī MC 4.64

tāra BK pl 68, MC 4.216, PI 6.143, PI 7.13

tuṣṭi MC 4.64, MC 4.217

bhāga MC 4.156

randhra BK pl 25, BK pl 67, BK pl 161, MC 4.50, MC 4.56

śakti BK pl 91, PI 6.340

10 daśa

āśā MC 4.51

diś BK pl 68, BK pl 206, MC 4.65, MC 4.66, MY 5.58, MY 5.59, MY 5.79, PI 6.340, PI 7.13

paṅkti BK pl 17, BK pl 29, BK pl 38, BK pl 39 (twice), BK pl 79, BK pl 102, BK pl 113, BK pl 134, BK pl 178, PI 6.361

11 ekādaśa

īśa MC 4.66, MY 5.59

rudra BK pl 105, BK pl 166, PI 6.295, PI 6.340

lābha MC 4.112

12 dvādaśa

arka BK pl 66, BK pl 103, MC 4.58, MC 4.66, MY 5.57, MY 5.59, MY 5.66

keśava MC 4.104

divākara MC 4.44

bhānu MC 4.206

māsa MC 4.120

ravi BK pl 71, BK pl 92

vibhākara / bhāskara MC 4.76

sūrya BK pl 42, BK pl 68, MC 4.62, MC 4.65, MC 4.108, MY 5.34, MY 5.78, MY 5.81, MY 5.86, PI 6.173

13 trayodaśa

kāma MC 4.66

viśva MY 5.59

14 caturdaśa

indra BK pl 178, PI 6.234, PI 7.152

bhuvana MC 4.76

manu MY 5.132

sureśa MY 5.63

16 ṣoḍaśa

candrakalā MC 4.60

bhūpa MC 4.76, MC 4.86

vikāra BK pl 42, BK pl 71, BK pl 83, BK pl 92, BK pl 107, MC 4.60, MC 4.114, MC 4.151, MC 4.197, MY 5.50, PI 6.342

vikṛta PI 6.265

vikṛti PI 6.212

20 viṃśati

kṛti PI 6.343

nakha BK pl 71, BK pl 83

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This book is a contribution to the history of Śaiva temple-construction that furnishes for the first time an edition and translation of prescriptions given in some of the earliest known Sanskrit sources. The six works represented in this volume are all scriptures of the Mantramārga (*tantras*) transmitted to us in early (tenth- to thirteenth-century) manuscripts that have survived in the Kathmandu valley, and all of them, with the exception of the *Piṅgalāmata*, belong to the Śaivasiddhānta. As to the provenance of the texts themselves, the present state of our knowledge does not allow us to be certain, but none of them seems to have been composed in the Tamil-speaking South. This is significant because hitherto treatments of the architecture and iconography of temples have tended to be heavily skewed towards South Indian tantras of the second millennium. This is partly because many of these have been made more accessible in recent decades by the work of the French institutions of research in Pondicherry (the *Raurava*, *Ajita*, and *Mayamata*, for instance). But the tendency to give weight to the testimony of such sources was evident already in Rao's *Elements of Hindu Iconography* (1914), long before critical editions of āgamic literature had begun to appear from Pondicherry. And yet it is clear that the iconographic themes that such literature prescribes were unknown before the construction of Chola-period temples in the Tamil-speaking South. The disconnect is similar for architectural prescriptions too. This ground-breaking book for the first time brings together, edits and translates the prescriptions for temple-types from six tantras that predate Chola-period norms and that hail from more northerly regions.

*Ce livre est une contribution à l'histoire de la construction des temples śivaïtes : il fournit pour la première fois une édition et une traduction des portions prescriptives données par certaines des plus anciennes sources sanskrites connues sur ce sujet. Les six textes présentés dans ce volume appartiennent tous au corpus scripturaire du Mantramārga (*tantras*), et nous ont été transmis dans des manuscrits anciens (du xe au xiiie siècle) conservés dans la vallée de Kathmandu. Tous, à l'exception du* Piṅgalāmata*, appartiennent au Śaivasiddhānta. En ce qui concerne la provenance des textes eux-mêmes, l'état actuel de nos connaissances ne nous permet pas d'en être certains, mais aucun ne semble avoir été composé au pays tamoul. Ceci est significatif car les traitements de l'architecture et de l'iconographie des temples indiens sont souvent biaisés par une attention quasi exclusive aux tantra du Sud de l'Inde datant du deuxième millénaire. Cela tient en partie au fait qu'une partie de ces textes ont été publiés au cours des dernières décennies par les institutions de recherche françaises de Pondichéry (on pense notamment au* Rauravāgama*, à l'*Ajitāgama *ou au* Mayamata*), mais la tendance à privilégier de telles sources était déjà évidente dans les* Elements of Hindu Iconography *de Rao (1914), bien avant que des éditions critiques d'œuvres de la littérature āgamique aient commencé à paraître à Pondichéry. Et pourtant, les thèmes iconographiques recommandés par cette littérature étaient inconnus avant la construction de temples de type « chola » au pays tamoul. Le décalage est similaire pour les prescriptions architecturales. Dans ce livre novateur, Libbie Mills édite et traduit pour la première fois les portions relatives à la typologie des temples de six tantras qui précèdent les normes de la période chola et qui proviennent de régions plus septentrionales.*

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